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THE

BIBLE HAND-BOOK:

AN INTRODUCTION

TO

The Study of Sacred Scripture.

BY

JOSEPH ANGUS, D.D.,

REVISED EDITION WITH ILLUSTRATIONS.

PHILADELPHIA:
JAMES S. CLAXTON,
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1866.

THE KNOWN WORLD
at the
CHRISTIAN ERA
By Augustus Petermann F.R.G.S.
The Territories and Principal Settlements of the Jews. The former are shaded more or less dark according to the proportion of the population
The Journeys of the Apostle Paul
Voyage to Rome
Supposed Return from Rome through Bithynia to Crete
Supposed Travels & Journey to Rome after his first imprisonment
Boundary of Roman Empire
EUROPA
ASIA
AFRICA
GERMANIA
HISPANIA
GALLIA
BRITANNIA
ITALIA
GRAECIA
ASIA MINOR
ARMENIA
PARTHIA
BABYLONIA
ARABIA
AEGYPTUS
LIBYA
MARE ERYTHRAEUM
INDICUS OCEANUS
MARE MEDITERRANEUM
Sarmatia Asiatica
Sarmatia Europaea
Scythia intra Imaum
Scythia extra Imaum
Hyrcania
Media
Persia
Carmania
Gedrosia
Arabia Felix
Arabia Petraea
Arabia Deserta
Aethiopia Interior
Aethiopia Exterior
Nubia
Libya Deserta
Libya Interior
Libya Propria
Numidia
Mauritania
Gaetulia
Germania Magna
Germania Inferior
Germania Superior
Rhaetia
Noricum
Pannonia
Dacia
Thracia
Macedonia
Achaia
Epirus
Illyricum
Dalmatia
Italia
Corsica
Sardinia
Sicilia
Hispania Tarraconensis
Hispania Baetica
Lusitania
Gallia Narbonensis
Gallia Aquitanica
Gallia Lugdunensis
Gallia Belgica
Britannia
Hibernia
Thule
Mare Balticum
Mare Germanicum
Mare Britannicum
Mare Atlanticum
Mare Internum
Mare Rubrum
Mare Caspium
Mare Nostrum
Mare Aegaeum
Mare Ionium
Mare Adriaticum
Mare Tyrrhenum
Mare Libycum
Mare Siculum
Mare Cretum
Mare Cilicium
Mare Pamphylium
Mare Myrtoum
Mare Carpathium
Mare Creticum
Mare Africum
Mare Hadriaticum
Mare Tuscum
Mare Ligusticum
Mare Gallicum
Mare Cantabricum
Mare Germanicum
Mare Suevicum
Mare Sarmaticum
Mare Caspium
Mare Hyrcanium
Mare Persicum
Mare Erythraeum
Mare Indicum
Mare Arabicum
Mare Rubrum
Mare Aegyptium
Mare Libycum
Mare Atlanticum
Mare Internum
Mare Nostrum

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Alfred Martien.

PREFACE.

THE following pages are intended as an introduction to the study of Scripture, and are written with the view of being used by *all* classes of intelligent readers. On a first perusal by younger readers, it is suggested that the sections marked (a) in the table of contents, be omitted, together with such paragraphs as may be thought too abstruse. The attempt to adapt the work to both young and advanced students, renders such a selection at the outset desirable; and the whole has been written so as to make the portions read, in the first instance, easily intelligible and complete in themselves. On the other hand, any who wish to consult the book on particular subjects—as on the study of the Greek Testament, or on the proof of particular doctrines—can easily do so by the help of the index.

If any wish to connect the study of these pages with the study of Theological Science generally, he will find the following classification important.

Theology is Exegetical, Historical, Systematic, and Pastoral:—

Under the head of EXEGETICAL THEOLOGY are placed—

PHILOLOGY, or the study of the languages of Scripture, with their cognate dialects, see ch. i. secs. 2, 4; ch. iv. sec. 5.

CRITICISM, which aims first to establish a correct text, and secondly, to explain the peculiarities of the style, etc., of the several books, see ch. i. secs. 1, 3, 5, 6; ch. vi. sec. 1, and Introductions to Pent., Gospels, Epistles, etc.

HERMENEUTICS, or the theory and practice of interpretation, ch. i. sec. 6; ch. iv., and ch. vi.

Under the head of HISTORICAL THEOLOGY are placed—

ARCHÆOLOGY, with its two divisions: *Biblical* Archæology, which treats of ancient customs, etc., see. ch. iv. sec. 6, and *Ecclesiastical*, which treats of the opinions of early Jewish and Christian sects and writers, see ch. iv. sec. 6; Part ii. ch. iv. sec. 2; ch. vi. sec. 1; ch. vii. sec. 1.

HISTORY OF DOCTRINE, of which this volume does not treat.

Under the head of SYSTEMATIC THEOLOGY are placed—

DOGMATIC THEOLOGY, which treats of matters of faith, etc.

PRACTICAL THEOLOGY, which treats of practice.

See chaps. iii., v., vii., and Introduction to Cor., Romans, etc.

Under the head of PASTORAL THEOLOGY are placed—

HOMILETICS, of which this volume treats but indirectly, see ch. vii.

The PASTORAL CARE and ECCLESIASTICAL LAW, of which nothing is said here.

The EVIDENCE OF CHRISTIANITY, and the EXTERNAL HISTORY of the Church of Christ, are distinct branches of inquiry. Of the first, the following pages treat at some length, chap. i. sec. 1; chap. ii. sec. 1–4, etc.

To some of the subjects enumerated in this list, this volume is only an introduction intended to guide the advanced reader to larger works; but on most, it will be found sufficiently full to enable earnest-minded inquirers to study and master the evidences, facts, and doctrines of Scripture for themselves. Its aim is to teach men to understand and appreciate THE BIBLE, and, at the same time, to give such information on ancient literature and history as may aid the work of general education among all classes.

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THE BIBLE HAND-BOOK.

PART I.

THE SESTERTIUS OF VESPASIAN: A. D. 69. ACTUAL SIZE.

It commemorates the conquest of Judæa. The country is represented by the PALM TREE, beneath which is a sitting figure, the "captive daughter of Zion," in an attitude of dejection. The emperor stands by, holding a lance, and with his foot on a helmet. Judæa capta (Judæa taken): S. C. (by decree of the Senate).

INTRODUCTORY.

"I use the Scriptures not as an arsenal to be resorted to only for arms and weapons . . . but as a matchless temple, where I delight to contemplate the beauty, the symmetry, and the magnificence of the structure; and to increase my awe and excite my devotion to the Deity there preached and adored."—BOYLE: *On the Style of Scripture*, 3d obj. 8.

"Scarcely can we fix our eyes upon a single passage in this wonderful book which has not afforded comfort or instruction to thousands, and been met with tears of penitential sorrow or grateful joy drawn from eyes that will weep no more."—PAYSON: *The Bible above all Price.*

> "This lamp, from off the everlasting throne,
> Mercy took down, and in the night of time
> Stood, casting on the dark her gracious bow,
> And evermore beseeching men with tears
> And earnest sighs, to hear, believe, and live."—POLLOK.

The Bible: its claims.

1. EVEN as a literary composition, the sacred Scriptures form the most remarkable book the world has ever seen. They are of all writings the most ancient.

They contain a record of events of the deepest interest. The history of their influence is the history of civilization and happiness. The wisest and best of mankind have borne witness to their power as an instrument of enlightenment and of holiness; and having been prepared by "men of God who spake as they were moved by the Holy Ghost,"[a] to reveal "the only true God and Jesus Christ whom he has sent,"[b] they have on this ground the strongest claims upon our attentive and reverential regard.

The use of a hand-book of Scripture requires one or two cautions, which both writers and readers need to keep before them.

To be studied with faith and obedience.

2. First. We are not to contemplate this glorious fabric of Divine truth as spectators only. It is not our business to stand before Scripture and admire it; but to stand within, that we may believe and obey it. In the way of inward communion and obedience only shall we see the beauty of its treasures. It yields them to none but the loving and the humble. We must enter and unite ourselves with that which we would know, before we can know it more than in name.[c]

All helps of value only as they lead to the Bible itself.

3. Secondly. Nor must the study of a help to Scripture be confounded with the study of Scripture itself. Such helps may teach us to look at truth so as to see its position and proportions, but it is the entrance of truth alone which gives light. The road we are about to travel may prove attractive and pleasing, but its great attraction is its end. It leads to the "wells of salvation." To suppose that the journey, or the sight of the living water—perhaps, even of the place whence it springs—will quench our thirst, is to betray most mournful self-deceit or the profoundest ignorance. Our aim—"the sabbath and port of our labors"—is to make more clear and impressive the Book of God, "the god of books,"[d] as one calls it, the Bible itself.

[a] 2 Pet. i. 21.
[b] John xvii. 3; Ps. xix.
[c] Prov. ii. 2-5; John vii. 17.
[d] The Synagogue, No. xiv.

4. The names by which this volume is distinguished are not wanting in significance. It is called the BIBLE, or the *book*, from the Greek word *βίβλος*, book, a name given originally (like *liber* in Latin) to the inner bark of the linden, or teil-tree, and afterwards to the bark of the papyrus, the materials of which early books were sometimes made. Its names. The Bible.

It is called the Old and New Testament (that is, covenant or appointment), the term by which God was pleased to indicate the relation or settled arrangement between himself and his people. The term was first applied to the relation itself,[a] and afterwards to the books in which the records of the relation are contained. Old and New Testament.

Among the Jews, the Old Testament was called "The Law, the Prophets, and the Writings." Sometimes the writings, or (as the Greek name is) the *Hagiographa* were called, from the first book under the division, the Psalms.[b] The Law, the Prophets and Holy Writings.

What books were included in these divisions we gather from ancient Jewish authorities. Josephus reckons two-and-twenty canonical books of the Old Testament, and the whole may be thus divided:—

The five books of Moses [תּוֹרָה], Torâh. The Law.

The Prophets [נְבִיאִים]. Nebiim.

The historical division נְבִיאִים רִאשׁוֹנִים, Nebiim Rishonim, namely—

1. Joshua.
2. Judges and Ruth.
3. Samuel, 1 and 2.
4. Kings, 1 and 2.
5. Chronicles, 1 and 2.
6. Daniel.
7. Ezra and Nehemiah.
8. Esther.
9. Job.

[a] Ex. xxiv. 7: 2 Kings xxiii. 2: 2 Cor. iii. 6-14. *διαθήκη*, in classic Greek is disposition, or a will; in Hellenistic Greek, it is often equivalent to *συνθήκη*, a covenant. Gen. xxi. 27-32: xxvi. 28: xxxi. 44.

[b] Luke xxiv. 44. [c] [See the Canon § 158].

The Prophets, properly so called, נְבִיאִים אַחֲרוֹנִים, Nebiim Acharonim:

10. Isaiah, 11. Jeremiah and Lamentations.
12. Ezekiel. 13. The twelve minor Prophets.

And the Hagiographa, כְּתוּבִים, Cethubim, namely—

The Psalms, the Proverbs, the Song of Solomon, and Ecclesiastes.

In modern copies the following are also placed among the Hagiographia:—

Job, Ruth, Lamentations, Esther, Daniel, Ezra, Nehemiah and Chronicles.

And this is the arrangement now in use in the Hebrew Scriptures.

Other names.

The terms, "the Scripture,"[a] "the Scriptures,"[b] and "the word of God,"[c] are also applied in the Bible itself to the sacred books; as is the expression, "the oracles of God;"[d] though this last is sometimes used to indicate the *place* where, under the old dispensation, the will of God was revealed.[e] "The Law"[f] and "the Prophets"[g] are each employed, and sometimes unitedly[h] by a common figure of speech, to designate the whole of the Old Testament.

Canon of Scripture.

The sacred writings were sometimes called the *canon* of Scripture, from a Greek word signifying a straight rod, and hence a rule or law, Gal. vi. 16: Phil. iii. 16. This term was employed in the early age of Christianity with some indefiniteness, though generally denoting a standard of opinion and practice. From the time of Origen, however, it has been applied to the books which are regarded by Christians as of Divine authority. The Bible, therefore, is the canon that is, the authoritative standard of religion and morality.

5. Of all these titles, the "word of God" is perhaps the most

[a] John x. 35: Jas. iv. 5. [b] Luke xxiv. 27.
[c] Luke xi. 28: Prov. xxx. 5. [d] Acts vii. 38: Rom. iii. 2: Heb. v. 12.
[e] 1 Kings viii. 6: 2 Chron iv. 20: Ps. xxviii. 2.
[f] Mat. v. 18: John x. 34: 1 Cor. xiv. 21.
[g] Mat. xxvi. 56: Acts iii. 18-21: xxviii. 23. [h] Mat. xi. 13: xxii. 40.

impressive and complete. It is sufficient to justify the faith of the feeblest Christian, and it gathers up all that the most earnest search can unfold. We may say more at large what this title involves, but more than this we cannot say. It teaches us to regard the Bible *as the utterance* of Divine wisdom and love. The word of God.

The Jewish Shekel. Actual Size—Silver.

The earliest Jewish *coined* money (B. C. 125). On one side is "Aaron's rod that budded," on the other the "pot of manna." The inscription, in Samaritan characters, is "Shekel of Israel," and "Jerusalem the Holy." The date (the "second year," *i. e.* of Simon) is written over the pot of manna.

CHAPTER I.

ON THE GENUINENESS OF SCRIPTURE: OR THE BIBLE, AS INSPIRED MEN WROTE IT.

"The integrity of the records of the Christian faith is substantiated by evidence, in a tenfold proportion, more various, copious and conclusive than that which can be adduced in support of any other ancient writings."—Isaac Taylor.

Sec. 1.—Genuineness Defined And Proved.

6. If a MS. of each book of the Bible in the author's handwriting were still extant, and if the fact of its being such could be proved, every copy that agreed with the MS. would be perfectly genuine. There are now, how- A genuine MS. what.

ever, no such autographs of any ancient books; and yet there are circumstances attending the preservation and transmission of the MSS. of the Scriptures, which prove their genuineness with nearly as much certainty as if the first copies were still in existence.

Genuineness defined.

7. A book is said to be *genuine* if it be as it was written by the author whose name it bears: if the present text of that book varies from the text he wrote, it is said to be *corrupt*, and if the book was not written by the pretended author, it is said to be forged or *spurious*.

Printing shortens an inquiry.

8. The question of the genuineness of Scripture is much simplified by the invention of printing. That art fixes the dates of books, and by multiplying copies and editions secures the text from corruption. As printed books cannot be altered by the pen, any material change of the text becomes impossible or nugatory. The MSS. of printed books are now committed therefore without fear of falsification "to the immortal custody of the press."

Printed copies of the Scriptures, A. D. 1488–1516.

9. There are still extant, for example, printed copies of the Old Testament in Hebrew, dated Soncino, A. D. 1488, and Brixiæ, A. D. 1494. A copy of the year 1488 is in the library of Exeter College, Oxford, and in the Royal Library at Berlin is the identical copy (dated 1494) from which Luther made his German translation. There are extant also copies of the New Testament in Greek, dated Basil, 1516, edited by Erasmus, and in Greek and Latin, dated Alcala or Complutum (in Spain), 1514. On being compared with each other, and with modern editions, these copies are found to agree in the main. They, therefore, prove by a single step, the existence of the Scriptures in the 15th century. They prove, also, that the text of modern editions has not been materially impaired during the last 350 years.

Textus Receptus.

10. These two editions of the New Testament which are founded upon a very partial examination of MSS. form the basis of the Received Text. The first edition of that text was printed in 1624, by Elzevir. Besides

the two editions just named, he had the advantage of consulting the editions of Stephens (Paris, 1546), and of Beza (Gen. 1565), but did not introduce from them many important readings.

11. At the time these volumes were printed, there were MS. copies of the Scriptures in most of the public libraries of Europe. They form, with the writings of the Fathers, or of other ecclesiastical authors of the middle ages, the bulk of most library catalogues of the 15th century. Dr. Kennicott collated 630 of these MSS. for his critical edition of the *Hebrew* Bible. De Rossi collated 734 more. And upwards of 600 MSS. have been examined for recent editions of the *Greek* Testament.

MSS. of the Scriptures. From A. D. 1457 to the 4th century.

12. In the case of the Greek and Roman classics, twenty, or ten MSS. are deemed amply sufficient to form an accurate text: fifteen MSS. of Herodotus are known to critics, of which the most ancient belongs to the 10th century: and this is a fair average of the ancient MSS. of classic authors. It is obvious, therefore, that the advantage in this respect is greatly on the side of the Scriptures. The number of MSS. has afforded ample provision for restoring the text to its original purity, and at the same time gives absolute security against extensive corruptions.

Compared as to numbers with MSS. of Classics.

13. The MSS. of the Hebrew Scriptures, now extant, were most of them written between the years A. D. 1000 and A. D. 1457.[4] Some, however, belong to the 8th and 9th centuries, among which are two of the MSS. (Nos. 634, 503), lately in the possession of M. de Rossi, by whom the various readings they contain were published. The MSS. of the New Testament, and of the Septuagint, or Greek translation of the Old, are earlier still. The Alexandrian MS.[5] (Codex Alexandrinus, called A by Wetstein, Griesbach, and other critics), now in the British Museum, comprising, in four volumes, small folio, both Old and New Testaments, must have been written before the close of the 5th century. The Vatican MS. (called B), preserved in the library of the

Age of Heb. MSS. and of Greek.

Vatican, at Rome, belongs to the 4th, as does probably the Codex Cottonianus (I), the remains of which are now in the British Museum, the various readings of the whole being preserved in the works of Archbishop Usher. The Codex Regius, or Ephremi (C), so called from the author whose works were written over it, the parchment being what is called a rescript (or "twice-written," in Greek palimpsest, or "rubbed again,") belongs to the 6th century. The Codex Bezæ (D), given by the reformer Beza to the University of Cambridge, belongs (in the opinion of Wetstein) to the 5th century; critics who give it least antiquity assigning it to the 6th or 7th.

Compared with MSS. of Classics.

14. A Virgil in the Vatican claims an antiquity as high as the 4th century; but generally the MSS. of the classics belong to periods between the 10th and the 15th centuries. In antiquity, therefore, as in numbers, they are greatly inferior to the MSS. of Scriptures.

Quotations from Scripture in ecclesiastical writers. Their nature.

15. As we reach the time of the *earliest MSS.* of the Scriptures, another kind of evidence presents itself no less impressive: namely, the quotations of Scripture, and references to it, which are found in the writings of the early Fathers, and in the Rabbinical paraphrases. The references of classic authors one to another, though sufficient to establish the antiquity of the works quoted from, form a very inadequate provision for correcting the text of each. They are generally in the way of allusion only to some fact or passage. Even when the references are more pointed, they are generally so loosely made as to be of little critical value. In quotations from the Scriptures the case is entirely different. They are generally made with the utmost care, the very words of the Sacred writers being introduced, and forming the subject of lengthened discussion, or of important practical teaching.

Quotations in Cent. v.—ii.

16. Looking first at quotations from the New Testament, we have in the 5th century the writings of Theodoret of Cyprus, in Syria, on the Epistles of Paul, and on most of the Old Testament. Still earlier, Cyril of

Alexandria wrote on the Prophets, and on John. In the 4th century, Chrysostom wrote commentaries on the whole of the New Testament. To the same century belongs also the writings of Gregory of Nyssa. In the 2d and 3d centuries, we have the writings of Origen and Theophilus, of Antioch: fragments of each remain (though the second, in Latin only), and are often quoted by later writers. In the 2d century, we have the writings also of Irenæus, and of Clement of Alexandria. Not less important are the writings of Jerome, who wrote commentaries on Scripture in the 4th century. To the same century belong also the voluminous writings of Augustine. For a complete list, see page 86. 107

These are a few only of the authors of the early age of the Christian Church. In not less than one hundred and eighty ecclesiastical writers (whose works are still extant), are quotations from the New Testament introduced; and so numerous are they, that from the works of those who flourished before the 7th century, the whole text of the New Testament (it has been justly said) might have been recovered, even if the originals had since perished. The experiment was tried by Dr. Bentley, and he confirms this statement. Number of quotations.

17. A similar process of investigation into the Hebrew text carries us to the era of our Lord. The Targum, or interpretation of Onkelos, translates the Pentateuch into Chaldaic Hebrew (though of the purest order), and was written about sixty years before Christ. The Targum of Jonathan on the Prophets and historical books was written about the commencement of the Christian era. In the 4th century, Joseph the Blind wrote a Targum on the Hagiographa; and a little later, various similar versions of other parts of Scripture were published. These Targums, ten in all, are of great value in determining the text of Scripture, being, for the most part, very literal paraphrases of the original Hebrew. Targums.

18. To corroborate this evidence of the correctness of the New Testament, and to carry still further back the evidence

on the old, we have the ancient versions of the Scriptures.

Versions from the 9th century to the 1st.

In the 9th century, a version of the Bible into the Slavonic, or old Russian language (of great critical value), was published. In the 6th century was completed a version of the whole Bible into Georgian. In the 5th, a version into Armenian, under the care of Miesrob, the inventor of the Armenian alphabet: and also into Gothic, under Ulphilas. In the 3d and 4th centuries, all the New Testament, and parts of the Old, were translated into Coptic (or Memphitic), the language of Lower Egypt, the Copts being Egyptian Christians: and also into Sahidic (or Thebaic), the language of Upper Egypt. In the 4th century a translation was made into Ethiopic, the language spoken in Ethiopia, the country of Candace and the modern Abyssinia. Several of these versions were made from the Septuagint, some from the Syriac, and a few from the Latin Vulgate.

Peshito.

The Peshito (or *literal*) Syriac version of the Hebrew and Greek Scriptures belongs probably to the 1st century. It was in general use among the Syrian churches in the year 378, and is then quoted by Ephrem the Syrian as the version generally received, and so ancient as to require frequent explanation. The true Philoxenian, or New Syrian, belongs to the 6th century, and the Haraclean (commonly called the Philoxenian) to the 7th. Both versions take their name from the persons under whose sanction they were made. The Peshito being, as its name implies, very *literal*, is of great value in determining the original text.

Vulgate.

Nor for this purpose is the Vulgate itself of small importance. The text it contains was made by Jerome about the year 385. Part of it, including the New Testament, he took from an older Latin version, called the old Italic, which is quoted by Tertullian in the year 220; but the greater part he himself translated from the original of the Old Testament. This version was gradually adopted by the Latin Church, and was the first book ever printed. The present text is very corrupt. (See [illegible].)

Still more ancient than most of these are the versions of the Old Testament by Symmachus, Aquila, Theodotion, and the Seventy. The whole were in the hands of Origen in the year 228 A.D., and were used by him in revising the text of the Septuagint. He afterwards published them all, with the Hebrew text in Hebrew and Greek letters, in what was hence called his Hexapla, or six-columned Bible. The version of Aquila was made about the year 160 for the use of Hellenistic Jews, and is quoted by Justin Martyr (A.D. 160) and Irenæus (A.D. 176). It is extremely literal, and was read by the Jews in their synagogues. The version of Theodotion appeared about the same time, and is quoted by the same authors. The version of Symmachus is of later date, and is expressed in plain, elegant language, without being a literal translation. These three texts are now lost, but their important variations are preserved in the Hexaplarian text of the Seventy, published by Montfaucon at Paris, 1713. Greek versions.

The version of the Seventy (so called, perhaps, from the number of translators supposed to have been engaged in making it) is the most ancient of all. It has generally been received by both Jews and Christians, is more frequently quoted in the New Testament than the Hebrew, and was in common use both in the Synagogues and in the early Christian churches. The first reference to it is by Aristobulus, who lived in the 2d century before Christ. The most probable date of the completion of the translation is about the year 285 B. C., when Ptolemy Lagus and Ptolemy Philadelphus were kings of Egypt,[a] and completed by 150 B. C. Septuagint.

19. Such is a sample of the evidence by which it is proved that in the 1st century of the Christian era (and in Result.

[a] Hody (on the authority of Clement and Eusebius), Usher, Walton, Eichhorn, and others, do not materially differ in the date they assign to it. Some (De Wette and others) suppose that it was written by different authors and at different times; though it is agreed that the whole was extant in the time of the son of Sirach, B.C. 130.

the case of the Old Testament, two centuries earlier), there existed and were known throughout the Roman world books called the Sacred Scriptures, written by inspired men, and that the present text of the Bible is identical with the text which these books contained.

Homologoumena. Antilegomena.

20. These remarks apply without exception to the books of the Old Testament, and to twenty out of the twenty-seven of the New. These twenty are the four Gospels, the Acts, the Epistles of Paul (except that to the Hebrews), and the first Epistles of John and Peter. These twenty books were universally received as genuine, and were therefore called Homologoumena (*i. e.* acknowledged). The other seven books were disputed for a time by particular churches, and were therefore styled Antilegomena (or disputed). After a deliberate examination, however, they were at last received as genuine, the very delay proving the closeness of the scrutiny which their claims had undergone.

Facts more decisive still.

21. Decisive as these facts are, they give a very inadequate idea of the amount of proof of which the genuineness of the Scriptures is susceptible. The MSS. are innumerable. They belong to all ages; and many of them are very ancient. They have been kept for centuries in distant parts of the world, under the custody of opposing sects, and in circumstances that made extensive or important alterations impossible. The possessors of these MSS. deemed them of the highest value, and professed to live under the influence of the truths contained in them. Copyists preserved them with the utmost reverence, counting every letter of every book, and registering the very tittles of the law. How remarkable, how decisive as an evidence of Divine care, that while all the libraries of Europe and of the world containing copies of the Sacred Scriptures have been examined, all ancient versions extant compared, the MSS. of all countries from the 3d to the 16th century collated, the commentaries of all the Fathers again and again investigated, nothing has been discovered,

not even a single general reading which can set aside any important passage hitherto received as genuine. This negative conclusion, that our Bible does not essentially differ from the Bible of the Primitive Church is indeed an ample recompense for all the labor and time which have been devoted to these pursuits.

22. To give the reader a just conception of the expression that our Bible does not differ *essentially* from the Bible of the Primitive Church, we may notice what the various readings of the New Testament involve. Effect of various readings.

In the Epistle to the ROMANS, for example, which contains 433 verses, there are at most four passages, the meaning of which is modified by readings which Griesbach deems of weight:— Epistle to Romans.

In ch. vii. 6, for "*that being dead* in which we were held," he reads "*We being dead to that* in which we were held:" a difference in the original between *o* and *e*. So some editions of the tex. rec.

In ch. xi. 6, he omits the latter half of the verse.

In ch xii. 11, he reads "time" for "Lord;" καιρ for κυρι.

In ch. xvi. 5, he reads the first fruits of *Asia* for Achaia.

These are the only corrections that affect the sense, and they are all unimportant. To make them he examined all the principal MSS. already named, 110 others, and 30 from Mount Athos collated by Matthæi, who travelled over a great part of Russia and Asia for this purpose.

In Galatians the important corrections are three only: Epistle to Galatians.

In ch. iv. 17, for *you* in the second clause he reads *us:* a change in the original of one letter.

In ch. iv. 26, he omits the word "*all.*"

In ch. v. 19, he omits the word "*adultery.*"

Corrections which make no difference in the sense.

In the 7959 verses of the New Testament there are not more than ten or twelve various readings of great importance, and these affect not the doctrines of Scripture, New Testament.

but only the number of proof passages in which the doctrines are revealed.

The important various readings sanctioned by Griesbach are the following:—

In Acts viii. 37, he omits the verse.

In Acts ix. 6, he omits the first part of the verse.

In Acts xx. 28, for "the church of *God*," he reads "the church of the Lord," a change depending on one letter K for Θ.

In Phil. iv. 13, for "through *Christ*," he reads "through *Him*."

In 1 Tim. iii. 16, for "*God* manifest," he reads "*who* was:" a difference arising from the supposed omission of a mark in one of the two letters of the word—O for Θ.

In Jas. ii. 18, for "*by* thy works," he reads "without thy works," as do many copies of the English version.

In 1 John v. 7, 8, he omits from "in heaven" to "in earth."

In Jude iv. he omits "*God*."

In Rev. viii. 13, for "angel," he reads "eagle."

These corrections are all sanctioned, except Acts xx. 28, and 1 Tim. iii. 16, by Scholz and Hahn. In these two passages both writers agree with the common text, as they do much more frequently than Griesbach in other unimportant readings.

Several of the readings of Griesbach, though not theologically important, removed difficulties from the present text.

Old Testament.

23. Of the Old Testament, a careful examiner has noted 1314 various readings of value. Of these, 566 are adopted in the English version; 147 of the whole affect the sense, but none can be regarded as theologically important: generally they correct a date or complete the sense. See Hamilton's Codex Criticus, Lond. 1821.

Result.

24. The writings of Terence (six pieces only) contain 30,000 variations, and they have been copied many times less frequently than the New Testament. We may well acquiesce, therefore, in the language of Bengel, who, after laborious research into these topics, wrote to his scholar, Reuss, "Eat the Scripture bread in simplicity, just as you have it, and do not be disturbed if here and there you find a grain of sand which the mill-stone may have suffered to pass. If the Holy

Scriptures, which have been so often copied, were absolutely without variations, this would be so great a miracle that faith in them would be no longer faith. I am astonished, on the contrary, that from all these transcriptions there has not resulted a greater number of various readings."[a]

But many expressions have already been employed which need to be explained. If their meaning be clear, yet is there much to be said in relation to them before the reader is thoroughly prepared to understand all they involve. The *general* conclusion that our Bible is, on the whole, as inspired writers left it, is undoubted; but the Bible-student often requires materials for closer inquiry. We proceed, therefore, to give a brief account of the original languages of the sacred volume—Hebrew and Hellenistic Greek—of the manuscripts, versions, and various readings of the sacred text.

[b]Sec. 2.—The Original Languages of Scripture.—Hebrew and the Shemitish Languages generally.

25. The Hebrew language, in which nearly all the Old Testament is written, was the language of the Hebrews or Israelites during their independence. The people themselves were known among other nations by the name of Hebrews and Jews, not by the name of Israelites. The epithet of Hebrew, however, was not applied to their language till the days of the son of Sirach, (B. C. 130.) It occurs first in the Apocrypha, where it means, not the old Hebrew, but the Aramæan, or Syro-Aramæan. This is also the meaning of the term in the New Testament. Josephus seems to have been the first who applied the name Hebrew language (Γλῶσσα τῶν Ἑβραίων) to the old Hebrew, and this is the uniform meaning of the phrase in his writings. The Targums call the Hebrew "the holy tongue," and in the Old Testament it is

Hebrew.

Name.

[a] Quoted by Gaussen in his "Theopneustia." [b] See Preface.

called "the language of Canaan," or "the Jews' language." Isa. xix. 18: xxxvi. 13.

26. That the Hebrew language was the common tongue of Canaan and Phœnicia is generally admitted; a conclusion supported by several facts.

Really Phœnician.

(1.) The Canaanitish names of persons and places mentioned in Scripture are genuine Hebrew, as Abimelech, Melchizedek, Salem, &c.

(2.) Fragments of the Phœnician and Carthaginian tongues which still remain on coins and in inscriptions preserved in Roman and Greek writers, are Hebrew. Augustine and Jerome both testify, moreover, that the Carthaginian spoken in their time was made up chiefly of Hebrew words, while there is evidence that Carthage was founded by Phœnicians, who left Canaan before the Jews could have resided long in their country.

(3.) The silence of Scripture respecting any difference between the language of Canaanites and Hebrews is also remarkable. They both dwelt in the land, and yet no difference of speech is noticed, though the difference between the language of Hebrew and Egyptian (Psa. lxxxi. 5: cxiv. 1) is noticed, and even between the Hebrew and cognate languages, as in the case of the Aramæan used by the Assyrians (Isa. xxxvi. 11); and of the Eastern Aramæan used by the Chaldees (Jer. v. 15). It may be added that the Hebrew of Abraham's day was probably closely allied to the original tongue, if it were not itself identical with it. This conclusion is based chiefly on the proper names of the early chapters of Genesis. These names are all significant in *Hebrew*, and the meaning in that tongue always explains the reasons why they were given. See Havernick's Introduction to the Old Testament, p. 134: see also Gesenius's Monum. Phœnicia.

27. The Hebrew, or modern Phœnician, as we may call it, belongs to the Shemitish family of languages, and is most closely connected with the other members of that family, both in matter and in form. The other members are the following.

28. The Aramæan. Of the old Aramæan, as spoken while Hebrew was a living tongue, we have no remains. But there have been discovered, near Palmyra, some inscriptions in this language, which were written about the commencement of the Christian era. The language was spoken in Syria and Mesopotamia. See Gen. xxxi. 47, and Jer. x. 11.

Aramæan.

29. From this common root sprang the Chaldee or Eastern Aramæan, spoken in Chaldea and Babylon, and the Syriac, or Western Aramæan, spoken in Northern Mesopotamia and Syria, and perhaps the Hebrew itself. The Chaldee is known only from Jewish memorials—the Scriptures and the Targums. The purer style of Onkelos is called the Babylonian dialect, to distinguish it from the language of the later Targums, which has been called the Jerusalem or Palestine dialect, and which is really a mixture of Hebrew and Aramæan or Syriac. What is now called Syriac is new Aramæan, as formed or spoken by the Christians of Emessa and its neighborhood. This tongue early produced a literature rich in ecclesiastical history and theology, and is still the ecclesiastical language of Syrian Christians. Chaldee is the language of part of Ezra and Daniel,[a] as Syriac was the language of the Jews in the days of our Lord. Chaldee and Syriac.

30. The Samaritan is a mixture of the Hebrew and Western Aramæan. All the ecclesiastical matter in this tongue is in the Samaritan Pentateuch, and in some poems edited by Gesenius (Leipsic, 1824), from MSS. in the British Museum.[b] Samaritan.

31. Of all the languages yet named, the Arabic has by far the richest modern literature: and next to the Hebrew it is the most important of the Shemitish tongues. It is still spoken in a large portion of Asia, and in part of Africa. The two chief dialects of it are the Himyaritic, formerly spoken in Yemen, and now extinct, and the Coreitic spoken in the north-west of Arabia, and especially at Mecca. This was a spoken language long before the time of Mahomet, and is still the popular dialect. The old Arabic differs from this language in its forms, which are more various, and in its matter, which is more copious. Arabic. Himyaritic. Coreitic.

[a] Ezra iv. 8: vi. 18: vii. 12-26: Dan. ii. 4—vii. 28: Jer. x. 11.

[b] At Oxford there is a Liturgia Damascena in Samaritan: whence Gesenius has given a complete view of Samaritan theology. De Sam. Theol., Halle, 1822.

32. A colony of Arabians, speaking the Himyaritic, early settled on the opposite side of the Red Sea in Ethiopia, and introduced their language into that country. This language, modified by time and circumstances, is the ancient Ethiopic, which is closely related to the Arabic. The district where it was spoken, is the modern Abyssinia, and Amharic, or Geez, is the present language of the people.

Ethiopic.

33. All these languages are of value in guiding the student of the Old Testament, to an accurate knowledge of the original tongue, and no Hebrew lexicon can be regarded as a satisfactory authority, unless compiled with a constant reference to the meaning of the roots of Hebrew words in the cognate tongues. It is upon the knowledge and use of these tongues that the superiority of modern lexicographers chiefly depends.

Utility of these dialects in interpretation

The history of the Hebrew language may be be divided into three periods, each of which has its peculiarities of style and idiom.

History of the Hebrew.

34. (1.) The first includes the language as spoken in the days of Moses, and as used in the Pentateuch. In those books are forms of construction and phraseology not found elsewhere. Words are introduced, which seem soon afterwards to have become obsolete; or they are used in senses which early became unintelligible. Sometimes a knowledge of this peculiar usage is important only as supplying evidence of the antiquity of the books: sometimes it affords access to the meaning of particular passages.

In the days of Moses.

(2.) In the post-Mosaic period there is a marked change. New words are introduced; old ones seem forgotten. New forms of expression become common, and some found in the Pentateuch are gradually discontinued; a process which goes on till the days of David, who writes the language in great purity and elegance. To this period belong the writings of Solomon and the books of Judges, of Samuel, and of Ruth. The older prophets, Jonah, Amos, Hosea, write in a

The golden period.

style of simplicity and harshness not found in their immediate successors: but still their language is pure. Isaiah, Micah, Nahum, Habakkuk, and Obadiah are remarkable for the beauty of their style; and the Hebrew is generally pure, though in some of them, as in Micah and in part of Isaiah, there are forms of speech (chiefly Aramæan), that bespeak the admixture of a foreign element. All these writers belong, however, to the golden period of the Hebrew tongue.

(3.) Zephaniah (the contemporary of Josiah) Jeremiah, Daniel, and Ezekiel belong to the third period, and all exhibit the influence of intercourse with foreigners, as do the writings that appeared during or immediately after the exile—Ezra, Esther, and Nehemiah: all these writers employ words and phrases, which in the early purer state of the Hebrew were not known. The later prophets, Haggai, Zechariah, and Malachi, again write in purer idiom, chiefly in consequence of the Hebrew having become, during the captivity, a written, rather than a spoken tongue. As they wrote their predictions, it was less necessary to use forms of expression which were familiar chiefly in conversation. Their predictions it was probably the part of the prophets to explain.[a]

The period of the decline.

[a] A few examples will explain these statements:

"To be added to his people" is a phrase peculiar to the Pentateuch, meaning "to die." "To sleep with his fathers" is the common phrase in later books. The word "people" is always applied in the Pentateuch to the Jews. In the prophets the meaning is more extended, Hos. ix. 1; Isa. xi. 10. The expression "Arise, O Lord," was at first used in lifting up and carrying the ark as a prayer, soliciting the Divine presence. In the Psalms it often means, Assist and help.

In the Pentateuch there are many words and forms peculiar, which, however, are translated as ordinary words—מִין for species, קֶבֶב for קָבַב to curse, רְכֻשׁ for property, שֵׁשׁ fine linen, for בּוּץ, the later word, Ex. xxvi. 1: 1 Chron. xv. 27. See also Gen. xv. 9: Deut. xxxii. 11 (גּוֹזָל for גֶּזֶר), Ex. ii. 20, &c. Of such phrases Jahn has reckoned in the Pentateuch upwards of two hundred. Foreign words are *all* Egyptian, Gen. xli. 2, ~~xviii.~~ (אָחוּ); 41, 45, where Joseph is called "Saviour of the

Gen xli, 2, 18 | 41, 45

35. Of the Hebrew of all these periods, it may be remarked that it has few roots; so that words have often secondary or analogical meanings. Many phrases, therefore, sound strange to our ears, and some are susceptible of fanciful interpretations.

Peculiarity. Few roots.

36. These facts give evidence of the antiquity, and of the successive composition of different parts of Scripture. They also illustrate the importance of ascertaining the meaning attached to words at the time when each writer used them, before investigating their meaning, as employed in later or earlier times.

Importance of these facts.

Hellenistic, or Hebrew-Greek of the New Testament, and LXX.

37. The 16th century witnessed a singular discussion. Erasmus and L. Valla, happening to affirm that the Greek of the New Testament was corrupted with Hebraisms, both of words and idioms, were opposed by H. Stephens with great vehemence. In his preface to the New Testament (A.D. 1576), he undertook to prove that the Greek of the inspired writers was pure and idiomatic. A

New Testament-Greek — Controversy on its true character.

world" (Jerome). See Jablonski Opera i. 45, 374; ii. 160, and Rosenmüller's Scholia on Old Testament, i. 30–32.

So in other books. *Job* has several grammatical and other peculiarities, iii. 2 (p. pual הֹוֶרֶת), iv. 12; 26, 14 (whisper), iv. 18 (hearer), v. 26; xxx. 2 (age), v. 2; xvii. 7 (indignation). Jerome observed, and Schultens proved, that the language of Job is peculiarly rich in Syraic expressions, and also in Aramaisms, iv. 2; xxxix. 9; xvi. 19.

For words and phrases peculiar to later writers, see 1 Chron. xxi. 23 (מוֹרִיָּרִם): 1 Chron. ii. 13 (אֲשֵׁי): Esther iv. 11 (שַׁרְבִּיט): 1 Chron. xviii. 5, 6; 1 Chron. x. 12 (גּוּפָה for גְּוִיָּה); 2 Chron. xi. 21 (נָשָׂא אִשָּׁה for לָקַח, Gen iv. 19). For Persian words see Nahum iii. 17, captain, or satrap. Esther iii. 9: Ezra v. 17, treasures—gaz, hence Gaza. For Assyrian words, see proper names, Nebu—planet Mercury; Merodach—planet Mars. Chaldaisms need not be enumerated.

See Hävernick's Introduction, §§ 31–35.

long controversy springing out of these assertions, the respective parties were called Purists and Hellenists, or Hebraists. The topic was deemed important on several grounds:

1. It involved questions of theology; for, if the writers of the Bible be inspired, ought they not to write, it was asked, in pure Greek? Could inspired men do anything, as such, that was imperfect?

2. On the other side it was deemed important as a question of evidence; for if the Greek of the New Testament is Hebraistic, this fact is a proof that it was written by Jews, and probably in Judea.

3. By all it is admitted to involve an important canon of interpretation; for if the dialect of the New Testament is peculiar, the study of the common tongue (ἡ κοινή) is not sufficient for the interpretation of Scripture. The Greek of the New Testament and of the LXX. is likely, it was held, to have rules and principles of its own.

38. Both parties seem to have forgotten, in the heat of controversy, that the question was purely one of facts, and was not to be settled, in the first instance, by any such considerations. The truth is, that the Greek of the New Testament *is* Hellenistic; a truth, which once ascertained, suggests important lessons. The perfection of inspired composition is clearly not so much classic purity as intelligibleness and adaptation to its proper end. The Greek of Scripture was evidently written by Hellenists, *i.e.*, by Jews who spoke Greek, and whose modes of thought were formed on Hebrew originals. Hence, important evidence of the truth of their record. Hence, also, an instructive rule of interpretation. The prime source of biblical interpretation is clearly the Bible itself; and we must gather thence, as far as possible, the meaning and illustrations of its terms. These are all important lessons, but the fact on which they are founded must first be established, before we can safely apply them; least of all can they be taken as proof of the fact itself.

Really Hellenistic.

39. The Greek tongue is itself a mixture of dialects. The Hellenians, or Greeks, consisted originally of several tribes, of whom two, the Dorians and Ionians, were chief.

Classic Greek: its elements.

Doric. The Doric dialect is first in time and in influence: it is rough and broad-sounding. Among its chief writers are Pindar, Sappho, Theocritus, and Bion.

Ionic. The Ionic is second in time. It is soft and smooth; was spoken at first in Attica, and then, as the Ionians migrated to Asia Minor, in that district. Among its authors are Herodotus and Anacreon.

Attic. The Attic was formed after the Ionians left Attica, and occupies, in quality, a middle place between the Ionic and Doric. The chief Greek authors wrote in this dialect: Thucidydes, Plato, Xenophon, Demosthenes, Æschylus, Sophocles, Euripides, and Aristophanes.

Hellenic, or ἡ κοινή. After the freedom of Greece was destroyed by Philip of Macedon, these dialects were blended, and the Hellenic or common dialect was formed, of which the base was Attic.

Alexandrian. On the death of Alexander, the people of Macedon and Alexandria occupied the first place in literature, as in power, and from their influence, Macedonian and Alexandrian idioms became common in Greece, and especially in Egypt and the East.

Hebrew. At Alexandria many Jews resided. There the Septuagint was written; and as the writers were Jews, the Alexandrian Greek which they spoke was modified so as to embody the thoughts and idioms of the Hebrew. And this is the language of the New Testament. It is Hellenistic, or more properly, Hebrew-Greek: the later Greek,

Elements enumerated. that is, chiefly Attic, with a mixture of other dialects, and the whole modified by Jews who had resided in Alexandria, and in Palestine. Hence words and phrases from foreign sources, Aramæan, Latin, Persian, Egyptian: hence words peculiar in their orthography or form, in their inflexion or gender: hence words common to the ancient dialects, but not usual in the Hellenic; and hence, also, words and phrases in senses peculiarly Jewish or Christian.

Aramæan expressions may be seen, Mark xiv. 36 (abba): Acts i. 19 (field of blood): Mark iii. 17 (sons of thunder): Matt. v. 22 (vain, foolish). Latin words, Matt. x. 29; xviii. 28; v. 26; xvii. 25; xxvii. 27, 65; xxvi. 53; Mark xv. 39: Luke xix. 20: John ii. 15: Acts xix. 12: and phrases, Matt. xii. 14: Mark xv. 15: Luke xii. 58: Acts xvii. 9. Persian expressions, Matt. xxvii. 32: Acts viii. 27: Matt. ii. 1: Mark vi. 11: Luke xxiii. 43 (paradise, a garden of beautiful trees). Egyptian expressions, Matt. xxvii. 59: Luke xxiv. 12.

For a full account of grammatical and other peculiarities, see Planck's Treatise on the nature and character of the Greek style of the New Testament, Bib. Repository, 1831, p. 638. See also a brief account in M. Stuart's Syntax of the New Testament.

40. The grand lesson taught by these facts, is that while we need a knowledge of Greek generally, in order to read the New Testament, we need, in order to understand it, a knowledge of New Testament Greek, and of the Old Testament version. So essential is this knowledge, that a merely English reader, with only his English Bible, may understand the New Testament better than the scholar who brings to the investigation of a particular passage only classical acquisitions. Lessons.

41. For aid in studying Hebrew, see the ordinary grammars and dictionaries of that language. In studying Hellenistic Greek, see Winer's Idioms; any good grammar of the New Testament; and Thiersch de Pentateuchi Versione Alexandrina. The "Englishmen's Hebrew and English," and "Greek and English" Concordances, are of great value to a mere English student. The careful study of the LXX. compared with the Hebrew and the New Testament, is of course the best aid. Aids to the study of the New Testament.

[a] Sec. 3.—The Manuscripts of Scripture.

42. In speaking of the MSS. of Scripture, we have mentioned their age, and their comparative value. It is now necessary to state the facts on which these distinctions rest. How, it may be asked, is it possible to Questions on the age of MSS.

[a] See Preface.

ascertain the age of a MS., often fragmentary, and generally exposed to influences which cannot have failed to obscure or modify the evidence of its date and character?

How ascertained.

43. In answering this question, it may be observed that in some MSS. the date is inscribed upon them; and when this inscription is by the first hand, and other evidence is confirmatory, it is regarded as pretty decisive. Such inscriptions, however, are never found on MSS. earlier than the 10th century.

Sometimes from dates on the MS. itself.

44. Sometimes the traditional or known history of a MS. affords important aid. The Cod. Alex. (A), for example, was given by the patriarch of Constantinople (Cyril Lucar), to Charles I., with the tradition inscribed upon it in Arabic, that it was written by Thecla, an Egyptian princess, who lived not long after the first council of Nice, A. D. 325: a tradition supported by internal evidence.

Or from its known history.

45. In most cases, however, the question of date is more intricate, and can be settled only after a careful investigation of somewhat abstruse evidence, supplied by the material on which the MS. is written, the form of the letters, and the general style of the writing.

Generally by examination of difficult evidence.

46. Some parts of the ancient Scriptures were written on skins tanned, or dyed red or yellow. In use, these skins were generally connected, so as to contain on one *roll*, or volume,[a] an entire portion of the Bible, as the Pentateuch, or the Prophets. Some of the most ancient MSS. in the world are copies of the Pentateuch in this form.

Variety of material on which manuscripts are written. Skins.

Next in durability was the parchment of the ancients, so called from Pergamos, the town where it was first made. Most MSS. which have come down to us, earlier than the 6th century, are on this material.

Parchment.

Sometimes tables of wood[b] or of stone, called caudices

[a] Isa. viii. 1: Jer. xxxvi. 2: Zech. v. 1.

[b] Ex. xxxii. 15: Deut. vi. 9: Isa. xxx. 8: Hab. ii. 2: Luke i. 63: 2 Cor. iii. 3.

or codices, were employed: hence the term *codex* came to be applied to a MS. on any material. For legal purposes, where durability was important, the use of such tables was very frequent; and from this circumstance a system of laws was called a *code*. These tables were written on in their natural state (or when used for temporary purposes, covered with wax), with an iron needle called a stylus. From the name of this instrument our term *style* is taken.

Caudices.

Code.

Style.

For many ages the article most in use was made from the papyrus, or flag of Egypt. By the Romans especially this manufacture was carried to great perfection. Towards the end of the 9th century, however, the papyrus was very much superseded by paper made from the cotton plant (not unlike the present paper of India and China); and a little later, in the 10th and 11th centuries, old linen was substituted in the manufacture for the raw material.

Papyrus.

Paper.

Notices of these different materials occur occasionally in ancient profane writers. Herodotus mentions the skins of goats and sheep, roughly dressed, as being used by the Ionians (v. 58). Pausanias says that he saw in Bœotia the works of Hesiod engraved on lead (ix. 31). Roman laws were often written on tables of brass, and Pliny states that papyrus was in use long before the Trojan war (B. C. 1184), Nat. His. xii. 21–29. "Libros linteos," books of cotton cloth, are also mentioned by Livy.

These materials mentioned by ancient authors.

47. MSS. on all these materials are known to the antiquarians, and from the material an inquirer is aided in ascertaining their age and origin.

The material helps to ascertain the age.

48. The earliest specimens of Greek writing, the dates of which are known, are books found among the ruins of Herculaneum and Pompeii. These cities were destroyed A. D. 79. The books recently found there are, at latest, of that date, and consist of sheets of the papyrus, connected together with gum and rolled. The writing runs across the volume, is in capital or uncial

Kind of writing and form of letters.

MSS. of Pompeii.

letters, without any division of words or sentences, without accents or ornaments, and with but very few pause marks. These books give evidence of the most ancient style of writing, and are older than any MS. of the New Testament Scriptures.

MS. of Dioscorides.

In the Imperial library of Vienna there is a copy of an ancient work by Dioscorides, the copy written for the daughter of one of the early emperors of Constantinople, and certainly belonging to the 5th century. It agrees

Test of age.

in the shape of its letters, and in the absence of all ornaments and marks, with the MSS. of Herculaneum. These peculiarities suggest important tests of age.

Division of books and chapters a test of age.

49. In the earliest times the New Testament was divided into three parts: the Gospels (τὸ ἐυαγγέλιον), the Epistles and Acts τὸ Ἀποστόλικον), and the Revelation (ἡ ἀποκάλυψις). In the 3d century the Gospels were divided into two kinds of chapters, the longer called τιτλοι, or breves; the shorter κεφαλαια, or capitula. The latter were originally introduced by Ammonius, and were thence called Ammonian sections. In the 4th century they were in common use in the Gospels, and to these sections Eusebius adapted his tables of references, called from him the Eusebian Canons (A.D. 315–340).

Illumination a test of age.

50. In the latter part of the same century (360), Chrysostom speaks of the practice of writing biblical MSS. on the finest parchment and in letters of gold and silver, as already introduced.

Various other tests.

Euthalian, description of contents; accents;

51. In the year 458 Euthalius published an edition of the Epistles of Paul, in which he gave, for the first time, the contents of the chapters. In 490 he divided the Acts and the Epistles into sections. He himself states also that he introduced accents into MSS. copied under his supervision,—a custom, however, which did not become common till the 8th century. He

Subscriptions to various books;

also added to the books of the New Testament the subscriptions which are still found in the English

version. To make MSS. more legible, Euthalius further divided them into lines, called στιχοι, consisting in some instances of as many letters as could be placed in the width of a page, and in others of as many words as could be read uninterruptedly. This style of writing soon became common. In the 8th century, however, the lines ceased to be written separately, and were indicated only by dots. In the same century other marks of punctuation were introduced, and later still the stichometrical dots were omitted.

stichometric divisions; dots;

In the 7th century lectionaries, that is, MSS. of Scripture lessons for use in public service, were multiplied, and about the same time the letters in which MSS. were written began to be compressed and slightly inclined. In the 8th century these changes were still more marked; in the 9th the note of interrogation and the comma were introduced; in the 10th the cursive style of writing had nearly superseded the uncial; and in the 12th the present division of chapters was introduced by Hugo de Sancto.

form of letters; lectionary division of gospels; stops; cursive letter; chapter and verse; all tests of age.

52. From these facts various rules are deduced:—

A MS. with the present division of chapters and verses, is not earlier than the 12th century:

Negative results.

A MS. on cotton is not earlier than the 11th century:

A MS. in cursive character than the 10th century:

A MS. with compressed or inclined uncials, or with notes of interrogation or commas, than the 9th century:

A MS. systematically punctuated, or marking the στιχοι with points or with ornamented initials, than the 8th century:

A MS. in uncial letters, divided into lines or accented, or with the Euthalian divisions or titles or subscriptions, than the 5th century:

A MS. with Eusebian canons, than the 4th century.

53. These rules lead, it will be observed, to negative conclusions only. When the facts are applied to ascertain positive results, much minute inquiry and skilful

Positive.

criticism is necessary. Full information may be obtained in the books mentioned below.

On the whole subject see Montfaucon's Palæographia Græca. Hug's Introduction to the New Testament, ch. vi. Scott Porter's Lectures on Bib. Crit., and Michaelis's Introduction, (4th edit.), vol. ii.

54. These results and the facts on which they are founded were reached at a comparatively recent period, and after protracted inquiry. In the meantime progress was made in other processes of investigation, which led to results no less important. These results will be best understood if our remarks be thrown into the narrative form.

History of these tests and of biblical criticism generally—I. As to New Testament.

55. The received text of the Greek Testament is founded, as we have seen (par. 10), on the texts of Erasmus and of the Complutensian editors. Both these texts were printed from modern MSS., and therefore, comparatively speaking, the authority of the "received text" is not high.

The textus receptus.

The examination of early MSS. was the work of many years. It began with the London Polyglot (1657), which added to previous editions the readings of sixteen MSS., and supplied the renderings of ancient versions. Curcellæus also examined several MSS. for an edition of the New Testament which Elzevir printed in 1658. In 1675 Dr. Fell published an edition with the readings of forty more, and selected Dr. Mill to complete a more thorough revision of MSS. and versions. To this work Dr. Mill devoted thirty years, and gave in his edition the readings of a large number of MSS. not previously examined, and also the readings of the early Fathers. In 1734 these readings were further augmented by the labors of Bengel. Forty years after Mill, the edition of Wetstein was published (1751), in 2 vols. fol. His text is the Received; but he applies the results of his inquiry to the correction in notes of the text wherever he deemed it faulty. Upwards of forty years later still, Greis-

London Polyglot.

Curcellæus.

Dr. Fell.

Dr. Mill.

Bengel.

Wetstein.

bach applied the rules and investigation of Wetstein to a correction of the text itself (1796–1806), and added many various readings which his own inquiries had discovered. Greisbach.

In the meantime other important additions to our knowledge had been made. In 1782–8 Matthæi, of Moscow, published an edition, remarkable chiefly for containing the readings sanctioned by what was afterwards called the Constantinopolitan recension; while Alter, at Vienna (1786, 7), Birch and Adler, in Italy, Moldenhauer and Tychsen, in Spain, and others elsewhere, were busy completing inquiries which were to supply Griesbach with the materials of his critical apparatus. The results were embodied in the edition of the New Testament, published by Birch, at Copenhagen. Matthæi. Alter, &c.

56. On comparing the evidence which these investigations disclosed, Griesbach found (as his predecessors had intimated) that characteristic readings distinguished certain MS. Fathers and versions, and that they were all divisible into three classes: MSS., &c., having one set of readings, being said by him to belong to the Alexandrian family or recension; those with another set to the Constantinopolitan; and those with another set to the Western. Griesbach's division of these readings.

This conclusion, supposing it well founded, was a most important discovery. It changed the whole science. Hitherto the reading favored by *most* MSS. had been regarded as having the best evidence on its side; but from this time not the number of individual MSS. in favor of a reading, but the number of families, became the great question. Its importance.

In later times Scholz, who devoted many years to this work, divided Greek MSS. of the New Testament first into five, and then finally into two families,—the Alexandrian, which includes the Western of Griesbach, and the Constantinopolitan. Of the three classes Griesbach himself attached most importance to the Alexandrian and Western Scholz's division.

families; Scholz, on the contrary, preferred the readings of the Constantinopolitan; Hahn and Lachmann, it may be added, agree in substance with Scholz, but attach importance, the first to internal evidence, and the second to the antiquity of MSS.

57. It must be added that though later inquiries have not set aside this principle of classification, they have thrown doubt upon it. It is now a question whether Griesbach's conclusions be not an instance of those hasty generalizations which impede almost as much as they aid the progress of true science. This suspicion is strengthened by the inquiries of Dr. Lawrence of Dublin. Proposals have been for some time before the world for the publication of a text founded not on families of MSS., but on the readings sanctioned by the *most ancient* authorities. Dr. Bently first suggested this principle. Lachmann has practically acted upon it to a large extent; and Dr. Tregelles now proposes to adhere to it strictly in his intended edition of the New Testament. Whether antiquity *alone*, however, is a satisfactory test, may be gravely questioned. The earliest transcribers were subject to local influences as well as the later. Cursive manuscripts, of late date, may be accurate copies of very early ones, which are now lost, and *their* testimony is not to be disregarded; and, moreover, if there be any ground for the division of MSS. into families, mere antiquity may be like mere numbers, a delusion and snare.

58. Uncial MSS. of the New Testament, their dates, contents, where preserved, when and by whom collated and published.

Present Mark.	Name.	Where Preserved.	Contents.	Date. — Century.	Published. — If, when.	General Charaeter of the Text, and ehief Collators.
A.	Codex Alexandrinus . .	Br. Mus. London . .	Old and New Testament; defective.	v. . . .	1786–1819. Woide. Baber.	Const. in Gos. Alex. Elsewhere.
B.	" Vaticanus, 1209 .	Vat. Lib. Rome . .	" "	IV. . . .	In progress. . .	Alex. Hug. Laeh. Seh. Tisch.
C.	" Regius or Ephræmi	Roy. Lib. Paris . .	" "	VI. . . .	1843, Tiseh. . . .	Alex. Wets. Grics. Tisch.
D.	" Bezæ or Cantabrig.	Univ. Lib. Cambridge	Gospels, Acts, part of Epistles; defective.	v. or VII. .	1793, Dr. Kipling	Mill. Wetstein.
D.	" Claromontanus .	Roy. Lib. Paris . .	Other Epistles; defeetive	VIII. . .	. .	Wets.
E.	" Basilcensis . . .	Pub. Lib. Basle . .	Gospels; defective . .	IX. . . .	. .	Cons. Wets. Seh. Tiseh.
E.	" Laudianus . . .	Bod. Lib. Oxford . .	Aets; defeetive	VII. or VIII.	1715	Mill.; used by Bede.
E.	" San Germanensis	Imp. Lib. Petersburg	Paul's Epistles; imperfeet	XI. . . .	. .	Mill. Semler.
F.	" Boreeli	Lib. Utrecht . . .	Gospels; defeetive . .	IX. . . .	Tiseh.; its readings by Vineke, 1843	Const. Col. for Wetstein.
F.	" Coislianus . . . (H* in Griesb.)	Roy. Lib. Paris . .	Part Old Testament, Acts ix. 24–5.	VII. . . .	Tisch.	Const.
F.	" Augiensis . . .	Tr. Col. Cambridge .	Paul's Epistles	IX. or X. .	. .	Alex. Wetstein. Tiseh.
G.	" Harleianus, Seidelii. or Wolfii A. .	Br. Mus. London . .	Gospels; defective . .	XI. . . .	. .	Cons. Wolf. Tiseh.
G.	" Angelieus . . .	Angel Lib. Rome . .	Acts, Epistles; Paul's Epistles ealled I.	IX. . . .	. .	Bireh. Seh.
G.	" Boernerianus . .	Eleet. Lib. Dresden	Paul's Epistles, exeept Hebrews.	IX. . . .	Matthæi, 1791 . .	Like Cod. Augiensis. Hahn.
H.	" Wolfii B.	Hamburg	Gospels; defeetive . .	XI. . . .	. .	Const. Wolf.
H.	" Mutinensis . . .	Modena	Aets, part of	Var. dates, IX.–XV.	. .	Seholz.
H.	" Coislianus . . .	Roy. Lib. Paris . .	Parts of Paul's Epistles	VI. . . .	Published by Montfaucon.	Wets. Griesb.
I.	" Cottonianus . . .	Br. Mus. London	Part of Matthew & John	VII. or VIII.	Readings by Usher	
I.	" Mosquensis . . .	Lib. Moscow	Epistles	IX. . . .	Tiseh. Mon. Med.	Matthæi. Simon for Mill.

Uncial MSS. of the New Testament, &c.—*Continued.*

Present Mark.	Name.	Where Preserved.	Contents.	Date. — Century.	Published. — If, when.	General Character of the Text, and chief Collators.
K.	Codex Cyprius or Reg., 63	Royal Library, Paris.	Gospels	VIII. or IX.		Alex. Sch Tisch.
L.	" Regius, 62	" " "	Gospels; defective	IX.	Tisch. Mon.	Alex. Greisb.
M.	" Regius, 48	" " "	Gospels	X.		Alex. Sch. Tisch.
N.	" Vindobonensis Cæsareus (Part, probably, of I.)	Imp. Lib. Vienna	Luke 24: 13–21, 39, 49	VII.	Tisch. Mon. :	Col. by Alter. Tisch.
O.						
O.	" Montefalconii		Luke 18			Wetst. Griesb.
	" (Tisch.) Mosquensis, 120	Moscow	Part of John	IX.	Matth. 1785	Tischen.
P.	" Guelpherbytanus, A., rescr.	Lib. Wolfenbuttel	Gospels; defective	VI.	1763, Knittel	
Q.	" Guelpherbytanus, B., rescr.	" "	Luke and John; defective	VI.	" "	
R.	" Tubingensis	Tübingen	John 1: 38–50	VII.	By Reuss, 1778	Wetst.
R.	" (Tisch.) Neapolitanus		Part of Gospels	VIII.		Tischen.
S.	" Vaticanus, 354	Vat. Rome	Gospels	X.		Const. Birch.
T.	" Borgianus	Veletri	Part of John	IV. or V.	1789, by Georgi	Alex. Georgi. Birch.
U.	" Venetianus, or Nanianus	St. Mark's Lib. Venice	Gospels	X.		Const. Birch. Sch. Tisch.
V.	" Mosquensis	Library, Moscow	Gospels; imperfect	Var. dates, IX. & XIII.		Const. Gross Matthæi.
W.	" Regius, 314	Royal Library, Paris	Part of Luke	VIII.		Alex. for Gries. and by Schol. Tischen.
X.	" Landshutensis, or Monacensis.	Munich	Gospels; defective	X.		Alex. Schol. Tischen.
Y.	" Barberinus	Lib. Barb. Rome	Part of John	IX.	Tisch. Mon.	" "
Z.	" Dublinensis, rescri.	Tr. Col. Dublin	Matthew: defective	VI.	1801, Dr. Barrett	Alex. Dr. Barrett.
Γ.	" Vaticanus, part of I and N.	Vat. Rome	Part of Matthew	VII.	Tisch.	G. Marini.
Δ.	" Sangallensis	St. Galle, Switzerland	Gospels	IX.	1836, Rettig.	

59. In addition to these uncial MSS. Griesbach has given the numbers, contents, and dates of 236 cursive MSS., 1 to 236; Matthæi of 23 more, 237 to 259; Scholz of 270, which he for the first time collated either in whole or in part, 260 to 469. Particulars may be seen in the introductory explanations of the editions of the New Testament by Griesbach, Matthæi, Scholz, and Tischendorf; also in Horne ii., part 1, ch. iii., § 2, and partly in Scott Porter's Criticism, p. 304. Total number of MSS. examined.

Of Lectionaries, Scholz enumerates 176 Gospels, and 48 from the Acts and Epistles (Praxapostoli). Of the former, one (No. 135) is referred by him to the 6th century, and most to periods between the 10th and 15th.

Scholz enumerates in all,—

	Uncial MSS.	Cursive MSS.
Of Gospels . . .	27	469
Acts and Catholic Epistles	8	192
Paul's Epistles . . .	9	246
Revelation . . .	3	88

Many other codices have never been collated, of which 31 are enumerated by Horne as existing in libraries in this country, and others are known to be preserved in libraries on the Continent. Others still unexamined.

60. The history of the Hebrew text is much briefer. The process of inquiry which was undertaken in the case of the Greek text within the last two centuries was undertaken for the Old Testament a thousand years earlier at Tiberias. There, existing MSS. were revised and compared, and a text was formed, on the whole very fair and accurate. This text is called the Masoretic, and nearly all recent investigations have ended in sustaining generally its readings. On the dispersion of the Jews through the influence of Mohammedanism, their learned men moved westward into Spain, Italy, and Central Europe, carrying with them the Masoretic text of Bibl. Crit. 2. Applied to the Hebrew text of the Old Testament. Masoretic text. Its origin and accuracy.

Scripture, and in process of time multiplying the editions (as they may be called) to meet the wants of their nation. The value of these editions differed, according to the care with which they were written. As a matter of fact, the Spanish MSS. are generally most accurate; next in accuracy are the Italian, and last the German.

61. It is an instance of the slow progress of truth, that Buxtorf, one of the greatest Hebrew scholars, maintained, in the 17th century, the absolute uniformity of all MSS. of the Hebrew Text. Cappellus (1650) was among the first to combat this view, and Bishop Walton, the editor of the London Polyglot, having sided with Cappellus, commenced the work of forming a critical apparatus. From this time, the collation of Hebrew MSS. was made with vigor, and the results soon appeared in the publication of an improved text. In 1667, Athias, a rabbi and printer of Amsterdam, published a Hebrew Bible, the text of which was founded on MSS. and printed editions. In 1690, Jablonski published, at Berlin, a critical edition, and in 1705, the very accurate edition of Van der Hooght was printed at Amsterdam. His text is formed on that of Athias, with Masoretic readings in the margin, and a collection of various readings at the end. In 1709 Opitz, at Kiel, and in 1720 I. H. Michaelis, at Halle, also published editions of critical value; and in 1746–53 Houbigant published, at Paris, a splendid edition in 4 vols. folio, though its value is much diminished by the number of conjectural emendations embodied in the notes and translation. In the same year Kennicott published his first Dissertation on the state of the printed Hebrew text, and in 1776-80 his Hebrew Bible was printed at Oxford. The text is that of Van der Hooght, with the various readings of 692 different authorities, including MSS., printed editions, and rabbinical writings. In 1784–8, De Rossi, of Parma, published 5 vols. of extracts from Hebrew MSS., and in 1793 the most

The complete accuracy questioned.

Critical apparatus commenced.

London Polyglot.

Athias.

Jablonski.

Van der Hooght.

Houbigant.

Kennicott.

De Rossi.

important readings of Kennicott and De Rossi were published in an edition issued at Leipzig, 1793, by Doederlein and Meisner, and at Vienna by Jahn, 1806, as they were also in the English edition of the Hebrew Scriptures published in 1810–16 by Boothroyd. Jahn. Boothroyd.

62. The result of all these inquiries is that we have but one class of MSS., the Masoretic, and that the variations of reading in them do not exceed those of *one* family of MSS. of the Greek Testament. An edition of the Hebrew Bible which shall give the readings sanctioned by ancient versions is still needed; but so far as the accuracy of the present text is concerned, such a work is rather curious than important. Result: but *one* family of MSS. and readings.

63. The general uniformity of Hebrew MSS. makes a classification of them less important than in the case of Greek MSS. Kennicott mentions 630, of which 258 were collated by him throughout, the remainder only in part. De Rossi collated 751, of which all but 17 were collated for the first time. Many others remain uncollated. (See Jahn's Hebrew Bible, vol. iv. App.) Number of Heb. MSS.

Though, as already stated, there is but one recension, the Masoretic, it seems that in the 10th century the Jews at Babylon had one set of readings, and those at Tiberias another. Hence arose the distinction of Eastern and Western families. Bishop Walton, in his Polyglot, has given the differences on which this distinction is founded. They are differences in the letters, and are about 220 in all, none of which, however, materially affects the sense; and in the vowel points these amounting to about 860. In reference to the first, our printed editions vary from the Eastern readings in 55 places; in reference to the second, they follow the Masoretic text, as fixed at Tiberias. Particular copies were long celebrated for accuracy, but only their traditional fame has descended to our times. Eastern and Western families.

* See Preface.

64. It is a summary proof of the general accuracy of the present text, that the Jew agrees with the Christian in the letter of the Old Testament, and the Romanist with the Protestant in the letter of the New.

Conclusion.

On this subject see Horne, vol. ii. part i. ch. ii. § 1: Scott Porter, p. 73; Bishop Marsh's Lectures on the Criticism and Interpretation of the Bible; and Davidson's Bib. Cr., vol. i.

Sec. 4.—The Ancient Versions of Scripture.

65. The origin and history of the LXX were long matters of controversy, though now the questions connected with it may be regarded as settled. The story of Aristeas, a writer who pretends to be a Gentile and favorite at the court of Ptolemy Philadelphus, is, that this version was made by seventy-two Jews (six from each tribe) sent to Alexandria by Eleazar at the request of Demetreus Phalareus, and that the whole was completed in seventy-two days. To this story various additions were made, claiming miraculous interposition for the work, and infallibility for the translators. Dr. Hody first proved that the narrative could not be authentic; though nothing has been discovered that materially affects either the value or the date of the version. Regarding the work critically, it may be observed that it contains many Græco-Egyptian words, and that the Pentateuch is translated with much more accuracy than the other books. The Book of Job, the Psalms, and the prophets, are all inferior, and especially Isaiah and Daniel. The historical books are often inaccurately translated.

The LXX.

In the early Christian church the version was deemed of great value, though writers often appealed against it to the Hebrew. With the view of correcting it, Origen formed his Hexapla. This work, which made altogether fifty volumes, perished probably at the sacking of Cæsarea by the Saracens, 653, A. D.; but happily the text of the LXX (which formed one of the columns) had been copied by

Origen's Hexapla.

Eusebius, together with the corrections or additions which Origen had inserted from the other translators. This Hexaplarian text, as it is called, was published by Montfaucon at Paris, in 1714. Of the two celebrated MSS. of the LXX, the Vatican (B) follows the original version, while the Alexandrian (A) exhibits many of the readings embodied in the Hexapla, and conforms more generally to the present Hebrew.

The four chief printed editions of the LXX are—the Aldine, exhibiting many of the readings of B; the Complutensian, which often follows the Masoretic Hebrew and Origen's Hexapla; the Roman or Vatican; and the Grabian, which is taken chiefly from A.

The version is rather free than literal, and frequently misses the sense of the original. It is often valuable in interpretation, though less so in settling the text.

66. Among the earliest versions founded on the LXX was the *Italic*. In the days of Augustine (died 430) there were several Latin versions of the Bible, of which the old Italic was the best. Jerome bears the same testimony to its general excellence. It was made, as may be gathered from fragments which still remain,[a] from the Alexandrian MS., and is ascribed by Eichhorn to the 1st century. Versions from the LXX. 1. The Italic.

67. The diversities and imperfections of this version induced Jerome (A. D. 382) to revise the text, as Origen had previously revised the version of the LXX. He employed for this purpose the Hexapla of Origen, and carefully corrected the whole of the Old Testament, though portions only of his revision remain. As these labors of Jerome were drawing to a close, the LXX, though long favorably received by the Jews, began to fall into disrepute, on the ground, probably, that it was appealed to by Christians. To meet this feeling Jerome undertook to prepare a translation into Latin direct from the Hebrew. He devoted the larger portion of twenty years to this work, and it was completed in 405. A superstitious reverence for the LXX led many to oppose this version, but it gradually gained influ-

[a] Job, Psalms, some of the Apocrypha, and parts of other books

ence, and in the time of Gregory the Great (604) it had at least a co-ordinate authority, and was dignified with the name of the *Vulgate*. The text was made up in part from the old Italic, in part from Jerome's improved edition of that version, and is in part a new version formed immediately from the Hebrew. Jerome was acquainted with Hebrew expositors, and many of their interpretations are embodied in the Vulgate, but generally it follows the LXX, even when that version differs from the Hebrew. It is more useful for interpretation than for criticism, though for both it is of value. The version of the Psalms was made from Origen's Hexapla, and is called the Psalterium Gallicanum. The text was early corrupted, and various learned men have undertaken to revise it, among whom are Alcuin and Lanfranc. The two chief editions are those of Sixtus V. and Clement VIII., which, however, though both sanctioned by papal authority, contain some most remarkable errors.[a] (See par. 76).

2. The Vulgate in part.

68. Ecclesiastical history places the conversion of Ethiopia about A. D. 330, and to the same century belongs the translation of the Scriptures into *Gheez*, the sacred language of Ethiopia. Its author is not known. Perfect copies of the Old Testament are not common, though Bruce states that he found several; and there are MSS. of this version in some of the libraries of Europe. Only fragments have been printed. The text follows the readings of A, and is founded entirely on the LXX. The New Testament has all been printed. The text seems to be founded on the Peshito and the old Italic.—See Ludolf, Gieseler, and the travels of Bruce.

Other versions from the LXX continued. 3. The Ethiopic.

The greater part of the Old Testament is also extant in the *Coptic* and *Thebaic*, dialects of Egypt, though only a portion has been printed. The most probable date of their origin is the 3d and 4th century, though some suppose them to have been made as early as the 1st and 2d. Both are

4, 5. Coptic, Thebaic.

[a] Of the Vulgate, as prepared by Jerome, the most important MS. is the C. Amiatinus, now at Florence, and written about the year 541.

founded on the LXX, and generally follow the readings of A. The translators are not known.

The *Gothic* version of the Bible was made by Ulphilas, a bishop of the Mœso-Goths, who assisted at the Council of Constantinople in 359. The version was made from the Greek, and is of considerable critical value, though unhappily only fragments of it remain. The most celebrated MS. is the Codex Argenteus, written in silver letters, which is now preserved in the library of Upsal, in Sweden. This MS. contains only the four Gospels, and is imperfect. 6. Gothic.

Of the *Armenian* version little more is known than is stated in another paragraph. The date is 410, and the translator Miesrob, who seems to have used the LXX and the Alexandrian recension as the basis of his version. The *Georgian* version was made in the following century, from copies of the Armenian translation. The Armenian version has been repeatedly printed (Bible, Amst. 1666, New Testament, 1668-1698), and the whole Bible, in Georgian, was printed at Moscow in 1743, parts of it having been previously printed at Tiflis. 7. Armenian.

To the 9th century belongs the *Slavic* or *Slavonic* version, supposed to have been made by the sons of Leo, a Greek nobleman, who first preached the gospel to the Slavonians. It is generally regarded as a descendant of the LXX, though ancient testimony states that it was made, in great part, from the Italic, a statement which recent collation has confirmed. The text was early corrected from Greek MSS. and it is hence deemed of considerable critical value. The whole was printed in 1576, and several editions have since been issued from Moscow. 8. Slavic.

69. From the *Vulgate* were formed the various Anglo-Saxon versions of parts of Scripture. About the year 706, Adhelm, the first bishop of Sherborn, translated the Psalms into Saxon, as did Egbert, the bishop of Holy Island, the four Gospels. About the same time Bede (A. D. 735) translated parts of the Bible. King Alfred undertook to Versions from the Vulgate.

translate the Psalms, but died (900) when his work was about half finished. Ælfric of Canterbury translated the Pentateuch and some of the historical books. To the same version we may ascribe the various translations of the Old Testament into French, Italian and Spanish, executed before the 16th century, and even Luther availed himself largely of its renderings in making his German translation of the Bible.

70. The Samaritan Pentateuch is rather a recension than a translation of the Hebrew text. Copies are referred to by Eusebius and Cyril, but it was long thought that the whole had perished. In the early part of the 17th century, however, a copy was transmitted from Constantinople to Paris. Usher afterwards procured six copies, and Kennicott collated sixteen. The most probable account of this recension is, that it was taken from the copies of the Pentateuch which were in the hands of the Israelites in the days of Rehoboam, when the kingdom was divided. The Psalms and the writings of Solomon, which were known to pious Jews of that age, were rejected for obvious reasons.

Samaritan Pentateuch.

The critical value of the readings of this recension was overestimated at first, but now they are held to be not at all superior to the Hebrew. The LXX seem to have followed it more frequently than the present Hebrew text; from which, however, it does not materially differ. Gesenius deems its readings preferable to the Hebrew in Gen. iv. 8, where it supplies the words, "Let us go into the field;" in Gen. xiv. 14, where it reads, "he numbered," instead of "he armed;" in Gen. xxii. 13, where it omits the words "behind *him;*" and in Gen. xlix. 14, where the difference is in expression only and not in sense. The Samaritan is of great value in determing the history of the Hebrew vowels, and in confirming the general accuracy of the present text, but it is not a source of valuable independent emendation.

Critical Value.

The characters in which it is written are probably the older forms of the Hebrew.

The ancient Samaritan Pentateuch must not be confounded

with the more modern Samaritan version which is printed with the other in the Polyglots. This is a very literal translation into modern Samaritan.

71. The Peshito version of the Scriptures was probably made by those translators "who were sent to Palestine by the apostle Jude and Abgarus, king of Edessa." Such is the ancient tradition, and it is in itself sufficiently probable. From internal evidence, it is believed that the translators were Jewish Christians, and that they translated the Old Testament from the original Hebrew. It contains all the canonical books of the Old Testament, and all those of the New, except 2 Pet., 2 and 3 John, Jude, and the Revelation. The text differs from all the chief families of MSS., and each in succession has claimed it. The New Testament was first printed at Venice in 1555, and the Old Testament in the Paris and London Polyglots. Syriac. Horæ Syriacæ.

Internal evidence and tradition agree in ascribing it to the 1st century. It is of great critical value. Several ancient Arabic versions, and the Persian version of the Gospels, (printed in the London Polyglot), were made from the Peshito.

The Philoxenian (New Testament only) version was made from the Greek, by the hand, or under the care, or in the days of Philoxenius, Bishop of Maberg, in Syria, about the year 508. No MS. of it remains, but various readings taken from it are given in a MS. in the Vatican (153). Early in the following century Thomas of Harkel, or Heraclea, the successor of Philoxenius, began to revise the work of his predecessor, and published another version in 616. It contains the whole of the New Testament except the Apocalypse. The most complete MS. of it is one which formerly belonged to Ridley, and is now preserved in New College, Oxford. The style is extremely literal, and in consequence frequently violates the Syriac idiom. Philoxenian. Heraclean.

There is also a fourth Syriac version of Lessons from the Gospels (Vat. MS. 19). The date of the MS. is 1030, but the

version seems to belong to the 5th or 7th century. The language is a mixture of Chaldee and Syriac. The readings generally favor the Western recension; and the MS. is sometimes called the Palestino-Syriac or Jerusalem version.

Arabic versions.

72. The *Arabic versions* of several of the books of Scripture, as given in the Paris and London Polyglots, were made from the LXX by different authors between the 10th and 12th centuries; and of Job, Chron., Judges, Ruth, Samuel, and parts of other books from the Peshito Syriac.

Persian version.

73. From the same version was made the Persian version, of the Gospels, published with Le Clerc's Latin translation in the London Polyglot; it abounds with Arabic expressions, and must have been later than the time of Mahomet. Another version of the same part of Scripture was published by Wheelock in 1652; but these, with the more recent version made under the care of Nadir Shah 1740–1, are of little critical value.

Conclusion.

74. From these facts it is clear that the Samaritan Pentateuch, the LXX, part of the Vulgate, and the Peshito Syriac, are all more or less valuable for ascertaining the text of the original Hebrew; but that other versions of the Old Testament being made from these, and not from the original, are of little or no critical value, except for ascertaining the text of those versions from which they were made. In the case of the New Testament, all the earlier versions from the Greek are of value, proportioned, of course, to the general condition of their texts, and to the obvious accuracy with which they have been made.

Modern versions (and to a great extent the ancient) are of value only as helps to interpretation.

Full accounts of ancient versions may be seen in Le Long's Bibliotheca Sacra (Masch's edition), or in Horne's Introduction, vol. ii.

* Sec. 5. The Various Readings of Scripture; Rules for Determining the Text.

75. Of Hebrew MSS. upwards of 1,300 have been collated, and of Greek upwards of 600. These numbers, it will be observed, do not represent copies of *complete* Scriptures, but of parts only. Each of the three divisions of the Old Testament (par. 4) forms in Hebrew one roll, and each of the New Testament divisions (par. 49) generally forms one MS. in Greek. Number of MSS.

76. These MSS. have been exposed, in transcription, to many errors. Nor will this fact excite surprise if it is remembered that carefully-printed books often contain numerous inaccuracies. In writing, the risk is of course much greater than in printing. Revision and correction are less practicable in the first than the second. The slowness of the process increases the probability that letters, syllables, and words will be added, omitted, changed, or transposed. Sometimes the writer transcribed from a MS. before him; sometimes from dictation. In the latter case his ear frequently deceived him, and in the former, his eye. Different words having often the same final syllable, or different sentences having the same final word, made mistakes the more easy. A misunderstanding of the MS. from which he copied would sometimes lead to the same result. He might either misinterpret its abbreviations, or inaccurately divide the words where they were written, (as in most ancient MSS.) without pause marks; or the MS. might be wholly or partially effaced. Independently, therefore, of design, these causes of error were always at work. The results, however, seldom affect the meaning of the text materially (though they do so in some cases), and are similar to the mistakes produced in an English version by such errors of the press as escaped the eye of even a careful reader. Differences more serious may be seen in the Bibles printed "by authority" of the Popes Origin of various readings.

* See Preface.

Sextus and Clement. *Hody* has given a large number of these discrepancies. Compare them in Prov. xxv. 24: Matt. xxvii. 35: Judg. xvii. 2, 3; which are left out in the Sextine edition; and in 1 Sam. xxiv. 8: 2 Sam. viii. 8; which are left out in the Clementine edition. They contradict one another, moreover, in Josh. ii. 18; ix. 19: Exod. xxxii. 28: Gen. xxiv. 24: 1 Kings ii. 28.

For example:—

77. (1) There are many cases in which, from the similarity of sound or of form, the transcriber would naturally make a false reading.

Similarity of sound or form.

In Gen. xiv. 5, the Heb. Sam. and LXX read "with them" (בהם), Behem. The English and seven Sam. MSS. read "in Ham" (בחם), Becham.

In Judges viii. 16, some Hebrew MSS. and the English read "he taught" (ידע), Yadah: but many MSS., the LXX, Chald., Arab., Syr., and Vulg., read "he tore" (ידש), Yadash, which is clearly the true reading. So in Numbers xxii. 5, where many read *Ammon* instead of "Ammo" (his people).

In 1 Kings i. 18, "And *now*" is our English version (ועתה), Veatta; but 200 MSS. and the Chald. read "And *thou*" (ואתה), Veatta. So ver. 20.

In Jonah i. 9, "I am a Hebrew" (עברי), Ivri, is the reading of most MSS. and of the English: but the LXX and some MSS. read "עבד י, Ivdi, "the servant of Jehovah."

לא lo (not) is put for לו lo (to him) fifteen times in the Old Testament, and the reverse twice. Though there is this change, the text which the Jews use, and which our Version translates, is in these places the correct one, except, perhaps, in one passage, 2 Kings viii. 10, where for "Go, say unto him, Thou mayest certainly recover," we ought to read, as the present Hebrew MSS., "Go, say Thou shalt *not* recover, for—"

In Eph. iv. 19, some MSS. read "past hope" instead of "past feeling" (ἀπηλπικότες for ἀπηλγηκότες).

Similar cases may be found in the Hebrew, of the following passages, 1 Sam. xx. 18: Psa. lix. 9.

Under this same head may be placed the transposition of letters, or even of words: as "Shalmai," Nehem. vii. 48, for *Shamlai*, see Ezra ii. 46: "almug-trees" for *algum-trees;* 1 Kings, x. 11: 2 Chron. ix. 10. In 2 Sam. vi. 5: and 1 Chron. xiii. 8, "all manner of fir-wood," and "with all their might and with singing" differ chiefly in one similar letter and

in the transposition of another. See also Hebrew of 2 Sam. vi. 2, compared with 1 Chron. xiii. 6.

The Jews never pronounced the name *Jehovah*, but when it occurred in Scripture read *Adonai* or *Elohim*. These latter words are consequently often put in MSS. for the former.

We have noticed elsewhere how similar letters have been confounded in the case of numerals (par. 117), a confusion the more easy in the early stage of the Hebrew Language, as the letters more closely resembled one another than at present.

78. (2) Similarity of ending, either of words or of whole sentences, sometimes created mistake. Similarity of endings.

There are different readings in 1 Chron. ix. 5, from this cause. 1 Kings xiv. 25 seems to belong to this class: compare 2 Chron. xii. 2, 9. See also the Hebrew of Numb. xxvi. 3; and compare Psa. xxxvii. 28 with the LXX.

In Exod. xxx. 6, "before the mercy-seat that is over the testimony" is a repetition, probably, of the previous clause.

In Matt xxviii. 9, the expression "went to tell his disciples" (which is in Greek the same as "to bring his disciples word" in the eighth verse, is omitted in many MSS., B, D, and also in the *Vulg.*, *Syr.*, *Copt*, *Arm.*, *Pers.*, *Arab.*, *Chrys.*, *Jer.*, *Aug.*: but it is found in most MSS. On the other hand, the last clause of 1 Cor. x. 28 is taken from ver. 26, and is wanting in A, B, D, in most ancient versions, and in many other authorities.

79 (3) A large class of various readings owe their origin to the use of synonymous expressions: as "he spoke" for "he said," in 2 Kings i. 10; "they found" for "they saw" (εὗρον for εἶδον), Matt. ii. 11: "this very world" for "this present world," Matt. xii. 32; "the messengers of John" for "the disciples of John," in Luke vii. 24; "to follow after" for "follow," Mark viii. 34. Use of synonymous expressions

80. (4) Many copyists were acquainted with other oriental languages, and, in the case of the New Testament, with other dialects; and thence arose great diversity in the orthography, even where the readings are substantially the same. Dialectic changes.

81. (5) Ancient MSS. are often without stops and without even the division of the words; hence occasional mistakes, though fewer than might be supposed. Absence of stops and division of words.

In Psa. xlviii. 14, for "unto death" some MSS. and the LXX read, by connecting the two words, "for ever." And Psa. xxv. 17 may be read through a similar mistake, "Enlarge the troubles of my heart, and bring," etc.; comp. also LXX and Heb. of Psa. iv. 3.

Abbreviations misapprehended.

82. (6) Sometimes abbreviations are wrongly interpreted: "ה (J) is the Heb. abbreviation for "Jehovah," and it means also MY; hence an occasional mistake. In the LXX of Jer. vi. 11, "the fury of J" is translated "my fury." So in 1 Pet. ii. 3, for "gracious," which is sometimes written ΧΣ (χρηστος,) some of the Fathers (Clem-Alex., Greg. Naz. Theoph.) read "Christ" (χριστος,) which is also written ΧΣ.

Mistakes from "Custodes linearum."

83. (7) In the Old Testament MSS. the copyists never divided a word, nor did they leave at the end of lines any vacant space; and hence they often filled up the line with some favorite letter, or with the initial of the next word, which of course was repeated in the following line. "For them," in Isa. xxxv. 1, is an example. And, on the other hand, ignorant copyists have mistaken final letters for mere *custodes linearum*, as they are called, and have omitted them.

Marginal Glosses.

84. (8.) Sometimes marginal readings have been inserted in the body of the MSS., corrective or explanatory of the original text.

The repetition "Surely the people is grass," (Isa. xl. 7) is supposed to belong to this class, and is not found in the LXX. The number 50,000, mentioned in 1 Sam. vi. 19, is supposed by Jahn to be another instance.

In Mark i. 16, the word "*his*" seemed ambiguous; and many MSS. (54, besides all Stephens's) read "this same Simon."

In Luke vii. 16, "God has visited his people *for good*" (εἰς ἀγαθόν) add eleven MSS., Arm. and Pers., in explanation of a phrase which seemed scarcely clear.

So in Luke v. 7, a few MSS. add "a little" (παρά τι).

Various readings originating

85. All the sources of various readings noticed thus far may be regarded as accidental. Other readings, however, were intentionally made, either from good motives or

from bad. A Greek copyist, for example, accustomed to hear his own language spoken without an admixture of oriental idioms, and regarding a Hebraism as a violation of grammar, would correct it, forgetting that such idioms go to prove the genuineness of the inspired writings. He would sometimes substitute for the original, Greek words which he deemed more clear and easy. Sometimes he would correct one Evangelist by another, or fill up the shorter account from the longer one, or adapt the quotations from the Old Testament to the text of his own copy, whether it were Hebrew, or Greek, or Latin. Unintentional alterations.

In other instances motives less honorable may account for deviations from the original text.

86. (9.) Sometimes, for example, in particular copies of the Scriptures, a mistake in the spelling of a word, once made, is retained throughout the book. Mistakes retained in order not to injure the MS.

The Hebrew for *a boy* is put twenty-one times in the Pentateuch for *a girl* (נער for נערה na-ar, na-ara), which latter is found but once (Deut. xxii. 19.) All the versions and the Masora direct us to read it as a feminine noun. So, in Ezek. xl. there is a solecism in grammar, through the omission of the ordinary sign of the plural (before the suffix ו viz. ה) in thirty-four words, though the Keri directs us to read it. Some critics, it may be added, ascribe these variations to other causes.

87. (10.) Sometimes attempts were made to improve MSS., by making the language more clear and easy. Attempts to improve the style.

Many passages of the Chronicles, for example, when compared with Samuel, will be found to give more modern words, in place of the obselete ones of the earlier writer. These passages, when compared by copyists, gave rise to various readings. See Hebrew of 1 Sam. xxxi. 12: 1 Chron. x. 12: 2 Sam. vii. 23: 1 Chron. xvii. 21: 2 Sam. vi. 16: 1 Chron. xv. 29.

So, in Luke, xvi. 9, for "the mammon of unrighteousness," which is a Hebraism, some read (MS. Bezæ) "the unrighteous mammon."

In Luke i. 64, "was loosed" is added in some MSS. (Bez. and Compl. text).

In Exod. xv. 3, it is said "The Lord is a *man of war*." The word seemed to the *Sam.* copyists objectionable, and they have put "mighty one of war."

In Gen. ii. 2, it is said that God finished his work on the seventh day The *Sam.* and *Syr.* seem to have read "on the sixth day."

In the Pentateuch the word for *God* is plural (Elohim); and is sometimes joined with a singular verb, and sometimes with a plural verb. In all the latter cases there is a variety of readings; most of them, (as in the *Sam.*) in favor of a singular *noun* (as the Holy One), retaining, however, the plural verb: the object being, probably, to prevent a supposition that the Scriptures favored polytheism. See Gen. xx. 13; xxxv. 7.

MSS. of the Alexandrian family, it may be observed, often alter words to make what was deemed better grammar; as MSS. of the Western alter them to make the meaning more clear.

88. (11.) Sometimes alterations were made to suit the parallel passage, or to make the text agree with the passage from which it is quoted. See Schulz's edition of Griesbach (Ber. 1827), for a view of the influence, in this respect, of the LXX on the text of the New Testament.

Parallel passages.

Luke iv. 18, "to heal the broken-hearted," is wanting in several MSS. It is probably taken from the LXX of Isa. lxi. 1. Matt. xii. 35 "of the heart" is omitted in many MSS., and in the *Vulg.*, *Syr.*, *Copt.*, *Pers.*, *Arab.* It is probably from Luke vi. 45. Matt. xx. 22, 23, "the baptism I am baptized with can ye be baptized with?" is wanting in several MSS., and in the *Vulg.*, *Ethiop.* and *Copt.*; probably from Mark x. 38, 39. Matt. xxvii. 35, "That it might be fulfilled," etc., is wanting in A B D E F G H K L M, etc., and many other MSS., the *Syr.*, *Copt.*, *Ethiop.* and *Arab.* It is probably from John xix. 24. Acts ix.; xxii.; xxvi. and Acts x.; xi. have been peculiarly liable to various readings on this ground. 1 Cor. xv. 5, "the twelve" being not strictly accurate (for Thomas was absent), some MSS. read "the eleven." So, in Mark viii. 31, some MSS. read "after three days," and others, "on the third day."

89. (12. Sometimes a passage has been altered wilfully to serve the purposes of a party, or to favor what was deemed the cause of truth.

Alterations for party purposes.

In Deut. xxvii. 4, the *Heb.* reads "Ebal," and the *Sam.* "Gerizim," which was in the Samaritan territory; and the passage is used as a reason for erecting there a Samaritan temple. In Judg. xviii. 30, "Manasseh" is written in many MSS. for Moses, to save the honor of his family. So *R. Solomon Jarchi* acknowledges. Isa. lxiv. 4, has been altered, and is now unintelligible. It is quoted in 1 Cor. ii. 9. Isa. lii. 14, for "at *thee*," some MSS., the *Chald.*, *Syr.*, and *Vulg.* read "at *him*." Such intentional alterations, however, are very rare in the Old Testament, nor are there many in the New Testament Greek. In Matt. i. 18, "before they came together," and the word "first-born," are omitted in some MSS. and Versions, in favor of the perpetual virginity. In Mark xiii. 32, "neither the Son" is omitted in several MSS. and Fathers, as seeming to favor Arianism. Luke xxii. 43 is omitted in A B, and some other MSS., because supposed to detract from our Lord's Divinity.

90. (13.) There are also various readings, which can be explained only on the supposition of carelessness on the part of transcribers, and which are not referable to any of the causes just enumerated. Carelessness.

In 1 Chron. vi. 28, there is an omission of the name Joel (see ver. 33; 1 Sam. viii. 2). The verse really reads "And the sons of Samuel, the first-born Joel, and the (second now translated Vashni), Abiah." *Bishop Lowth* has noticed that in Isaiah there are as many as fifty slight omissions, none of them, however, affecting the sense. A singular instance may be seen in 2 Sam. xxi. 19, which ought to be read in the same way as 1 Chron. xx. 5. Read in Samuel אֵת for בֵּית, eth, beth and אֵת for אֶת, ach eth. The word אֹרְגִים (weavers), has come up improperly from the end of the verse. The 430 years mentioned in Exod. xii. 40, as the time of the sojourning of the children of Israel in Egypt, is not correct; it was only 215 years, and the text as it stands is hardly consistent with Gal. iii. 17: Gen. xii. 4; xvii. 1, 21; xxv. 26. The *Sam. Alex.* LXX, and some MSS. read "and of their fathers who dwelt in the land of Egypt, and in Canaan." Perhaps, however, there is here a latitude of expression easily understood by Jewish readers.

91. The readings which have originated in these and similar causes amount to many thousands, but in nearly all, any various reading may be adopted without materially affecting the sense. The most inaccurate text ever written, it has been justly said, leaves the truths of Scripture substantially unchanged. Result of such various readings.

How comparative value of readings is ascertained.

92. It is, nevertheless, a question of much interest, how is the comparative value of various readings to be decided? The following principles are recognised by all competent scholars in this branch of inquiry. They are taken substantially from Griesbach, Wetstein and other critics. Griesbach's rules may be seen at length in his Prolegomena, or abridged in Planck's Sacred Philology, p. 235, etc., and Wetstein's in his introduction to the Greek Testament. Rules approved by Eichhorn and De Wette, with special reference to the Old Testament, may be seen in De Wette, i. 319.

External and internal evidence, what.

93. (1.) When MSS., versions and quotations agree in a reading, the EXTERNAL evidence in its favor is complete, and when the reading thus fixed agrees with the nature of the language, the sense, the connection of historical facts and parallel passages, the INTERNAL evidence is complete. Where these concur, the reading is undoubtedly genuine; and this is the evidence found in the case of the great bulk of the Scriptures, as contained in the common editions.

General rules as to external evidence.

94. (2.) Generally the value of a reading is in proportion to the age of the MSS., because the older it is, the less likely is it to be a transcript of many previous transcripts, (though a recent MS., certainly copied from a very early one, may be of greater authority than one less recent): to the number of MSS. in which it is found; to the family to which it belongs (some preferring, with Griesbach, the Alexandrian; and others, with Schulz, the Constantinopolitan); and to the obvious care with which the MS. is written.

In the case of Hebrew MSS., we speak rather of the countries where they were written than of families formed on any other principle; Spanish, Italian, German, representing their origin, and the order of their critical value.

The following rules may be laid down for guiding the inquirer in determining the correct reading:

95. (1.) When the external and internal evidence are opposed, the former ought GENERALLY to be preferred, because the "genuine reading" is an expression that refers rather to external than to internal evidence. It is the sum, not of reasons, so much as of authorities. External evidence more important than internal.

96. (2.) Yet the internal evidence may be so strong as to counterbalance a greater degree of external (as in the case of most of the Masoretic readings of the Old Testament): wherever, in fact, the readings are clearly false, or where the introduction of a particular reading can be easily explained. Exceptions.

97. (3.) Readings are certainly right when they are supported by the most ancient MSS., by most of the ancient versions, by quotations, by parallel places, and by the sense, though such readings are not found in all MSS., or in the common version. Various rules on readings highly probable or certain.

Isa. lx. 21, "MY planting;" 1 Kings, i. 18.

98. (4.) Readings are most probably right, when they are supported by a few ancient MSS., the ancient versions, quotations, parallel places, and the sense, though not found in MOST MSS.

2 Chron. xi. 18, "Rehoboam took the *son* (בן ben, בת bath), of Jerimoth to wife;" so most MSS.: the E. v. says rightly, "the *daughter*," E. v. Psa. xxii. 16, most MSS. read, "like a lion my hands and my feet," (כארי Kaari.) Three MSS., two printed editions, the LXX, *Syr.*, and *Vulg.*, read, "they pierced;" as does the English version (כארו or כארה, Kore or Kaaru). Others, however, regard the present Masoretic text as defensible (Vitringa, Stuart). Ezek. xi. 7, most MSS. read, "*he* will bring forth" (הוציא hotzi). A few MSS., all the versions, and the English, read, "*I* will bring forth" (אוציא otzi.) Eph. v. 9, most MSS. read, "of the Spirit;" but A, and nine others, with the *Syr.*, *Copt.*, *Ethiop.*, and *Vulg.*, read, "of the light."

99. (5.) Readings in the Pentateuch, supported by the *Sam.*, a few *Heb.* MSS., the ancient versions, parallel places,

and the sense, are certainly right, though not found in most MSS.

Gen. xlvii. 3, "Thy servants are a shepherd" (sing.): read with 30 MSS. and the *Sam.* "shepherds." Even if the reading is not found in any Heb. MSS., it may be true. Gen. ii. 24, "They two shall be one flesh." So *Sam.*, LXX, *Ital.*, *Syr.*, *Arab.*, *Vulg.*; Matt. xix. 5. So Exod. xii. 40. See 590.

100. (6.) The concurrence of the most ancient MSS., and the sense, is sometimes sufficient to show that a reading, though not general, is right.

Isa. lvii. 13, "Let thy companies deliver thee." Most MSS. have a singular verb; but ten read in the plural. This rule is especially applicable to the New Testament.

101. (7.) The concurrence of the most ancient versions, and the sense, or a parallel passage, will sometimes show the propriety of a reading, especially in the Old Testament.

Psa. lxviii. 19, "He received gifts for men." Eph. iv. 8, says, "He gave gifts unto men." So *Targ.*, *Syr.*, *Ethiop.*, *Arab.*, and some of the Fathers. The present *Heb.* is לָקחְתָּ lakachta: the transposition of the letters explains the difference; חָלַקְתָּ chalakta. Isa. lix. 20, "unto them that turn from transgression in Jacob" is the present reading. But the Versions, and Rom. xi. 26, read "that turn transgression from Jacob." In both these passages, however, the New Testament may be intended to give rather the general meaning than the words.

102. (8.) When a text is very corrupt, a parallel passage may suggest the true reading.

2 Kings xxv. 3, for "on the ninth day of the month" read "of the *fourth* month," as in Jer. lii. 6. 1 Chron. i. 17, for "The sons of Shem....Aram and Uz," read "The sons of Shem, and the sons of Aram," &c., Gen. x. 23. Isa. xxx. 17, for "At the rebuke of five shall ye flee," read "At the rebuke of five shall ten thousand flee," Lev. xxvi. 8.

103. When we come to consider readings which are but

probable, being equally, or more or less nearly equally supported by external evidence, the rules of criticism become more difficult, and the application of them must be made with less rigidity. Doubtful readings.

104. (1.) Of two readings, equally supported by external evidence, that is the most probable which best suits the sense, or which could not, so easily as the other have been written by mistake. Various rules.

2 Cor. v. 14, "(If) one died for all," εἰ is omitted in many MSS., but the sense requires it, and it is easily omitted before εἷς. Acts xi. 20, "unto the *Grecians*" is the reading of many MSS.; but, probably, it ought to be, as many read, "to the *Greeks*." The fact seems noticed because of its remarkableness, and justly so, if it be the second case of the success of the gospel among the heathen; see chap. x. 44, 45, for the first. Grecians were *Jews* who resided out of Palestine. 2 Cor. v. 3, "If so be that being clothed" (ἐνδυσάμενοι): so very many MSS. Others read ἐκδυσάμενοι, "If we be even unclothed, yet shall we not be found naked, for we have a glorious body," etc.

It may be noticed as a general rule, that readings no better than the received text should not be placed in it; but if as good, or nearly so, they may be placed in the margin.

105. (2.) Of two readings, equally probable, the fuller reading is more likely to be genuine; unless there is reason to suspect an interpolation, or there is something in the text to suggest an addition; and then the rule is reversed.

In 1 Chron. xi. 32, we have "Abiel;" but in 2 Sam. xxiii. 31, "Abi-albon." The last syllable might easily be omitted. So in Matt. ii. 1, "in the days of Herod" is omitted in several MSS.; but it is genuine.

Yet, if there is reason to suppose an interpolation, or if there is something in the text to suggest an addition, the rule is reversed; as copiers were more likely, from intention, to add than to omit; though they were more likely, from accident, to omit than to add.

Acts viii. 37, is wanting in A, and sixty other MSS.; also in the *Syr.*. *Ethiop.* and *Copt.* It is perhaps added from Rom. x. 9.

106. (3.) Of two readings, the one classical and the other oriental, the latter is the more probable.

107. (4.) Of two readings, the one easy and the other difficult, the latter is generally to be preferred. All the eminent critics, Wetstein, Griesbach, Bengel, and others, have admitted and maintained this rule, which they deem of essential value.

108. (5.) Of two readings (equally probable), that is to be preferred which best agrees with the style of the writer, or with his design, or with the context.

Jude 1, "*sanctified* by God the Father" (ἡγιασμένοις), is more probable than "*beloved*" (ἠγαπημένοις), because more common in the commencement of Epistles. Acts xvii. 26, "of one blood" is more probable than "of one" (as in Rom. ix. 10), because it is a good Hebraism. John vi. 69, "Thou art the Christ, the Son of the living God" (υἱός), is preferable to Griesbach's reading, "the Holy One of God" (ἅγιος), because this last is nowhere applied to Christ, except in the confession of the demoniac. Mark i. 2, "in the prophets" is preferable to "in the prophet Isaiah," which is the reading of Griesbach and Mill, because two prophets are quoted (Isa. xl. 3: Mal. iii. 1).

109. (6.) Conjectural readings, supported by the sense, or similar texts, may be probable; but must not be received as true, unless they are confirmed by evidence.

In Gen. i. 8, "God saw that it was good" is wanting at the end of the second day's creation, but is found in ver. 10, in the middle of the third day's work. There has, therefore, probably been a transposition of the clause, especially as the LXX reads the phrase in ver. 8. Josh. xxiv. 19, "Ye cannot serve the Lord" (לֹא תוּכְלוּ), seems strange at the end of an exhortation to serve him. "Cease not to serve him" (תֶּכְלוּ לֹא) is probably the true reading, but it wants confirmation. Isa. lii. 15, "So shall he sprinkle many nations" (יַזֶּה yazze) is generally interpreted "he shall purify or make expiation for them;" but this sense does not agree with the parallel, and the verb has everywhere else a preposition after it (עַל). The LXX reads "Many nations shall admire

him." They probably read (יחזו yechezu), as in Psa. xi. 7; xxvii. 4. The lexicographers give this meaning to the present word. Isa. xvii. 2, "the cities of Aroer" (ערער Aroer) are broken: but to say that the cities of a city are broken is unmeaning; and, besides, this has nothing to do with Damascus. Perhaps (עדעדי adadi), is the true reading. The LXX reads "for ever," as this last reading means; and the *Chald.* reads "are laid waste."

110. In the New Testament (as MSS. are numerous and varied) conjectural emendations are not admissible, and but very rarely in the Old. Conjectural emendations.

111. In a few cases passages have two or more various readings, all of which are suitable to the sense, and are supported by MSS., versions, and quotations; and in these cases the probabilities vary with the evidence; and the work of determining the true reading is one that requires much discrimination and care. It is highly satisfactory to know that in the Bible, generally, the text is clear and certain beyond doubt.

112. To aid the reader to apply these rules, we take as an instance, 1 John v. 7. Rules applied to 1 John v. 7.

The passage is printed in the Clementine editions of the Vulgate, in the Complutensian of the Greek, in the third edition of Erasmus; and so thence found its way into the common texts of Stephens, Beza and Elzevir.

Against its genuineness it may be said,

1. That no Greek MSS. of certainly earlier date than the 15th century contains it. It is omitted in 174 Cursive MSS., and in A, B, G, H.

2. It is wanting in all the ancient versions, except the Latin, nor is it found in the most ancient MS. of the Vulgate, the C. Amiatinus, or in any earlier than the 9th century. It is wanting, for example, in the two *Syr.*, *Arab.*, *Copt.*, *Ethiop.*, *Armen.*, *Slavonic*, though some PRINTED editions of the two latter, and of the *Peshito* insert it. See Note, 371.

3. Ancient Greek fathers have never quoted it. Ver. 6, 8, 9, are quoted more than once, but ver. 7 never.

4. The best critical editions of the Greek Testament omit it; the first and second of *Erasmus*, *Aldus*, *Harwood*, *Matthæi*, *Griesbach*, *Lachman*,

Scholz, Tisch., Hahn; though, on the other hand, *Mill* and *Bengel* retain it.

In favor of its genuineness it may be said,

1. That it is inserted in some Greek MSS., the *Codex Ravianus*, at Berlin, *Cod. Guelph*, and three others, concerning which, however, it is remarked that the first is a forgery; the second has the passage written, not in the text, but in the margin; and that the others belong to the 15th century or later, and are, therefore, modern authorities.

2. It is found in the old Latin versions, except in copies made in Africa. This is another form of part of the statement above, No. 2.

3. It is supposed to be quoted by some of the Latin Fathers, as *Tertullian, Cyprian and Fulgentius.* It is not clear, however, whether the quotations are from the 7th or from the 6th and 8th verses.

4. It is quoted in a Confession of Faith, given in the history of the Vandalic persecution in Africa, and which Confession is said to have been presented by a body of Christians in the year 484. This alleged fact, however, is thought not sufficient to weaken the positive evidence, and is, moreover, itself doubtful.

5. It is said to be required by the construction and connection of the passage, an argument of which the English reader can himself judge. —Porter's "Biblical Criticism."

On the whole, it is better not to rely upon this passage when we are quoting proofs of Scripture doctrine.

Sec. 6.—The English Version on the whole Identical with the Original Text.

113. A question of much interest remains: Is the English version of the Bible accurate, and may the reader regard it as, on the whole, expressive of the mind of the Spirit of God? And again the answer is at hand. The English Bible *is* essentially the Bible of the Primitive Church. The Committee appointed in the days of the Commonwealth to inquire into the possibility of improving it, reported that while it contained some mistakes, it was, in their judgment, "the best of any translation in the world." A later witness, Dr. Geddes, admits "that if accu-

English version. Opinions on its accuracy.

racy, fidelity, and the strictest attention to the letter of the text be supposed to constitute the qualities of an excellent version, this, of all versions, must in general be accounted the most excellent." "Of all the European translations," says Dr. A. Clarke, "this is the most accurate and faithful; nor is this its only praise. The translators have seized the very spirit and the soul of the original, and expressed it almost everywhere with pathos and energy."[a] Dr. Doddridge bears the same testimony, and adds that his "corrections affect not the fundamentals of religion; they seldom reach any further than the beauty of a figure, or at most, the connexion of an argument."[b]

114. But while this is the unanimous testimony of competent authorities, there are points, it is admitted, in which the translation might be improved; and these improvements, though not of vital importance as affecting the doctrines of Scripture, would, if made, often serve to remove objections which are now urged against it.

May be improved

115. (1.) In some cases the English version has given a *wrong meaning* to the words or expressions of the original.

Examples of inaccurate translation.

In Exod. iii. 22, the Israelites are said to have "*borrowed*" of the Egyptians things which they never intended to return. The original says simply, that they asked for them. In 2 Sam. xii. 31, a preposition is translated *under* instead of *to*. David *cruelly tortured his captives* is the meaning of the English version. He *put them to ignominious employments* is the meaning of the original. So Psa. lxxiii. 4, for "no bands in their death," read, no bands or difficulties till their death (ב). Rosenm.

It may be observed, generally, that the use of prepositions and particles is often indeterminate in our version. *For* sometimes means *because*, 2 Cor. v. 1; sometimes *instead of*, Isa. lx. 17; sometimes *in order to*, Rom. iv. 3. So, *of* means *from*, as in John viii. 40, 42; and *by*, as in 1 Cor. xv. 5. These ambiguities are not in the original. In the narrative of Elisha, 2 Kings ii. 23, the word translated "children"

[a] Preface to Commentary on Old Testament, p. 19.

[b] Works, ii. p. 329.

Better as: see Heb. Gen. xv. 6.

is translated elsewhere, "young men;" and is applied to Isaac when he was twenty-eight years old, and to Joseph when he was thirty. In 1 Chron. xix. 7, a word is translated "chariots" instead of "riders," and the passage is made to contradict 2 Sam. x. 6. This correction makes the passages consistent, 32,000 men (cavalry and foot-soldiers) being the entire number.

In 2 Kings vi. 25, the article sold for five shekels of silver was a kind of pulse or vetch, as Bochart has shown; the fourth part of a cab being about a pint. Gen. iv. 15; for "set a mark upon," read "gave a sign or assurance to." Lev. vii. 10; for "mingled with oil *and* dry," read, or dry (*i. e.*, whichever it be). Deut. xxxiii. 25; for "shoes," iron and brass, read *bars*, alluding to the chain of mountains which protected Asher from the inroads of the Gentiles. Judges xv. 8, 11; for "top," read "cleft." Josh. xxiv. 14, 15; for "flood," read "river." 1 Kings i. 45; for "in Gihon" (a river), read "at Gihon." 1 Kings iv. 31; for "sons of Mahol," read "players on the timbrel." Compare 1 Chron. ii. 6: 1 Kings xviii. 42; for "he cast himself down upon," read "he bowed down to." 1 Kings xviii. 43; for "he said go again seven times," read "he said seven times, go again." 2 Chron. viii. 2; for "had restored," read "had given." 2 Chron. xxi. 11; for "compelled," read "sent him astray," as in Deut. xxx. 17; iv. 19. Neh. vi. 11; for "to save his life," read "and live." Not being a priest, Nehemiah was not allowed to enter the holy place. Psa. lxxxvi. 2; for "I am holy," read "I am a *devout* man, or the object of thy favor."

In John x. 28, 29, for "no man, any man," read "none, any." In Acts vii. 45, for, "that came after," read "having received." In Acts xvii. 23, for "ignorantly," read "without knowing him." In Acts xxii. 23, for "cast off," read "threw up." In Acts xxvii. 12, for "lieth," read "looketh." In verse 15, for "into the wind," read "against the wind." In Acts xxvi. 18, for "to turn them," read "that they may turn." In 2 Cor. iii. 6, for "who hath made us *able* ministers," read "who hath fitted us to be ministers." In Gal. iv. 24, the history of the sons of Hagar and Sarah is said to be an "allegory," or a fictitious narrative. The apostle merely says that it represents important spiritual truth; the Jews of the apostles' day, "Jerusalem that now is," answering to Ishmael; and true believers—the Church—to Isaac, the heir of the promise. In 2 Pet. i. 5, for "and beside this," read "and for this very reason." Miletus (not *um*), Euodia (not *as*), Urbanus (not *e*), are the correct renderings; and Joshua is less liable to mistake than Jesus, in Acts vii. 45: Heb. iv. 8.

Examples of inadequate translation.

116. (2.) In some cases the *full force* of the original is not expressed.

In John i. 14, the word is said "to have *dwelt* among us;" the original connects his appearance with the ancient tabernacle as the dwelling-place of the Divine glory. In 1 Cor. iv. 13, the apostles are said to have been made as "the filth of the earth:" literally "the sweepings" (classical usage), or "appeasing offerings" (LXX and classical usage.) "Rid of us, the world will deem itself comparatively clean:" or "it offers us in expiation to its gods," John xvi. 2. In Heb. xii. 2, Christians are described as "looking to Jesus;" the original implies, looking up to him and away from every other object of trust. In 2 Tim. ii. 5, read "if a man contend in the games." So in 1 Cor. ix. 25. In 1 Thess. iv. 6, read "in that matter." In 1 Pet. ii. 13, read "Submit yourselves *therefore*."

In several passages the sense of the original is weakened by a mistranslation of the Greek article. In 2 Thess. i. 12, *e. g.*, we read "according to the grace of our God and the Lord Jesus Christ;" the original reads "according to the *grace of our God and Lord*, Jesus Christ:" and so in 2 Pet. i. 1. In Titus, ii. 13, the original reads "the glorious appearing *of our great God and Saviour* Jesus Christ." In 1 Thess. iv. 13, read for "even as others," "even as *the* rest of the world." In 2 Thess. ii. 15, read "whether by *our* word." In 1 Cor. iv. 5, read "and then shall every man have *of God* the *praise that is his*." In 1 Cor. v. 9, read "in *my* epistle," and for "I wrote," read "I have written," referring probably to the same epistle.

The Hebrew article, though less definite than the Greek, is often important. In Exod. xvii. 14, read, "in *the* book (viz. of the law);" in Psa. lxxxix. 37, read, "as *the* faithful witness in heaven (the rainbow)." In Isa. vii. 14, Bp. Lowth reads, following the Hebrew, "Behold the virgin conceiveth," etc.

117. (3.) In some cases the *peculiar idiom* of the original has been overlooked.

Examples of neglect of peculiar idiom.

In 1 Kings ii. 8, 9, where David says concerning Shimei, "Hold him not guiltless . . . . . but his hoary head bring down with blood to the grave," the word *not* ought (in Dr. Kennicott's opinion) to be repeated in the second clause, as it is in Psa. i. 5; ix. 18; xxxviii. 1; lxxv. 5: Isa. xxiii. 4 (orig.), etc. The event shows that Solomon understood David's language in this sense. He immediately put Joab to death; but Shimei, though he held him not guiltless, he merely bound to remain in Jerusalem, as a person who might not be trusted elsewhere. Kennicott's Remarks, p. 131. In 1 Cor. iv. 4, "I know nothing by myself," is, "I am not conscious of anything" (viz., wrong). In Gal. v. 17, the expression is ambiguous, and should be, "So that ye

do not the things that ye would." In Acts xvii. 23, for "devotions," read, "objects of devotion." In 1 Cor. i. 21, for "the foolishness of *preaching*," read, "the foolishness of *the preaching*," *i.e., with special reference to the doctrine preached.* So Luke ii. 32. In 2 Pet. ii. 5, read, "Noah, *with seven others.*" In Heb. xii. 13, read, "the mountain that *could* be touched."

Both in the Old and New Testament again, verbs are sometimes translated in the wrong tenses.

Many of the imprecations in the Psalms are really predictions, and express the rule of the Divine government rather than the prayer of the author. In 2 Kings xxiii. 30, read, "in a chariot *dying.*" See 2 Chron. xxxv. 24. The present translation of John xiii. 2, "supper being ended," contradicts ver. 26–28. The original is, "supper being come." So in Acts ii. 47, for "such as should be saved," read, "such as were being saved." So 1 Cor. i. 18: 2 Cor. ii. 15, 16; iv. 3. In Luke v. 6, read, "began to break," or "was breaking" (see ver. 7). So Matt. viii. 24: Luke viii. 23: Mark iv. 37: 1 Cor. xi. 23: 2 Pet. i. 16.

In 2 Cor. v. 14, read, "then are all dead," or "have all died." In 2 Cor. xii. 2, 3, for "I knew," read, "I know." In Luke xxiii. 46, read, "And Jesus cried with a loud voice, saying." In Philem. xxi. for "I wrote," read, "I have written," as in ver. 19. See also Jas. ii. 21: 1 Thes. i. 10: Acts vii. 36.

In some parts of the Old Testament the numbers mentioned seem enormously large, and may be corrected by the idiom.

It is said, for example, that at Bethshemesh (a small town) the Lord smote 50,070 men, 1 Sam. vi. 19: and in Judges xii. 6, there are said to have fallen of the Ephraimites 42,000; while a short time before the tribe contained only 32,500 persons. Both passages are corrected by a mode of notation still common among the Arabians. They say, in the year 12 and 300 for 312. Translating literally, we have for the first passage, "the Lord smote seventy men, fifties and a thousand," or 1170. And for the second, "there fell of the Ephraimites 40 and 2000," or 2040.—Taylor in Calmet.

It deserves to be noticed generally that numerical statements in Oriental languages are peculiarly liable to error in transcription.

In the Hebrew, for example, א is 1; אּ is 1000; ב is 2; כ is 20; ּי stands for 7000; ן stands for 700; and the one letter being inadvertently writ-

ten in very early copies for the other has given rise to some apparent contradictions, 2 Sam. viii. 4: 1 Chron. xviii. 4. There is a similar error in 2 Sam. x. 18, 700 (ך); see 1 Chron. xix. 18, 7000 (ז). 1 Kings iv. 26, 40,000 (אַרְבְּעִים probably); see 2 Chron. ix. 25, 4000 (אַרְבַּעַת.) 1 Kings ix. 23, 550 (ן); see 2 Chron. viii. 10, 250 (ר). 1 1 Kings ix. 28, 420 (ת); see 2 Chron. viii. 18, 450 (נ). 2 Kings viii. 26, 22 (כב); see 2 Chron. xxii. 2, 42 (מב). The numerals in Josephus are similarly corrupt.

118. (4.) In some cases, the same word in the original is rendered by different words in the English.

Same words translated by different ones.

In Isa. xxxvii. 3, an accurate translation would suggest that the insult Rabshakeh had offered to Judah was to recoil upon himself. He *reproved* Judah, and God *reproved* him. In Psa. cxxxii. 6, "the fields *of the wood*" is the translation of what is really a proper name, "of Jearim," as it is given in 1 Chron. xiii. 5, "Kirjath" (or the city of) "Jearim." In Lev. xix. 5, "at your own will," should rather be, "that it may be accepted of you," as in ver. 7, and so xxii. 20, 21.

In Matt. xxv. 46, the *eternal* life of the righteous and the *everlasting* punishment of the wicked are expressed by the same word. To "apprehend" may be translated to *lay hold of* or *obtain*, in Phil. iii. 12, as in 1 Cor. ix. 24. The same word is translated "imputed," "counted," and "accounted" in Rom. iv. 3: Gal. iii. 6: James ii. 23. "Attendance" is everywhere translated "heed" or "attention," except in 1 Tim. iv. 13. "Comforter," (John xiv. 16; xv. 26; xvi. 7) is the word translated "advocate" in 1 John ii. 1, and the idea is given in the word "consolation" in Luke ii. 25, and elsewhere. In 2 Cor. iii. and Heb. viii. "covenant" and "testament" represent the same words. In Acts xix. 2, a word is translated "if *there be*" a Holy Ghost, which is rendered more accurately in John vii. 39, "the Holy Ghost *was* not yet *given*."

The following should be translated uniformly: 1 Cor. xv. 24, 26 (put down): Rom. iii. 2, 3, 11 (rejoice, *glory*, joy): Rom. viii. 19, 22 (creature, creation): Matt. xx. 31: Mark x. 48 (*charged*, rebuked): Mark viii. 35, 36 (life, soul): 1 Cor. i. 4, 5: Eph. i. 3 (in, by): 1 Cor. vii. 12, 13 (leave, put away). See also Heb. ix. 23 (ver. 14); i. 3; x. 2: Tit. ii. 14: 1 John xv. 2, 3: and Rom. xv. 4, 5.

119. (5.) On the other hand, different words in the original are often rendered by the same word in English.

Different words translated by the same word.

In the Old Testament the word "vanity" represents three Hebrew words at least, one meaning "breath" or nothing-

ness, as in Ps. lxii. 9; another meaning wicked profitless deception, as the heathen idols, Isa. xli. 29; and a third meaning falsehood, as in Ps. xli. 6: Job xxxi. 5. All these terms convey *sometimes* the ideas of profitlessness and of sin; but the first especially is used to indicate mere insignificancy. In Ps. lxxxix. 47, the sense is, How vain (fleeting, insignificant) are the sons of men, whom thou hast created.

LORD in capitals is the translation of Jehovah, and Lord in small letters, of another word. See Ps. cx. 1. This distinction is important.

The word "repentance" is used to translate a word denoting that change of disposition (*μετάνοια*) to which the term is properly applied: and this is the common meaning. But it is also used to translate another word, denoting merely *regret* or a *change of plans* (*μεταμέλεια*), without implying any change of disposition. This is the meaning in Matt. xxi. 29, 32; xxvii. 3: 2 Cor. vii. 8, 10: Heb. vii. 21. Elsewhere the former word is used.

"Conversation" again is the translation of two words; and means (1) *citizenship*, as in Phil. i. 27; iii. 20; and (2) everywhere else in the New Testament, *course of life*, or *behavior*. The Greek word for *conversation*, in the modern sense, is translated in our version "communication," Matt. v. 37: Luke xxiv. 17: Eph. iv. 29. In 1 Cor. xv. 33, however, communication is the rendering of a word which signifies *intercourse*.

"Hell" again means (1) the invisible state, the place of departed spirits, without reference to their condition of happiness or misery, as in Matt. xi. 23; xvi. 18: Luke x. 15; xvi. 23: Acts ii. 27, 31: 1 Cor. xv. 55: Rev. i. 18; vi. 8; xx. 13, 14; and (2) the place of eternal punishment, as in Matt. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33: Mark ix. 43, 45, 47: Luke xii. 5: James iii. 6. These two meanings are represented in the original by different words.

The word "temple" is the translation of two words; and means either the whole consecrated precinct (*ἱερόν*), or the portion appropriated as the local abode of God's presence (*ναός*). In the first sense (including the outer or unroofed court) markets were held in it (Matt. xxi. 12), and the rabbis met their pupils there. It is to the second that our Lord refers when he said, "Destroy this temple" (alluding to the indwelling of the Divine nature in his person). So is it applied to Christians in 1 Cor. iii. 16; vi. 19.

"Ordain" is the translation of several words; and means *determined* in Acts x. 42; xvii. 31; and foredetermined in 1 Cor. ii. 7. The word used in the following passages is different; and means *ordained*, with the idea of *setting in order*, Acts xiii. 48: Rom. xiii. 1: Gal. iii. 19: 1 Cor. ix. 14. In Acts xvi. 4 it represents a word that means to *decide*.

In Eph. ii. 10, to prepare (as in Rom. ix. 23). In 1 Tim. ii. 7, to appoint (as in 2 Tim. i. 11: Acts xiii. 47; xx. 28). In Heb. v. 1; viii. 3, to *constitute* or *establish*. In Jude, ver. 4, *to write up in the face of men*, or *denounce*, or *to write concerning a thing beforehand*. In Acts i. 22, and Rom. vii. 10, there is no corresponding word in the original.

The word "devils" (pl.) should *always* be translated demons or evil spirits; and the word devil should be translated demon in the following passages: Matt. ix. 32; xi. 18; xii. 22; xv. 22; xvii. 18: Mark, wherever found. Luke iv. 33, 35; vii. 33; xi. 14: John vii. 20; viii. 48, 49, 52. In all other passages the word is rightly translated the devil, as in Matt. iv. 1: Rev. xx. 2.

"*Will*" is sometimes the translation of the future; but sometimes of an independent verb, as in John v. 40; vii. 17; viii. 44: Matt. xi. 14, 27; xvi. 24, 25; xix. 17, 21: Luke ix. 24; xiii. 31: 1 Pet. iii. 10; Rev. xi. 5. In two passages "*I would*" expresses a duty in addition to a wish (ὄφελον), Gal. v. 12: Rev. iii. 15. "Shall" is sometimes used imperatively, and sometimes as a simple future. It is a simple future in Matt. xvii. 22: Mark x. 32: Luke xxiv. 21: John vi. 71; xii. 4: Acts xxiii. 3: Rom. iv. 24; viii. 13. The word translated "shall" in some of these passages (μέλλω) is translated "will" or "would" in Matt. ii. 13: Luke x. 1: John vi. 6; vii. 35; xiv. 22: Acts xvi. 27; xxv. 4; xxxvii. 10: Rev. iii. 26. Simple futurity is expressed in each. On the other hand, duty or necessity (δεῖ) is found in Matt. xxvi. 35. This is the word generally translated "must" or "ought."

"Shall" is not now used as a simple future, except where "will" would be ambiguous.

See also Acts xix. 15: Rev. iv. 6 (comp. chap. xiii.): 1 Cor. ii. 15 (comp. ii. 14).

120. (6.) Some of the expressions of our English version are obsolete in the sense in which the translators used them. Obsolete terms.

AUDIENCE means the (act of) hearing, Luke vii. 1. CARRIAGE expressed what is now called *baggage*. 1 Sam. xvii. 22: Acts xxi. 15. CHARGER means a large dish, Matt. xiv. 8. CHARITY means love, 2 Cor. xiii. 2. To COMFORT means to strengthen, as a helper, to succor; and hence, to encourage and cheer. So ADVOCATE meant one called in on an emergency. The first word is now confined to consoling the afflicted, and the second is used in a restricted sense. In Scripture the idea is general, to strengthen, to guide, stimulate, aid, encourage, 1 Cor. xiv. 31: 1 Thess. v. 11, 14 (where it is rightly translated "exhort"):

Rom. xv. 4. CONVINCE has, in old English, the sense of convict, John viii. 46, as may be seen in the writings of Lord Bacon (Essays). DAMNATION would be more correctly rendered "condemnation" in 1 Cor. xi. 29: so in Rom. xiv. 23. DISPENSATION of the gospel means "stewardship," 1 Cor. ix. 17. To EAR the ground is to till it, 1 Sam. viii. 12. FRANKLY or FREELY means gratuitously. "Freely ye have received, freely give." "He frankly forgave them both." HARNESS in Exod. xiii. 18: 1 Kings, xx. 11, denotes armor. The word in the original may also mean in files or rows. HEIR often meant, in old English, *heritor* or *possessor*. "Heir of the righteousness by faith" is possessor of it; Heb. xi. 7. So Christ was appointed heir or possessor of all things, Heb. i. 2. HIS is the old English form of *its*, Matt. xii. 23; xxiv. 32; xxvi. 52: Acts xii. 10: 1 Cor. xv. 38: 1 Cor. xiii. 5. INSTANT, INSTANTLY, means urgent; closely applying oneself to a business, Luke xxiii. 23: Acts xxvi. 7. LEASING means *lying*, Psa. iv. 2. To LET means to *hinder*, Isa. lxiii. 13: 2 Thess. ii. 7: Rom. i. 13. LEWD means ignorant, untaught, idle, bad, Acts xvii. 5. MALICE (from Malitia) always means vice or wickedness generally. It refers to sin in its intrinsic nature; sin or transgression having reference to it as the violation of Divine law, 1 Cor. xiv. 20: 1 Pet. ii. 16. So in James i. 21, where the same word is translated "naughtiness." MORTIFY means to kill, to put to death, Rom. viii. 13: Col. iii. 5. To OFFEND means sometimes to give offence; but its ancient meaning is to cause or give occasion to stumble, as in 1 John ii. 10: Matt. v. 29. It may often be translated "insnare." MYSTERY now means a doctrine or fact which is incomprehensible; involving often the idea of apparent and to us irreconcileable contradiction. In Scripture it means a *revealed secret*, a truth not previously known, Rom. xvi. 25, 26: 1 Cor. ii. 7–10: Eph. i. 9; vi. 19: Col. i. 26, 27. Of course, Scripture doctrines often involve mystery in the common sense of the word. But it is not in this sense that Scripture uses it. The doctrine that God would receive the Gentiles into the church, *e. g.*, is called by St. Paul "a mystery," because it "was not made known unto the sons of men" till the gospel revealed it, Eph. iii. 3, 5. "Mystery" is also used in Eph. v. 32, and in Rev. for a symbolical representation, i. 20; xvii. 5, a meaning not materially different, however, from the above. It signifies an emblem of revealed truth. NEPHEW is an old word for descendant, 1 Tim. v. 4. PENNY was originally any piece of silver money. It is now confined to our largest copper coin. The value of the Roman penny was nearly 8*d.*, John vi. 7. See Rev. vi. 6, where the sense is reversed by our present translation: "a measure of wheat for a penny," giving rather the idea of plenty than of want. PREVENT means to come before or anticipate,

Psa. cxix. 148: Matt. xvii. 25: 1 Thess. iv. 15: or to surprise, 2 Sam. xxii. 6, 19. PURGE is to cleanse, to clear away, John xv. 2 (applied to *pruning*): Heb. ix. 14. QUICK means alive, 2 Tim. iv. 1: Eph. ii. 1: Psa. cxxiv. 3. RELIGION is never used in Scripture, in the modern sense of the word, for godliness or piety; but for religious worship or observance. It is found only in Acts xxvi. 5: Col. ii. 18 (orig.): and James i. 26, 27. It means (as in the last case) the outward expression of religious feeling. ROOM means *place* (as in Acts xxiv. 27): Matt. xxiii. 6: Mark xii. 39: Luke xiv. 7; xx. 46. TO TAKE THOUGHT means to be distracted or anxious, Matt. vi. 25. VAIN is unreal, false, delusive, immoral; especially as connected with a groundless and idolatrous creed, Rom. i. 21: 1 Pet. i. 18: Rom. viii. 20: Eph. iv. 17. So "made a road," means went for spoil, or "made a raid," in 1 Sam. xxvii. 10: "in a several house" for "alone," 2 Kings xv. 5: "fetched a compass" for "made a circuit," in Acts. For "coasts" read "borders" or "districts," in Judges xviii. 2: Matt. ii. 16; xv. 21.

Strange as it may seem, most of these obsolete terms have furnished objections to the truth of the sacred Scriptures. Very many of the objections urged by Voltaire are founded on similar mistranslations in the Vulgate.[a]

121. It may be added that there are several apparent discrepancies in Scripture from want of uniformity of translation.

Want of uniformity in translating the same words.

In Psa. xix. 4, "line" may be translated "sound," as in Rom. x. 18. Jer. xxxi. 32, "though I was a husband unto them" may be rendered, "and I rejected them," as in Heb. viii. 9. So Hos. xiv. 2 (Heb. xiii. 15): Isa. xxviii. 16 (Rom. ix. 33): Mic. v. 2 (Matt. ii. 6): Psa. civ. 4 (Heb. i. 7): Psa. lxviii. 18 (Eph. iv. 8).

122. Some words are untranslated: as

Words untranslated.

AMEN; true, or so be it. HALLELUIA; praise Jehovah. HOSANNA; save now. MAMMON; riches. MARANATHA; in the coming of the Lord. SABAOTH; hosts.

123. The precise meaning of a very few words is unknown.

[a] Newcome's Historical View of English Biblical Translations, p. 206.

Meaning not known.

"Higgaion" occurs in the Psalms seventy-one times, and thrice in Habakkuk. It was probably a musical mark. "Selah" is equally uncertain; but may have been used for the same purpose.

Marginal readings.

124. The marginal readings of the English version often deserve attention. They express another sense, of which the original is capable: and they sometimes throw light upon the meaning. They might be multiplied with advantage, *e. g.*

Gen. xxi. 14, Hagar *wandered* into the wilderness, as if in despair, *or* she "lost her way," having probably set out to return to Egypt. Rom. i. 18, "who *hold* the truth," *or* "repress," *or* "impede," a sense more consistent with the scope, and with Scripture generally. The marginal reading in the following passages is preferable: Judges xi. 31: Gal. v. 24.

Italics.

125. It is to be observed, further, that words printed in the English version, in Italics, are not generally in the original. They are often necessary to express the sense, and they often express it happily; but they sometimes add a sense which is not in the sacred text.

Of felicitous Italics there is an instance in Psa. cix. 4: "I *give myself* to prayer:" and again in Psa. cxxxiii. 3: "As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion." Without the words in Italics, the passage would be inconsistent with physical facts, Hermon being upwards of a hundred miles distant from Zion.

On the other hand, the sense is obscured in Matt. xx. 23, where Christ is represented in the English version as having no power to give honors in heaven. The omission of the words in Italics exhibits the true meaning. "To sit upon my right hand is not mine to give, except for whom it is prepared." See John xvii. 2: Rev. iii. 21.

In some cases the Italic words ought to be printed in Roman letters: as the auxiliary verbs, the word "not," in such passages as Deut. xxxiii. 6: Psa. lxxv. 5: Isa. xxxviii. 18: Job xxx. 20, 25: the Hebrew idiom not requiring the repetition of the negative. § 117.

126. The analysis of the chapters of the Bible, and the

titles and subscriptions of the books of the New Testament, form no part of the inspired writings. (See § 51).

Analysis of chapters, and subscriptions.

127. The present division of the Scriptures, too, into chapters and verses, and the order of the several books, are not of Divine origin, nor are they of great antiquity. The books are now arranged not with reference to their historical connection, but chiefly with reference to their contents, and the position of their authors. The Vulgate was the first version divided into chapters: a work undertaken by Cardinal Hugo, in the 13th century, or as Jahn thinks, by Langton, archbishop of Canterbury, 1227. He introduced the division of chapters only. The Hebrew Scriptures were similarly divided by Mordecai Nathan in 1445, and in 1661 Athias added, in his printed text, the division into verses. The New Testament was divided in the same way by Robert Stephens, who is said to have completed it in the year 1551, during a journey (inter equitandum) from Paris to Lyons.

Divisions.

As might be expected, these divisions are very imperfect: and even when not inaccurate, they tend to break the sense and to obscure the meaning.

The subject of 2 Kings begins at the 24th verse of chap. vi. The description of the humiliation and glory of Christ (the subject of Isa. liii.) begins at chap. lii. 13: and the previous verses of chap. lii. belong to chap. li. The 6th verse of Jer. iii. begins a distinct prophecy, which is continued to the end of chap. vi.

The first verse of Col. iv. belongs to chap. iii. Connect in the sam way, Gen. ii. 1–3, and chap. i.: Rom. xv. 1–13, and chap. 14: 1 Cor. xi. 1, and chap. x.: 2 Cor. iv., and chaps v., vi., vii.

The latter part of Matt. ix. belongs to the 10th chapter. John viii. 1, belongs to the 7th; and the last two verses of Acts iv. belong to chap. v.

As a rule, no importance is to be attached to the division of verses or of chapters, unless it coincide with the division of paragraphs. Follow the pauses of the narrative, and mark the change of the subjects discussed.

128. The ancient divisions of the New Testament are noticed in § 49. To complete information on this point, we append a brief account of the ancient divisions of the Old Testament.

Jewish division of Old Testament.

Modern Jews use the present division of chapter and verse. But ancient MSS. were differently divided. The law had fifty-four greater divisions, called Parashoth, and the Prophets had similar divisions, called Haphtaroth, or dismissions, being read shortly before the close of the service. One of each of these divisions was read on the sabbath. Smaller divisions were employed especially in the law, called also Parashoth; sometimes "open" (פְּתוּחוֹת), where there is an obvious break in the sense, and sometimes "shut," or leaning upon (סְתוּמוֹת or מְכוּכוֹת), where the sense runs on. Of these, there are in the Pentateuch alone 669. They are marked פ and ס respectively.

129. When Jews referred to the Old Testament, it was their custom to mention the subject of the paragraph, as it still is among the Arabs, in quoting from the Koran.

Scripture: how quoted.

"In Elias," Rom. xi. 2, (marg.) refers to 1 Kings xvii.-xix. "The bow," in 2 Sam. i. 18, refers to the poem so called, in the book of Jasher. So, perhaps, "in the bush" to Exod. iii.

130. These corrections must not lead to a depreciation of our English Bible. The more we examine it the higher will be our estimate of its general excellence. But zeal for any version must yield to zeal for that Divine word which it seeks to represent.

131. They have been given at considerable length, for several reasons. They furnish answers to objections which have been brought against Sacred Scripture. They remove difficulties and reconcile apparent contradictions. They are of value, moreover, because they illustrate very fully the nature of the differences which exist

Object of these corrections.

between the English version and the original text. It is obvious that very many of these differences may be rectified by a comparison of parallel passages, so that the English reader has in his own hands the means, to a large extent, of correcting them. Nor do they disturb the conclusion to which the most competent authorities have come, that the English Bible is, on the whole, identical with the Bible of the early Church.

History of English version.

Saxon versions.

132. The English version of the Scriptures now in use is itself the result of repeated revisions. In the preface to the Bishops' Bible, (A. D. 1568) a distinct reference is made to early Saxon versions, and there are still extant parts of the Bible in Saxon, translated by Bede, by Alfred the Great, and by Ælfric of Canterbury. Early Saxon MSS. of the Gospels are still preserved in the libraries of the British Museum, and Corpus Christi College, Cambridge.

Wycliffe's version.

The first complete translation of the Bible was made by *Wycliffe*, about A. D. 1380. It existed only in MS. for many years, but the whole is now in print (New Testament, 1731; Old Testament, 1848.) The work was regarded with grave suspicion, and a bill was introduced into the House of Lords for suppressing it; but through the influence of John O'Gaunt this was rejected. In 1408, however, in a convocation held at Oxford, it was resolved that no one should translate any text of Scripture into English, as a book or tract, and that no book of the kind should be read. This resolution led to great persecution, though there is reason to believe that, notwithstanding, many MSS. of Scripture were at that time in extensive circulation throughout England.

Tyndale's.

The first *printed* edition of the Bible in English, was published by *Tyndale*; the New Testament in 1526, and the Bible, in part, in 1532. Tonstall, Bishop of London, and Sir Thomas More, took great pains to buy up

and burn the impression, but with the effect thereby, of enabling the translator to publish a larger and improved edition.[a]

Coverdale, etc.

On the death of Tyndale (who died a martyr to the truth,) Miles Coverdale revised the whole, and dedicated it to King Henry the 8th, A. D. 1535, and in 1537 *John Rogers*, who had assisted Tyndale, and was then residing at Antwerp, reprinted an edition, taken from Tyndale and Coverdale. This edition was published under the assumed name of *Thomas Matthews*. A revision of this edition again was published (A. D. 1539,) by *Richard Taverner*.

The *Great Bible* appeared A. D. 1539. It was Coverdale's, revised by the translator, under the sanction of Cranmer. It was printed in large folio. For the edition of 1540 Cranmer wrote a preface, and it is hence called *Cranmer's* Bible. It was published "by authority."

During the seven years of King Edward's (VI.) reign eleven editions of the Scriptures were printed, but no new version or revision was attempted.

During the reign of Mary was published the *Geneva* Bible, A. D. 1557-60. Coverdale and others who had taken refuge in Geneva, edited it, and added marginal annotations.

Archbishop Parker obtained authority from Queen Elizabeth to revise the existing translations, and with the help of various bishops and others, published in 1568 what was called *the Bishops' Bible*. It contains short annotations, and in the smaller editions (from 1589) the text is divided, like the Genevan, into verses.

The same text was afterwards printed (in 1572) in a larger size, and with various prefaces, under the name of *Matthew Parker's* Bible. It continued in common use in the churches for forty years, though the Genevan Bible was perhaps more read in private.

The *Rhemish* New Testament and the *Douay* Old Testament form the English Bible of the Romanists. The former

[a] See Anderson's Annals of the English Bible, and "Our English Bible," published by the Religious Tract Society.

was printed at Rheims, A. D. 1582, and the latter at Douay, A. D. 1609-10.

In 1603 King James resolved on a revision of the translation, and for this purpose appointed fifty-four men of learning and piety. Forty-seven only undertook the work, and in four years (from 1607-11), it was completed. The text, as thus prepared and printed in 1611, is the *authorized version.*

133. What wisdom is seen in the fact that we have *a written* word; Scripture and not tradition, and not many Bibles, but one. A revelation more than this would have multiplied the difficulties of inquiry. A revelation less than this would long ago have lost its distinctness. Apart from any desire to vitiate a Divine message, merely oral tradition must have suffered from the condition of those to whom it was addressed. So incessant is the influence of man's moral state upon his judgment and perceptions, that any unwritten revelation must have undergone essential, though, perhaps, insensible modifications. Every truth, too, which had ceased in one age to be of present importance, would have been omitted in the number of truths handed down to the next. But for the Bible we should have had a fearfully mutilated revelation, and of what remained we should have been contending, not so much for the sense of our Master's words, as for the words themselves. What grace is it, therefore, that in a world prone to deteriorate everything holy, and to falsify everything true, whatever may have grown old with age, has the means of renewing its youth; whatever may have been lost from the memory of the Church is not lost irrecoverably. We have the seeds of reformation and of renewed knowledge: the very "word of the Lord, which liveth and abideth forever."

Advantage of a written record.

134. And yet this blessing of a written Bible will prove a curse, if *on that account* we forget the reverence that is due to it. As each truth of Scripture was made known of old, God gave sensible evidence whence it came and wherefore it was sent. Men

Danger to which a written revelation may expose us.

were called to believe the report, because the arm of the Lord was revealed. Awe and submission, and the consciousness of a divine approach were impressed upon the minds of men by the most instructive solemnities. Adam *heard* God in the garden before he had to answer for his disobedience. When God spoke to the children of Israel, they had such sensible proofs of his power, that they desired to hear his voice, without a mediator, no more. When He spoke to Moses, the cloud was on the tabernacle, or his thunders shook the mountain. Samuel was taught by miraculous signs to give the Divine message a fervent welcome. Isaiah witnessed the scenes which we now read with so little awe, and he cried out in conscious unworthiness, "Woe is me, for I am of unclean lips." John was prepared to receive his visions by a spectacle which absorbed all his faculties, and made him fall down as one that was dead. A complete *written* revelation is clearly inconsistent with such miraculous evidence: and there is danger lest the familiar tone of the Bible, and the every-day appearance of the volume itself, should tempt us to read it as a common composition. We need, therefore, to supply by our thoughtfulness and solemnity the feelings which were produced of old by sensible images of the Creator's presence and authority. It is not the word of an equal, and if we would have it bless us, we must study it with the collected and reverential frame of mind which becomes an interview with Him who is its Author and our Judge.

CHAPTER II

ON THE AUTHENTICITY AND AUTHORITY OF SCRIPTURE.

"This reverence have I learnt to give to those books of Scripture only which are called canonical. Others I so read that I think not anything to be true because they so thought it, but because they were able to persuade me either by those canonical authors, or by some probable reason that it did not swerve from truth."—AUGUSTINE, *Ep.* 19: *died* 430.

"If any of these books were disputed at first, but on examination were admitted, they are confirmed by their trial."—GAMBIER'S *Moral Evidence.*

"If those facts (on the origin, nature, and progress of the Christian religion) are not therefore established, nothing in the history of mankind can be believed."—CHIEF JUSTICE BUSHE.

SEC. 1. SCRIPTURE CLAIMS TO BE REGARDED AS AN INSPIRED TEACHER, AND AS THE ONLY INSPIRED TEACHER.

135. In proving the genuineness of the books of Scripture, nothing has been said of their Divine authority. They have come to us as their writers left them, and this is all that is proved. What they are, and what they claim, must be first gathered from the books themselves.

Authority of S. S., as taught in Scripture itself.

A little attention will easily satisfy the reader of the truth of the following statements:

136. (1.) The books of Scripture represent the mission of our Lord as Divine. He professes to be a teacher sent from God, and from the first announces that he is to give his life for the salvation of the world.

Mission of our Lord represented as Divine.

John viii. 42; vii. 16; xvii. 8; iii. 14–18.

In proof of his mission he performed many miraculous works, and showed supernatural acquaintance with the human heart and with future events.

Matt. xi. 2–6: John v. 36; xv. 24; vi. 64; xvi. 30: Matt. xx. 17–19: Luke xix. 42–44.

Those who knew him best and were least favorably disposed towards him were unable to account from natural causes for his power and wisdom.

Mark vi. 1–3: Luke iv. 22: John vii. 15.

His public life was self-denying and disinterested: his private life blameless and beneficent.

1 Pet. ii. 22, 23: Matt. xxvii. 3, 4: Acts x. 38: John iv. 34; vi. 15; vii. 18.

He was put to death (as he foretold) for making himself "equal with God,"—a charge he did not deny; and after his death he arose from the grave.

Luke xxii. 70: John xx. 17: Acts i. 3.

On these grounds we conclude that his words are to be received as Divine.

John xiv. 10, 11; xii. 44–50: Matt. xvii. 5.

137. (2.) They represent the commission of the apostles as Divine. Of the eight writers of the New Testament five, Matthew, John, Peter, James, and Jude, were among the number of the apostles to whom Christ gave power to perform miracles and to publish his gospel to the world.

The commission of five of the eight writers of the New Testament Divine.

Matt. x. 1–4, 7, 8: Luke ix. 6.

He promised to them, in this character, on four different occasions, the presence of a Divine instructor, who should recall to their remembrance what he himself had taught, and impart a more complete and permanent knowledge of his truth.[a] The apostles proved their commission by miracles

[a] Matt. x. 19, 20: Luke xii. 11, 12: Mark xiii. 11: (Luke xxi. 14): John 14–16. See also Matt. xxviii. 18–20: Mark xvi. 20: Acts i. 4; xxi. 4: 1 Pet. i. 12.

which they performed in the name and by the power of Christ, and they imparted supernatural gifts to others.[a]

Their mission was attested by holy self-denial and integrity of purpose, and by the rapid and (humanly speaking) the unaccountable success of their ministrations.

Acts iv. 16; v. 29; ii. 41; xii. 24.

We therefore conclude that the words of Matthew, John, Peter, James, and Jude, are Divine.

John xiv. 12–14; xx. 21: Matt. x. 20: 1 John iv. 6.

138. The Gospels of Mark and Luke were written by companions of the apostles: Mark, the convert of Peter (1 Pet. v. 13), and Luke, the intimate friend of Paul. Papias (flourished 110), Justin (died 164), Irenæus (flourished 180), and Origen, all speak of Mark's Gospel as commonly received, and as having been dictated or sanctioned by Peter. Mark and Luke.

Luke and Paul resided in Palestine for two years, travelled together during a large part of the apostles' journies, and were together during Paul's imprisonment at Rome.

Acts xxi. 17; xxiv. 24; xxviii. 16: Col. iv. 14: 2 Tim. iv. 11.

Luke x. 7 is quoted as Scripture in 1 Tim. v. 18. Irenæus, Tertullian, and Origen, speak of his Gospel as universally received, and as sanctioned by Paul.

139. (3.) They represent the commission of Paul as Divine. He was called to the apostolic office, claimed apostolic authority, vindicated his claims by miracles, imparted supernatural gifts, manifested the utmost disinterestedness, submitted to the severest sufferings, was acknowledged by the rest of the apostles, and was eminently successful. He therefore claims to speak in Christ's name, and his words are Divine. Commission of Paul Divine.

[a] Acts iii. 16: Heb. ii. 4: Acts v. 12, 15: Mark xvi. 17, 18: Acts viii. 17–19.

1 Cor. xv. 8: Acts xxvi. 12–17; ix. 13–17: 2 Cor. xi. 5: Gal. i. 1–12; ii. 6: 1 Cor. ii. 10–13: 1 Cor. vii. 40: Rom. xv. 18, 19: 2 Cor. xii. 12; Acts xix. 6: 2 Tim. i. 13, 14: 2 Cor. xi. 7: 2 Cor. i. 5: Gal. ii. 7–9: 2 Cor. xi. 14–16: 2 Cor. v. 18–20: 1 Thess. ii. 13.

Apostolic writings Divine.

140. (4.) They represent the apostolic writings generally as Divine. The apostolic writings were composed by Divine command, and in fulfilment of the commission their writers had received.

1 Thess. iv. 15: 1 Tim. iv. 1: Rev. i. 19: John xx. 31: 1 John v. 13: 1 Cor. xiv. 37.

The apostles had the same object in view in their writings as in their preaching.

Jude iii.: Heb. xiii. 22: 1 John ii. 1, 26.

The writings of the apostles set forth their verbal instructions in a permanent and condensed form, and they claim for both the same authority.

Eph. iii. 3–5; 1 John i. 1–5; ii. 12–14: John xx. 31: 2 Pet. i. 15: 2 Pet. iii. 1, 2: 2 Thess. ii. 15; iii. 14: 1 Cor. xv. 1 (ii. 13).

The writings of the apostles were received by the first Christians as of equal authority with their preaching, and produced similar effects.

Acts xv. 19–31; xvi. 4: 2 Cor. vii. 8–10: 2 Thess. ii. 1.

There is evidence that from the first the apostolic writings were held equally sacred with the Old Testament, and that they were quoted as the words of God.

2 Pet. iii. 15, 16: James iv. 5 (comp. Gal. v. 17–21): James ii. 3 (comp. Matt. xxii. 39).

Jewish religion and Jewish Scripture Divine.

141. (5.) The Jewish religion and the Jewish Scripture are represented in the New Testament as Divine. Christ and the writers of the New Testament uniformly assume that the religion of the Jews was from God.

Christ, in John iv. 22: Peter, in Acts iii. 13: Paul, in Rom. ix. 4.

They acknowledge the Divine origin of the revelation given to Abraham and to Moses.

Christ, in John viii. 56: Peter, in Acts iii. 25: Paul, in Gal. iii. 18.
Christ, in Mark xii. 26: John, in John i. 17: Paul, in 2 Cor. iii. 7.

They acknowledge the Divine authority of the moral law and the Divine origin of the Jewish ritual and of the civil enactments of the Mosaic law.

Christ, in Matt. xv. 4: Peter, in 1 Pet. i. 15, 16: Paul. in Rom. vii. 22 (see ver. 7, 12). Christ, in Luke xxii. 15, 16: John, in John xix. 36: Paul, in Cor. ix. 8, 9.

They represent Christianity as the completion of Judaism, and as foretold by the prophets. The Old Testament writers at the same time acknowledge that what they spoke or wrote was given to them from God, and published by his command.

Christ, in Matt. v. 17; xxvi. 54–56: Peter, in Acts x. 43: Paul, in Eph. ii. 20. Rom. iii. 21: 2 Cor. iii. 6–14. Ex. iv. 12, 15, 16: Deut. xviii. 18: Jer. i. 6: Amos iii. 7, etc.

They maintain the Divine authority of the ancient Jewish Scriptures under the three-fold division of the Law, the Prophets, and the Psalms, and under other equally familiar titles, ascribing all to the Holy Ghost.

Matt. xxii. 31: Heb. xiii. 5: Acts xxviii. 25: Matt. xxii. 43: Rom. iii. 12: John x. 35: Gal. iii. 8: Heb. iii. 7 (comp. iv. 7): 1 Pet. i. 11.

142. Here then we have the first peculiarity of the Bible. It professes to be a book from God, speaks everywhere with Divine authority and demands our submission. It is the one book, which claims "God for its author, unmixed truth for its contents, and salvation for its end." If we admit the authority of our Lord as a Divine teacher, the authority of the Bible is established. If we deny the authority of the Bible, we deny the truth of some of his most frequent teachings, and with it the divinity of his mission. Result.

143. As Holy Scripture claims to be regarded as the book of God, a Divine authority, so it claims to be the only authority. It is not *a* rule, it is *the* rule both of practice and faith. To ascertain its meaning, we employ reason and the opinions of good men, and the experience of a devout heart; but no one of these helps, nor all combined, can be regarded as of co-ordinate authority. They are not parts of the law, they only help to expound it. To follow reason or opinions, or inward experience in matters of faith, when their decisions contradict the Bible, is to deny it: to follow them when they add to it, is to admit another revelation; and to make *them* our rule when they agree with it, is to rest our obedience on the wisdom of man, and not on the truth of God. Faith ceases to be, even in the last case, submission to Divine authority.

Scripture the *only* Divine authority.

Result of an opposite view.

144. From the following passages it will be seen that these conclusions are drawn from the lessons of the Bible itself.

Proof.

The inspired writers address themselves to men of every country and condition.

Prov. viii. 1–4: Psa. xlix. 1–3: Rom. x. 12, 13. See Deut. xxix. 29: Psa. lxxviii. 5–7.

The most important parts of the inspired books were addressed, in the case of the Old Testament to the Jews, in their assemblies; and in the case of the New, to the people generally, and to the churches.

Deut. v. 22; xxxi. 24, 26: Ezek. xxxiii. 30, 31: Josh. xxiii. 6: Jere. xxxvi. 2–6: Hab. ii. 2: Matt. vii. 28: Acts v. 20: Rom. i. 7 (2 Cor. i. 1: Gal. i. 2: Col. i. 2: Philip i. 1): Rev. ii. 29.

The public reading of these books in a language intelligible to the people, was appointed by God both among the Jews and in the Christian Church.

Deut. xxxi. 11–13: Josh. viii. 33–35: Ezra vii. 6–10: Neh. viii. 1–8: 1 Thes. v. 27: Col. iv. 16.

The private reading of Scripture, which was strongly inculcated in the Old Testament, is commended in the New.

Deut. xi. 18–20: Psa. xix: Psa. i. 2: Josh. i. 8: Acts viii. 30–35; xvii. 11: Rom. xv. 4: 2 Tim. iii. 15: 2 Pet. i. 19.

Men are ultimately accountable for their religious opinions and practices to God.

Eccl. xi. 9: Rom. xiv. 4–12: James iv. 12.

The Bible, on the principle of man's responsibility, expressly appeals to his reason.

1 Sam. xii. 17: Jer. ii. 9–11: Mark vii. 1, 16: 1 Cor. x. 15.

In the New Testament especially the exercise of private judgment—in a teachable spirit, of course—is represented as essential to the existence and progress of true religion.

Matt. vi. 22, 23: 1 Cor. xiv. 20: Col. i. 9: Phil. i. 9, 10: Acts xvii. 23. See 1 Pet. iii. 15: Rom. xii. 12.

Men are exhorted in Scripture to bring all doctrines proposed to them and their own character, to the test of scriptural or apostolic truth.

Isa. viii. 20: 1 John iv. 1: 1 Thes. v. 20, 21: Eph. v. 6, 8–10, 17: Col. ii. 18: Gal. vi. 4, 5: 2 Cor. xiii. 5: 1 Cor. xi. 28–31.

Our Lord and his apostles, in addressing those who had the Old Testament in their possession, always appealed to its authority. See § 141. Our Lord and his apostles condemn all spiritual usurpation, and point to their teaching as the ultimate standard.

Matt. xxiii. 1, 8–10: 2 Cor. i. 24.

The utter insufficiency of unenlightened reason to discover or rightly to appreciate Divine truth, makes it incompetent to do more than interpret the revelation; it cannot sit in judgment upon it.

Psa. xix. 1: 1 Cor. ii. 9, 14; i. 18–25: Gal. i. 11, 12.

From the earliest times, God commanded that whatever was to become a rule of faith or practice, should be committed to writing.

Exod. xvii. 14: Deut. xxxi. 19: Hos. viii. 12: Isa. viii. 19, 20.

The inspired writers were guided to use such *language* as the Spirit of God approved.

Dan. xii. 7–9: Matt. x. 19, 20: 1 Pet. i. 10–12: 2 Pet. i. 21: 2 Tim. iii. 16: Heb. i. 1: 1 Cor. ii. 12, 13.

Hence conclusions are drawn from particular words.

1 Cor. xv. 45: Heb. iii. 7–10.

Any attempt to add to or to take away from the words of God is denounced.

Deut. iv. 2; xii. 32 (Heb. xiii. 1): Prov. xxx. 5, 6: Rev. xxii. 18, 19 (Gal. iii. 15).

The oral traditions of the Jews, which were censured both by the law and the prophets, were condemned by our Lord.

Isa. xxix. 13, 14: Matt. xv. 2–9.

If the comparatively imperfect revelations of the Old Testament were sufficient for man's instruction and salvation, much more are the fuller discoveries of the New.

Psa. xix. 7–11; cxix. 130; ix. 104: Prov. xxii. 19–21: John xx. 30, 31: 1 John i. 34: 1 Cor. xv. 1–4.

An examination of these passages will prove that the Scriptures are our only rule, that we are bound to study them, and that according to our use of this blessing they will become the "savour of life unto life or of death unto death."[a]

145. These are among the first principles of Protestantism. It claims for us the right, and it enforces the duty, of examining the Bible for ourselves. But be it remembered, that our safety lies not in the acknowledgment of these principles, but in the application of them; and in the consequent belief of the doctrines and precepts which the Bible reveals.

Not the knowledge of these principles, but the application of them can save.

[a] See for these passages in detail Morren's Biblical Theology, part 1, On the Rule of Faith.

Sec. 2—Inspiration.

146. The general truth that the books of Scripture are of Divine origin and authority is sometimes expressed in another form, and they are said to be inspired. Holy men spoke or wrote them as they were moved by the Holy Ghost. Inspiration.

147. Whatever refers to the explanation of this truth—as, how men were inspired, and whether the same kind of inspiration was needed in each case—is theory, and is concerned with questions rather curious than useful. The truth itself is all that is fully revealed. Theories.

Among the heathen and uninspired Jews it was generally held that while inspired men were under the Divine impulse, all voluntary action was suspended. Among the early Christians the doctrine of inspiration was held rather practically than speculatively, though they generally maintained that the writers of the Bible, when inspired, exercised their ordinary mental powers. On the mode or kinds of inspiration they said little. When the authority of the Papacy, however, began in modern times to be questioned, the whole doctrine of inspiration was more closely examined. The facts were generally admitted, but the theory or comprehensive statement which best embodied and accounted for them, was a topic regarded as open to discussion. See the passage from the Fathers, in Westcott's Gospel Harmony. Ancient views.

Some held that the Holy Spirit dictated the sacred books word for word,[a] as we have them in the original languages: others, however, holding that this theory went beyond the facts, and was inconsistent with the diversities of style, the varying quotations, and the very professions of the writers themselves. Modern views.

A few taught that the fundamental truths of the Bible

[a] Advocates of *verbal dictation*, are Calamy, Haldane, and others.

were given by inspiration, while the arguments and illustrations were of human origin;[a] to which it is a sufficient reply, that unless we are told what truths are fundamental, this theory throws the whole of Scripture into disrepute, and is inconsistent with those texts which represent it as an authority in religious matters.

Others, again, held that those parts of the Bible whose moral tendency is obviously good are Divine, but not the rest; a theory which strips the Bible of all authority, and supposes man to have right notions of what is morally good before he can use the Bible.[b]

Various kinds of.

Another and much more rational theory is one which Dr. Doddridge and many modern theologians[c] have sanctioned. In this theory there are supposed to be different kinds of inspiration; the first and highest providing for the revelation of things not previously known to the sacred writers; the second providing for the security of the writers against error in exhibiting doctrines and facts with which they were already acquainted; and the third, conferring Divine authority by the approbation of inspired men, on parts of writings originally composed without inspiration.

Statement without theory.

This theory does not materially differ in its results from another which many have preferred. They maintain that holy men wrote in obedience to Divine command, and that in writing they were kept free, we know not how, from all error, whether they taught truths previously unknown to them, or published truths and facts already familiar. In this theory, which is indeed rather a statement of the fact than a theory in relation to it, *inspiration* is ascribed to the whole of Scripture, while revelation is confined to those acts of the spirit by which truths previously unknown were communicated to men. *All* Scripture is *inspired*, and the new truths of Scripture are *revealed;* or,

[a] Priestley and even Burnet: see on the Articles, Art. 6.
[b] Kant. [c] Bishop D. Wilson, etc.

as Thomas Scott expressed it, inspiration discovers *new* truth (this we call revelation), and superintends the communication of the old. This distinction it is convenient to retain.

148. These (except the last) are theories of inspiration. The fact which they have to embody and explain is that Scripture is everywhere the utterance—the word—of Divine wisdom, and that it expresses the very ideas which the Holy Spirit intended. It is *this* gift which the inspired writers profess to have received. Their writings are God-inspired, or, to use the words of one not prejudiced in favor of sound views on this question, "animated through and through by the Spirit."—*De Wette.* Scripture claims.

149. Old Testament writers, for example, claim it for themselves. Scripture proof of the fact.

Exod. iv. 15, 16; xix. 9: Lev. passim: Deut. iv. 2: Num. xxiii. 12: 2 Sam. xxiii. 2: Jer. i. 7–9: Ezek. iii. 4–10: Mic. iii. 8, etc.

New Testament writers claim it for the old, and also for themselves.

2 Pet. i. 20, 21: Luke i. 20: 1 Pet. i. 11: Acts i. 16; xxviii. 25: Heb. iii. 7.

John xiv. 26; xvi. 13, 14: 1 Cor. ii. 13; xiv. 37: 1 Thess. ii. 13; iv. 8: 2 Pet. iii. 1, 2, etc.

150. The gift, however, admitted, in the sacred writers, of diligent and faithful research;[a] of the expression of the same thought in different words;[b] of such differences (not discrepancies) between the accounts of inspired men as would be likely to arise from the different What inspiration allows.

[a] Luke i. 1–4.

[b] Compare Matt. xxvi. 26, 27: Luke xxii. 19, 20, and 1 Cor. xi. 24, 25: and Matt. iii. 17: Mark i. 11, and Luke iii. 22. To this class belong quotations from the Old Testament. These are taken either from the LXX, without giving the exact words, and even when that version is not verbally accurate, or sometimes (when the original differs from the Greek), from the Hebrew direct. The quotations are rather substantially than literally accurate; see chap. 6.

stand-points of each;[a] of quotations from other inspired authorities;[b] of the employment of uninspired documents;[c] and of peculiarities of style and manner arising from diversities of intellectual structure and from educational or other influences, such as may be observed on a comparison of Ezekiel and Isaiah, of John and Paul. Add to these facts that the inspired writers were sometimes uncertain of the precise meaning or application of their message,[d] and that this message was delivered in *language* which the spirit of God approved,[e] and we have the Scripture facts on this doctrine. These facts it is the business of theory, if a theory must be framed, to embody and explain.

Sec. 3.—The Canon.

Canonicity of Scripture how proved.

151. The question of the authority of the books of Scripture is sometimes put in another form, and it is asked whether the whole belong to the Canon; a question settled, if it is once proved that they are the production of inspired men. It is sometimes said, indeed, that we prove the inspiration of the books by first proving their canonicity; the church has received them, and therefore they are Divine. The reverse, however, is the accurate order. They are Divine, and therefore the church has received them.

[a] See Introduction to the Gospels, part ii.

[b] Psa. cviii. and Psa. lvii. 7–11; lx. 5–12: Gen. chaps. x., xi. and 1 Chron. i. 17, etc.: 2 Kings xviii. 13–37, and Isa. xxxvi. 1–22: Mic. iv.: Isa. ii.: also Chron., with Kings and Sam. Eichhorn has given a list of such quotations.

[c] Josh. x. 13: Numb. xxi. 14: Jude ix. 14, 15.

[d] 1 Pet. i. 10, 11: Dan. xii. 8; so, also, the facts mentioned in the following passages are not recorded in the Old Testament Scripture: Acts vii. 22: 2 Tim. iii. 8: Heb. ix. 4, that the pot was *golden:* Heb. xii. 21, the words of Moses: facts in xi. 37, etc.; so the burial of the patriarchs in Sychem, Acts vii. 15.

[e] 1 Pet. i. 10, 11: Dan. xii. 8: 2 Tim. iii. 16: Heb. i. 1: 1 Cor. ii. 12, 13. See § 144.

The books are now received as canonical because we have satisfactory evidence of their inspiration; and if there had been other books not recognized in the present canon, but demonstrably of Divine origin, we should be bound to give them a place among the rest.

152. The question, therefore, of the canonicity of the books of Scripture is three-fold. Is each book the production of its professed author? is it authentic? and was the writer in composing it under the special guidance of the Spirit? Genuineness and authenticity are both involved; and though the present section is placed between the sections on those subjects, the argument needs the facts of both. A three-fold question.

153. We begin with the New Testament.

In the early church many writings were extant, professing to give an account of the life and character of our Lord; but four only were received as authoritative. It was admitted on all hands that these were the productions of the Evangelists whose names they bear: the Gospels of Mark and Luke being respectively penned under the care of Peter and Paul. The apostle John, moreover, is recorded to have acknowledged publicly the authority of the first three Gospels, and added his own to complete them. These books, therefore, were written by apostles to whom our Saviour specially promised his Spirit, that He might guide them into all truth, bring to their remembrance whatever He himself had told them, and qualify them to give his gospel to the world. The Gospels.

In the same way, though less directly, John is supposed to have attested the book of Acts.[a] The Acts.

So of the Epistles of Paul. There are thirteen of them which bear his name. Other disciples were witnesses of his having written them.[b] Generally he wrote by an amanuensis, who also became a witness of the The Epistles of Paul.

[a] See the evidence in Wordsworth on the Canon, pp. 156–160.

[b] 1 Thess. i. 1: 2 Thess. i. 1.

genuineness of his writings:[a] in these instances he added his subscription and salutation.[b] His Epistles were sent by private messengers.[c] Nine of them, moreover, were addressed to public bodies. The earliest of them he commanded to be read in the public assembly; the second, and indeed all the rest, were read in public too;[d] and we know from Ignatius, Polycarp, and Clement, and especially from Peter, that his Epistles were regarded as inspired Scripture, and read with the Law and Prophets of the Old Testament and the Gospels of the New.[e] To complete this evidence, it should be added that the language of Peter was used by him after all the Epistles of Paul to the churches had been written,[f] and that he applies to them a name ("Scripture") which, though occurring fifty times in the New Testament, is never applied to any other than the present canonical books. The conclusion, therefore, is that these Epistles are Paul's, and that they have what Paul claimed for them (§ 139), and what the early church and a chief apostle ascribed to them—inspired, and therefore canonical, authority. They are not the words which man teaches: they are the words of the Holy Ghost.

Antilegomena, or Deutero-Canonical.

All the parts of the New Testament mentioned thus far were deemed, as soon as published, to be Divine, as were 1 Peter and 1 John. The remaining books of the New Testament were called, as we have seen (§ 20), Antilegomena, or, from their forming a part of the Canon only after a second revision, the Deutero-Canonical. That position in the Canon they gained gradually; at the beginning of the fourth century they were received by

[a] Rom. xvi. 22.

[b] Col. iv. 18: 1 Cor. xvi. 21.

[c] Rom. xvi. 1: Appendix: Col. iv. 7, 8: Appendix: Eph. vi. 21: Philip. ii. 25.

[d] 1 Thess. v. 27: 2 Thess. ii. 15; iii. 6, 14: 2 Cor. i. 13: Col. iv. 16.

[e] Ign. to Eph. chap. xii.: Polyc. to Phil. iii. 11, 12: Clem. to Cor. i. c. 47: 2 Pet. iii. 15, 16.

[f] Shortly before the death of Peter, who suffered martyrdom the same year as Paul, 2 Pet. i. 14.

most of the churches, and at the end of that century they were received by all.

The special evidence of each book it is not necessary to give now. The point to be noticed is that the doubts which existed had reference not to the canonicity of the writings of James, Cephas, John, and Jude, but to the question whether the writings bearing their names were really written by them. Nor can these doubts excite surprise. The subject was one of deep interest. Many spurious compositions were abroad under the names of these very apostles.[a] Apostolic teaching might be quoted in defence of caution.[b] The internal evidence of the authorship of these Epistles is peculiar; the Epistle to the Hebrews, for example, is without the author's name, and differs in style from most of the Epistles of Paul. The style of 2 Peter differs in the same way from the style of the first Epistle. In James and Jude the authors are described not as apostles, but as "servants" of Christ, while in 2 and 3 John the writer describes himself as a presbyter or elder, not as an apostle. Jude also refers to stories which were supposed to be contained in apocryphal writings. All these Epistles, moreover, were addressed either to Christians generally or to private persons, not to particular churches. No body of men, therefore, were interested in preserving them, and external evidence in their favor was necessarily scanty. All these causes of doubt did operate, as we know. In the end there was universal conviction; and the very doubts which deferred the reception of a small portion of Scripture in certain parts of the early church now serve to confirm our faith in the rest.

Their canonicity, why questioned.

154. These facts sufficiently indicate the course of argument by which the canonicity of the New Testament is proved. Let it be shown that they were written by the men whose names they bear, and that there is reason for believing that their authors wrote under the guidance of

Nature of proof.

[a] Jones on the Canon, i. 37–45.

[b] 2 Thess. ii. 1, 2: 1 John iv. 1.

the Spirit, and the evidence of the canonicity of the books is complete.

Evidence of churches or councils, how important.

As part of the evidence (in some sense a subordinate part, for the claims and character of the books themselves supply the chief evidence), it may be added that the books which now form the Canon were read from the first in Christian assemblies as of Divine authority,[a] that ecclesiastical authors quote largely from them,[b] and that they constituted the canonical books of the early church.

Ancient lists.

155. Between the years 200 A. D. and 400 A. D. fifteen catalogues of such books were published. Of these, six—those of Athanasius, Epiphanius, Ruffin, Austin, the third council of Carthage, and of the anonymous author of the works of Dionysius the Areopagite—agree with the present canon: three—those of Cyril, the Council of Laodicea, and Gregory Nazianzen—omit the Book of Revelation only: one—that of Caius, probably 196—omits James, 2 Peter, 3 John, and Hebrews: another—that of Origen—omits James and Jude, though he elsewhere owns them. The catalogue of Eusebius marks James and Jude, 2 Peter, 2 and 3 John, and Revelation, as doubted by some. Philastrius omits Hebrews and Revelation. Amphilochius inserts all, but marks the Antilegomena, he himself deeming the Hebrews genuine; and Jerome speaks of the Hebrews only as doubtful, and that Epistle he elsewhere receives.[c]

Add to this evidence the authority of the Peshito and of the early Latin versions. The former contains all our present books, except 2 Peter, 2 and 3 John, Jude, and revelation; and the latter included probably all the books afterwards inserted in Jerome's version.

[a] Lardner, ii. 132, 526.

[b] Lardner, ii. 52, 72, 93, 109.

[c] These authorities may be seen in the original in Wordsworth on the Canon, Appendix A. Thirteen out of the fifteen are referred to in Jones on the Canon, i. 73–76.

156. Though the opinion of the early church is called subordinate or indirect evidence, that opinion has often been regarded as sufficient to decide the canonicity of the books of Scripture. The reception of these books by the churches was taken as proof of their inspiration; just as the decision of a competent legal tribunal would be deemed conclusive evidence of any fact proved before it, or as the opinion of an eminent mathematician might be taken as proof of the soundness of some demonstration. This practice, however, must not turn our attention from the real nature of the proof. The question is not one of authority, but of evidence. To reckon a book canonical, because a council or a church has pronounced it so, is neither logical nor scriptural. Our wisdom is to use such a decision (according to its intrinsic worth) for the purpose of ascertaining the claims of the book itself. The canonicity of each book—its right, that is, to a place in the Canon—is a question as large as the question of its Divine authority, and involves a consideration of the same evidence. Of that evidence early opinion is only part; an important part, doubtless, for the utmost care was taken from the first in discriminating the genuine from the spurious; but it is only part. It may aid, it must not control our decisions.

Proves canonicity indirectly; not itself decisive.

157. The canonicity of the Old Testament is best established by the New. Our Lord received as Scripture what the Jews delivered to him as Scripture, and the apostle speaks of the advantage of the Jew as consisting chiefly in his possession of the "oracles of God." As an evidence of the close connection of the two dispensations, and of the sanction given in the New Testament to the Old, it may be noticed that the former has not less than 263 *direct* quotations from the latter, and that these quotations are taken from almost every book. The obvious allusions to the Old Testament are even more numerous, amounting to upwards of 350. See chap. vi. § 1.

Canonicity of Old Testament proved from New.

158. That at the time of our Lord the Canon was fixed as

at present is established by decisive evidence. In addition to quotations in the New Testament from *particular* books, Josephus and Philo both testify to the books themselves, and to the reverence with which the Jews regarded them; the former expressly stating that the Canon he was setting down was received by all Jews, that they all would contend for it to the death, and that none had ever dared to increase or diminish or change them. (Cont. Ap. i. 8.)

Philo and Josephus.

159. Testimonies no less decisive will be found in the next paragraph. In examining this list it must be remembered that when certain books are omitted from professed catalogues of the Old Testament Scriptures, there is the greatest probability that each of those books was included in the preceding book; Esther, for example, in Nehemiah, Ruth in Judges, and Lamentations in Jeremiah. The fact that some books are not quoted in the New Testament is accounted for on the simple principle that the writers had no occasion to quote them. That all our present books were included at the time of our Lord in the Old Testament Canon is undoubted, and as such they are quoted under the usual Jewish division.

Ancient lists.

160. The authorities referred to in the preceding paragraph, may be classed as follows:—

Ancient Old Testament lists.

The *New Testament*, which is really *authoritative*, refers to all Scripture under the threefold division of Law, Prophets, and Writings. It also appeals to each of the books, except Ruth, Ezra, Nehemiah, Canticles, Ecclesiastes, and perhaps Lamentations. The *version* of the LXX, which is *evidence*, includes them all. The *son of Sirach*, B.C. 130, mentions the threefold division; as does *Philo*, A.C. 41, quoting from all except Ruth, Chronicles, Nehemiah, Esther, Canticles, Ecclesiastes, Lamentations, Ezekiel, and Daniel. *Josephus*, b. A.D. 37, enumerates them according to their classes, including all the present books. *Melito*, 177, mentions all except Esther and Lamentations. *Origen*, 230, mentions all, without exception. *Athanasius*, 326, mentions all except Esther. *Cyril* (Jerusalem), 348, mentions all, as also the *Council of Laodicea*, 363; *Epiphanius*, 368; and *Hilary*, of Poictiers, 370. *Gregory* of Nazianzen, 370, mentions all except Esther; as does *Amphilochius*, 370. The *Apostolic Canons*,

of uncertain date, but not later than the end of this century, mentions all; as also the *Apostolic Constitutions*. These are *Greek* authorities.

Of *Latin* authorities, the chief are *Jerome*, 392; *Rufin*, 397; 3d *Council of Carthage*, 397; and *Augustine*, 395; and all agree in enumerating the whole.

161. *How* the books of the Old Testament were preserved, is a question of some difficulty, and we can but give the most probable solution.

The books of the law were placed in the Tabernacle with the ark of the covenant, and were kept there during the journeyings in the wilderness, and afterwards in Jerusalem.[a] To the same sanctuary were successively consigned the various historical and prophetic books, from the time of Joshua to that of David. On the erection of the temple, Solomon deposited in it the earliest books,[b] and enriched the collection with the inspired productions of his own pen. After his days, a succession of prophets arose, Jonah, Amos, Isaiah, Hosea, Joel, Micah, Nahum, Zephaniah, Jeremiah, Obadiah, and Habbakuk. They all flourished before the destruction of the temple, and enlarged the volume of inspiration by valuable additions. About 420 years after the temple was built, it was burnt by Nebuchadnezzar. What became of the MSS. of the Sacred Scriptures is not known. In Babylon, however, Daniel speaks of the book of the law as familiar to him, and also of Jeremiah, and of other prophets.[c] Shortly after the conquest of Babylon by Cyrus, the Jews were released from captivity, rebuilt the temple, and restored Divine worship, being encouraged to persevere by the exhortations of Haggai and Zechariah.

How Old Testament preserved.

About 50 years after the temple was rebuilt, Ezra is recorded by tradition to have made a collection of the sacred writings, as he certainly took great pains to expound and enforce the

[a] Deut. xxxi. 9, 26: Josh. xxiv. 26: 1 Sam. x. 25.

[b] 2 Kings xxii. 8: Isa. xxxiv. 16.

[c] Dan. ix. 2, 11. In these passages the word book or a book is more properly "*the* book."

ancient law (see Neh. viii. 1, 3, 9). To this collection were added (probably by Simon the Just) the writings of Ezra himself, with those of Nehemiah and Malachi, and thus was completed the canon of the Old Testament; for, from the days of Malachi, no prophet arose till John the Baptist, who connected the two covenants, and of whom it was foretold that he should precede the great day of the Lord. Mal. iii. 1.

The collection of the canonical books is generally said to have been the work of the Great Synagogue, a body which included Ezra, Nehemiah, Haggai, Zechariah, Malachi, and afterwards, Simon the Just. The existence and labors of this body are distinctly referred to in the most ancient Jewish writings.

After the captivity, synagogues were established in Judea, and throughout the world, and copies of the inspired Scriptures were so greatly multiplied as to make the preservation of particular MSS. rather a question of curiosity than of historical importance.[a] The early existence and history of the LXX., have been noticed in a previous chapter.

162. If we examine by these tests the books called Apocryphal, we shall be constrained to reject their authority as Divine.

The Apocrypha.

163. *Externally* the evidence is conclusive.

External evidence.

They are not found in any catalogue of canonical writings made during the first four centuries after Christ; nor were they regarded as part of the rule of faith till the decision of the council of Trent, 1545. Philo never quotes them as he does the Sacred Scriptures, and Josephus expressly excludes them.[b] The Jewish church never received them as part of the Canon, and they are never quoted either by our Lord or by his apostles, a fact the more striking, as Paul thrice quotes heathen poets. It is remarkable, too, that

[a] See Stuart on the Canon, and Havernick's Introduction to the Old Testament, Edin., pp. 18–22.

[b] Cont. Apion. i. 8.

the last inspired prophet closes his predictions by recommending to his countrymen the books of Moses, and intimates that no other messenger is to be expected by them till the coming of the second Elijah.[a]

Against this decisive external evidence must be placed the fact, that particular books have been quoted as canonical by one or more of the Fathers.

Baruch alone is quoted as canonical by Origen, Athanasius, Cyril, and Epiphanius. Of the Latin church, Augustine *alone* quotes as canonical, Tobit, Judith, Wisdom of Solomon, Ecclesiasticus, and 1 and 2 Maccabees. By other writers of the 3d and 4th centuries, the books are not cited, or their canonicity is denied.

164. *Internal* evidence, moreover, is against their inspiration. Divine authority is claimed by none of the writers, and by some it is virtually disowned.[b] The books contain statements at variance with history,[c] self-contradictory,[d] and opposed to the doctrines[e] and precepts of Scripture.[f] Internal evidence.

165. For historical purposes, and for "instruction of manners," so far as they exemplify the spirit and precepts of the Gospel, the books are of value. But they are without *authority*, and form no part of the rule of faith. How far useful.

[a] Mal. iv. 4–6.

[b] 2 Mac. ii. 23; xv. 38: Prol. of Eccles.

[c] Baruch i. 2, compared with Jer. xliii. 6, 7. The story of Bel and the Dragon contradicts the account of Daniel's being cast into the lions' den.

[d] Comp. 1 Mac. vi. 4–16: 2 Mac. i. 13–16: 2 Mac. ix. 28, as to the place where Antiochus Epiphanes died. The writer of the Book of Wisdom pretends that it was composed by Solomon, and quotes Isa. xiii. 11–18.

[e] Prayers for the dead sanctioned, 2 Mac. xii. 43–45. Justification by works involved, Tob. xii. 8, 9: 2 Esd. viii. 33.

[f] Lying sanctioned, Tob. v. 12; xii. 15. Suicide is spoken of as a manful act, 2 Mac. xiv. 42; assassination is commended, Judith ix. 2–9, comp. Gen. lxix. 7; and magical incantations sanctioned, Tob. vi. 16, 17.

166. The utility and relative importance of these books may be further explained. The whole illustrate the progress of knowledge among the Jews, their taste, their religious character, and their government; while some of the books explain ancient prophecies, and prove the fulfilment of them, and others exhibit the most exalted sentiments and principles of uninspired men.

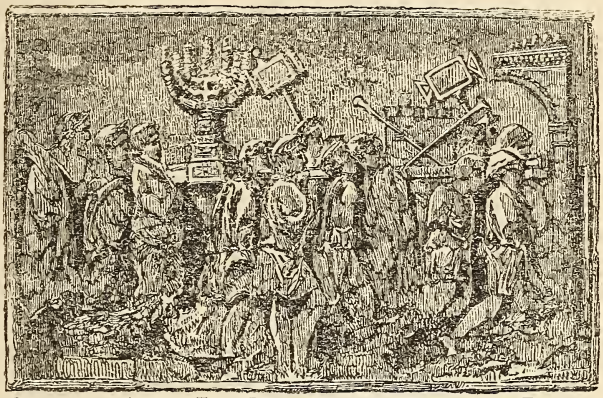
Relative importance of these books.

Of least value are 1st and 2d Esdras, Tobit, Judith, Esther, Susanna, and the Idol Bel and the Dragon. These books contain indications of childish credulity, or of wilful disregard of truth.

An intermediate place is due to the book of Baruch, the Song of the Three Children, and the prayer of Manasseh. The authorship of these books is uncertain, and they contain several mistakes; but they were probably written with sincere intentions, and they show the views which, in that age, were entertained of personal religion.

The remaining books claim a higher place. The Wisdom of Solomon, though not written by the Preacher, was probably intended as an imitation of his writings, and contains many striking counsels. Ecclesiasticus, avowedly uninspired, is often excellent. To the student it is also useful, as showing how the Jews expounded their law, what hopes had originated in the Divine promises, and by what motives the practice of godliness was enforced. The 1st book of the Maccabees gives the history of the deliverance of the Jews, under the illustrious family from whom its name is taken. It contains many examples of heroic faith, and may be perused with the same design as any other portion of authentic history. The 2d book is less accurate than the 1st, historically and morally, but it illustrates the firm confidence of the Jews in a future life, and records several instances of devotedness to the religion and institutes of the law.

For an account of other Apocryphal Books see Fabricii Codex Pseudigr. V. T 1713–41, and Codex Ps. N. T. 1713–22, with Birch's Auctarium, 1804, or Jones on the Canon.



Sculpture on Arch of Titus, Representing the Vessels of the Temple.

Sec. 4.—Scripture Evidences.

167. All that has been advanced thus far on the authority of Scripture is taken from Scripture itself. We have only arranged and given expression to its claims. The evidence by which those claims are sustained is among the most interesting subjects of inquiry. We can but touch upon it here, and must be content to refer to various authors for ampler information.

What evidence of authenticity is involved in genuineness.

168. We have already seen that Scripture is genuine, and that from the earliest times, its various books were received as written by the men whose names they bear. Ordinarily, nothing more would have been proved by this process; but in this case the evidence of genuineness is also evidence of authenticity. The truth of the general narrative, its authenticity, is involved in the very proofs of the genuineness of the record. The books are quoted and copied as *history*, and were received as such, while witnesses of most of the transactions they describe were living. That Palestine was under the Roman yoke; that during the reign of Herod Christ was born; that he professed

to be a teacher sent from God; that he claimed the power of working miracles; that these miracles were always beneficent; that they sustained a morality altogether unknown to the Gentiles, and novel even to the Jews; that he had several followers; that he was put to death under Pontius Pilate; that many hundreds, believing him to have risen from the dead, became his disciples; that, in the course of a few years, his disciples were scattered over the whole Roman world; that, in short, all the main statements of the Gospel history are facts, is involved (whatever be thought of their spiritual significancy) in the very genuineness of the record. The whole was deemed historically true; so that, while many rejected *the gospel*, the facts, on which in one sense it was founded, were acknowledged by all.

Summary of evidences of genuineness.

169. An explanation of previous evidence (§ 16,) will make this statement clear. In the first four centuries we have upwards of fifty authors who testify to facts told or implied in the Gospel narrative. The whole or fragments of the writings of these authors remain. The writings of about fifty others referred to by Jerome (392) have perished. These authors belong to all parts of the world, from the Euphrates to the Pyrenees; from Northern Germany to the African Sahara. They speak the Syrian, the Greek, and the Latin tongues. They represent the belief of large bodies of professed Christians, and no less the admissions of multitudes who were not Christians. They agree in quoting Scripture as genuine and true. They refer to it as a distinct volume, universally received. They comment upon it and expound it. They refer to it as Divine. Heretics who separated from the great body of the faithful received the narrative of the facts, and differed only on the doctrines which they supposed those facts to embody; and even infidels who denied the faith, founded their denial upon the very facts which our present record contains. So general had a belief of the facts of the Gospel become, that we find J. Martyr (165) observing that in every nation prayers and thanksgivings were offered to

the Father by the name of Jesus; while only fifty years later Tertullian states that in almost every city Christians formed the majority.

Heathen testimonies.

Heathen and Jewish writers, without speaking of the New Testament, and without giving any evidence, therefore, of its genuineness, confirm in a general way the narratives of the life of our Lord and of his disciples, or incidentally illustrate them. Josephus in his Annals (A. D. 37–93), Tacitus in his History (A. D. 100), Suetonius in his Biographical Sketches (A. D. 117), Juvenal in his Satires (A. D. 128), and Pliny in his Letters (A. D. 103), all confirm the historical statements of the sacred story. Indeed there is no transaction of ancient history that can exhibit more than a fraction of the evidence by which the narrative of the Gospels is sustained.

See the passages quoted in Paley, p. i. ch. ii.

Ecclesiastical writers of first four centuries.

170. The following are the principal ecclesiastical writers who prove at once the genuineness and general truthfulness of the New Testament:

FIRST CENTURY.

Scriptures quoted as genuine and authentic, and as a distinct volume.	Quoted as of peculiar authority, or as divine: expounded and commented upon.	Appealed to by various sects, and by adversaries.
Barnabas, Epistle belongs to the 2d cent.	Barnabas.	
Hermas, Shepherd, do.	Hermas.	
Clement, Rome, died 100.	Clement.	
Ignatius, flour. 70, died 116.	Ignatius.	
Polycarp, died 166.	Polycarp.	

SECOND CENTURY.

Quadratus, 122.		Basilides, Alex. 122.
Papias, flour. 119, died 163.		Valentinians, Rome, 140.
J. Martyr, flour. 148, died 165.	J. Martyr.	Sethites, Egypt. 140.
Dionysius (Cor.), 163.	Tatian, flou. 158, died 176.	Carpocratians, Alex. 145.
Ch. at Lyons, 170.	Dionysius.	Marcion. 150.
Melito, flour. 170.		Montanists, 157.
Hegesippus, flour. 175.		Eneratites, 165.
Irenæus, flour. 176, died 202.	Irenæus.	
Athenagoras, 176.		Celsus.
Theophilus (Aut.), 178.	Theophilus.	{Theodotus, / Artemon,} 193.

THIRD CENTURY.

Scriptures quoted as genuine and authentic, and as a distinct volume.	Quoted as of peculiar authority, or as divine: expounded and commented upon.	Appealed to by various sects, and by adversaries.
Origen. flour. 185–213.	Origen.	Hermogenes, Carthage, 203.
Tertullian. flour. 198. d. 220.	Tertullian.	
Minucius Felix, died 220.	Ammonius, Alex. 200–235.	
	Hippolytus, 220, died 250.	
Clement, Alex. died 217.	Clement.	
Dionysius, Alex. flour. 232.	Dionysius	
Cyprian, Carthage, 200–258.	Cyprian.	
Commodian. flour. 270.	Novatian, Rome, 250.	Novatians, Rome, 251.
Victorin (Germany).	Victorin.	Sabellians, Egypt. 258.
Arnobius, flour. 307.	Lucian, died 312.	Porphyry. Rome, 262.
Lactantius, died 325.		Paul of Samosata, Antioch, 265.
Eusebius, 270–340.		Manichæans, Persia, 274.

FOURTH CENTURY.

Hilary, Poictiers, died 368.	Gregory Nazien. 328–359.	
Apollinarus, Laodic. flou. 362.	Athanasius, died 373.	Arians, 318.
Damasus, Rome, 366.	Ephraem Syrus, died 378.	Donatists, 328.
Gregory, Nyssa, 331–396.	Basil (Cæsarea), died 378.	Julian, Emp. died, 365.
Theodore, Tarsus. flour. 376.	Cyril (Jerus.), 315–386.	Priscillianists, 378.
Eusebius, Nico. flour. 335.		Apollinarians, 378.
Ambrose, Milan, 374–397.	Ambrose.	
Didymus, Alex. 375–396.		
Amphilochius, Iconium, flou. 380.	Epiphanius, Cyprus, 368, d. 403.	
	Palladius, flour. 407.	
Jerome, 329–420.	Jerome.	
Chrysostom, 344–407.		Pelagians, 410.

Historical evidence; effect of.

This evidence is sometimes called the historical, and it forms the subject of the first part of Paley's volume. If its truth be acknowledged, it places an inquirer in the position of a contemporary of our Lord, leaving the claims of his religion to be established by other evidence.

Evidence; how classified.

171. Admitting the existence of a Being of infinite power and goodness, there are strong probabilities that He would not leave his creatures in ignorance and misery; and probabilities no less strong that any communication from him would contain a distinct reference to their condition, and would present analogies to other works of the Creator. These probabilities form the *presumptive* evi-

dence of revelation, and are discussed by such writers as Ellis, Leland, and Butler. Evidence founded on revelation itself is called *positive.*

In God are attributes of power and of knowledge, of holiness and love. Sometimes the evidences of Scripture are ranged under corresponding divisions, and we speak of the *miraculous*, the *prophetic*, and the *moral.*

A message from another, again, is susceptible of a two-fold evidence of truth; viz., credentials supplied by the messenger, and peculiarities or marks in the message itself. The credentials are *external*, and the marks are *internal.* In this arrangement prophecy often belongs to both: the prediction is in the message, and the fulfilment either in the Bible or in profane history.

The internal evidence, again, is two-fold; according as it is founded (1), on the precepts of the Bible, the character of inspired men, or on the influence of truth in promoting holiness, which is the *moral* evidence, as it may be called; and (2), on its internal harmony—literary, doctrinal, and analogical—on the adaptation of the message to human wants, or on its consistency with all our holiest conceptions of the Divine character and purpose, which may be called the *spiritual* evidence; and this is the division to which it is intended to adhere.

172. It is instructive to notice that each kind of evidence abounds in directly spiritual instruction. Miracles prove, at least, that physical nature is not fate, nor a merely material constitution of things. Prophecy proves that things material and moral (both nature and man), are governed by a free and Almighty hand. What were once grave questions of *natural* religion, are thus settled in the very evidences of the revealed. The spiritual truth wrapped up, both in prophecy and miracles, and the obviously holy tendency of the moral evidence of the Bible, will be noticed elsewhere. Contrary to what is sometimes affirmed, the devout

The very evidence of Scripture instructive.

study of Christian evidence may become the means of spiritual improvement.

Evidence arranged.

173. The different evidences, then, of the truth of Scripture, may be arranged as follows:—

I. EXTERNAL Evidence: appealing to our senses.

External.

1. DIRECT: as in the miracles of our Lord, John iii. 2; v. 36; x. 37; xiv. 11
   Works by Bishop Douglas; Campbell; West; Sherlock; Le Bas.
2. RETROSPECTIVE: as in the connection of Christ with the miracles and prophecies of the Old Testament, Luke xxiv. 26, 27: John v. 47.
   Leslie; Stillingfleet; Faber; Kidder; Brown; Simpson.
3. PROSPECTIVE: as in the fulfilment of prophecy since the days of our Lord, John xiv. 29.
   Davison; Newton; Keith.

II. INTERNAL: which is either

Internal.

a. MORAL: appealing to our conscience; consisting of the

Moral.

1. MORAL PRECEPTS of the Bible.
   Jenyns; Gregory.
2. CHARACTER OF OUR LORD and of the inspired writers.
   Newcome; Lyttelton.
3. CHARACTER AND LIVES OF THE EARLY CHRISTIANS, and the general influence of truth.
   Chalmers; Warburton; Ryan; Pliny, etc.

b. or SPIRITUAL: appealing to our intellectual perceptions and to our new nature generally. It includes

Spiritual.

1. The SCRIPTURAL or LITERARY: or the wisdom and harmony of revealed truth,
   In its different dispensations.—Alexander.
   In the various parts of the record.—Graves on the Pentateuch; Paley's Horæ Paulinæ; Blunt; Birks, etc.
   With nature.—Butler's Analogy; Chalmers.
2. The EXPERIMENTAL. The gospel felt to be adapted to our wants.
   Pascal; Fuller; Erskine; Sumner; J. J. Gurney.
3. The SPIRITUAL properly so called. The Bible consistent with the character and purpose of God.
   Gilb. Wardlaw; Aldis; Philosophy of Salvation, Rel. Tr. Soc.

174. The success of the gospel is connected in Scripture, and by all ancient Christian writers, with the possession (on the part of our Lord) of miraculous power. Men believed, in the first age at least, because Divine works or miracles (facts, that is, which could not have taken place from natural causes or without superhuman aid) attested the truth of the message. To these works our Lord repeatedly appealed, as works which none other man did, and as an evidence of his mission. He healed the sick, he raised the dead, not once only, but in many hundreds of cases; for it is said frequently that they brought sick people unto him, and that he healed them all.

External evidence.

Miraculous power.

Matt. iv. 24; xii. 15; xiv. 14; xv. 30; xix. 2, etc.: Mark i. 34; iii. 10: Luke vi. 17; ix. 11.

He gave the same power to his disciples, first to the twelve, and then to the seventy. After his departure his apostles received the power of bestowing this miraculous gift on all upon whom they laid their hands; so that many hundreds and perhaps thousands were thus endowed. It is certain that the apostles speak of it as a thing familiarly known, and reckon it among the signs of a Divinely appointed teacher. Indeed (when there was no New Testament) miraculous power seems the necessary evidence of a mission from God.

Similar power given to his disciples.

175. The sufficiency of the evidence which our Lord exhibited in this form was admitted by all, John vii. 31; iii. 2. The effect on those who witnessed the *miracles*, in a teachable spirit, was a deep conviction of his Messiahship, John vi. 14; ii. 11, etc., as the effect of the *record* of those miracles, and of the doctrines they confirmed, ought to be saving faith, John xx. 30, 31.

Effect of this evidence.

176. But did he not deceive the people? How? He introduced his religion among enemies. He wrought his miracles openly. The senses of men were able to judge of them. His adversaries narrowly watched his pro-

Did he deceive?

ceedings, John ix. And why? He foresaw and foretold his death. He promised his disciples persecution and suffering, and he enforced and practised universal holiness.

But was he not *himself* deceived? Whence, then, the sobriety and holiness of his precepts, the disheartening faithfulness of his warnings, the dissimilarity between his teachings and the expectations of his countrymen? No one mark of enthusiasm is to be found in Him.

The predictions of our Lord in this respect were soon fulfilled.

Most of the apostles seem to have sealed their testimony with their blood, and each nobly endured the trial. The following facts are gathered chiefly from ecclesiastical history. They are not all, however, equally certain:

Matthew suffered martyrdom (by the sword) in Ethiopia. Mark died at Alexandria after being dragged though the streets of that city. Luke was hanged on an olive-tree in Greece. John was put into a cauldron of boiling oil, but escaped death, and was banished to Patmos. Peter was crucified at Rome with his head downwards. James was beheaded at Jerusalem. James the Less was thrown from a pinnacle of the temple, and beaten to death below. Philip was hanged against a pillar in Phrygia. Bartholomew was flayed alive. Andrew was bound to a cross, whence he preached to his persecutors till he died. Thomas was run through the body at Coromandel, in India. Jude was shot to death with arrows. Matthias was first stoned and then beheaded. Barnabas was stoned to death by Jews at Salonica. Paul, "in deaths oft," was beheaded at Rome by Nero.

Does the world furnish any such examples of sincerity and faithfulness?

If miracles denied, a greater miracle must be admitted.

177. In truth this evidence can be set aside only by supposing a miracle greater than all. If Christ were not from God, we have a Jewish peasant changing the religion of the world, weaving into the story of his life the fulfilment of ancient predictions, and a morality of the purest order, as unlike the traditional teaching of his countrymen as it was superior to the precepts of Gentile philosophy; enduring with most peculiar composure

intense suffering, and inducing his followers to submit to similar privations, and many of them to a cruel death, in support not of opinions, but of the alleged fact of his miraculous resurrection. We have, then, these followers, "unlearned men," going forth and discoursing on the sublimest themes, persuading the occupiers of Roman and Grecian cities to cast away their idols, to renounce the religion of their fathers, to reject the instructions of their philosophy, and to receive instead, as a teacher sent from heaven, a Jew of humble station, who had been put to a shameful death. And all impostors! To receive *this* explanation of the acknowledged facts is to admit a greater miracle than any which the Bible contains.

178. These remarks apply in a similar way to the miracles of the Old Testament; and the whole may be examined by the tests laid down (in Leslie's tract) as infallible marks of the reality of miraculous appearances. 1. Were they such as men's senses could judge of? 2. Were they public? 3. Were public monuments kept up, and some outward actions performed in memory of the events thus publicly wrought? and 4. Were such monuments and observances set up at the very time when the events took place, and were they afterwards continued without intermission? The *first two* tests render it impossible for men to be deceived at the time, and the *last two* as impossible for deception to be practised in any subsequent age. If the reader will apply these tests to the miracles of the Bible, and then to the alleged miracles of other teachers, he will see at once the distinction between the false and the true.

Leslie's tests of miraculous appearances.

179. Prophecies are miracles of knowledge, as miraculous acts are miracles of power. These last generally bring their own evidence with them, while the evidence of the former is gradual and accumulative.

Prophecy a miracle of knowledge.

The study of prophecy and of its fulfilment is highly instructive, both for the confirmation of our faith and for the enlightenment of the church. The want of books, which Lord Bacon noted in this department, has been largely supplied in

later times, especially by such works as those of Newton and Keith.

Requisites of prophetic evidence.

180. In order that predictions may form part of the evidence of Scripture, it is necessary, first, that the event foretold be beyond human calculation and foresight; secondly, that the prediction be known before the event takes place; and thirdly, that the prediction be fulfilled without an intentional regard to the Divine purpose on the part of the agent. If prudence could have *foreseen* the result, the prediction may be but an instance of human sagacity. If the result was not *foretold*, there is no prophetic evidence. And if the prediction led men to seek its fulfilment, the fulfilment is the result of human contrivance. There are, indeed, predictions to which all these marks do not apply; but such predictions, though useful for other purposes, cannot be regarded as decisive evidence of Scripture truth.

Pervades the Bible to the Flood.

181. Prophetic evidence, it may be noticed, runs through the Bible, and each dispensation has its appropriate predictions.

Immediately after the fall, we have the promise of a Saviour: in the days of Enoch, predictions of a coming judgment: in the days of Noah, of the flood. After the flood, prophecy gave a new charter of temporal blessing, and promised a continuance of the seasons to the end of time. In Abraham, it founded the double covenant of Canaan and the gospel, promising to his seed a country, of which he possessed only his burying-place, and to all nations, that in his great descendant they should be blessed.[a] It foretold the bondage of Egypt, and promised deliverance.[b] By Jacob, it foretold the future history of the patriarchs and of their descendants.[c]

To the giving of the law.

During the bondage of Egypt the gift was withheld, but was renewed at the giving of the law. It then foretold the coming of a second and mightier prophet,[d] the future dignity of Judah,[e] and the destinies of the

[a] Gen. xii. 2, 3; xv. 13. [b] Gen. xv. 14. [c] Gen. 49.
[d] Deut. xviii. 15. [e] Num. 23.

Hebrew people to the end of time:[a] while the whole of the dispensation foreshadowed in types the great doctrines of the gospel.

A pause of four hundred years follows the giving of the law; and a pause of like duration precedes the coming of our Lord.

In the days of Samuel, whose prophetic office is distinctly noticed,[b] it foretold the consequences of the election of a temporal king,[c] the death of Saul,[d] the appointment and character of David,[e] the establishment of his kingdom,[f] the birth and character of Solomon;[g] and afterwards the division of the kingdom,[h] the overthrow of the idol-altar at Bethel,[i] and the dispersion of Israel. Contemporaneously we find brief sketches of the nature and future progress of the kingdom of Christ. To the days of Solomon.

The prophecies and miracles of Elijah and Elisha occupy an important place in the narrative of the two kingdoms,[j] and reach in their evidence, nearly to the days of Jonah, with whom the series of Hebrew prophets may be said to begin. Amos foretold the destruction of Samaria, and the final dispersion of the Ten Tribes,[k] as does Isaiah,[l] who also foretells the temporary captivity of Judah by Babylon,[m] a small and friendly state, and the deliverance of Hezekiah from Assyria, whose forces then surrounded Jerusalem.[n] The most prominent circumstances of the captivity were all foretold,—the time of its continuance, seventy years,[o] the moral reasons for it,[p] the issues of it, the course of means Great prophetic period.

[a] Deut. iv.; xxviii.; xxxiii.
[b] 1 Sam. iii. 20.
[c] 1 Sam. viii. 11–18.
[d] 1 Sam. xxviii. 19.
[e] 1 Sam. xvi. 13, 14.
[f] 2 Sam. vii. 12–17.
[g] 1 Chron. xxii. 9; see 1 Kings iv. 25.
[h] 1 Kings xi. 34, 40.
[i] 1 Kings xiii.
[j] 2 Kings 1–12.
[k] Amos ix. 9, etc.
[l] Isa. vii. 6–8.
[m] Isaiah xxxix. 2–6.
[n] Isa. xxxvii.
[o] Jer. xxix. 10, etc.
[p] Ezek. xxiv.: Jere. xxx. 1–20: Isa. xxvii, etc.

by which it was to terminate.[a] The names of nations scarcely then known, and of a conqueror not yet born, are introduced, and the whole prediction has given to it the distinctness of history.

During the whole period, the prophets pre-signify an approaching change of the Mosaic covenant, give the future history of the chief pagan nations, and complete the announcement of the Messiah and his work of redemption.

In the captivity, we have the predictions of Obadiah, of Daniel, and (in part) of Ezekiel. After the captivity, the prophecies of Haggai, Zechariah, and Malachi, cheered the builders of the temple, and point yet more earnestly to the advent of the gospel.

Thus it is that prophecy makes its earliest and latest work, preparation for Christianity. The office and work of our Lord are set forth as the beginning and end of the earlier revelation of God.

All subordinate to one end.

182. This subordination of prophecy to one great object deserves closer investigation.

We know that in fact the religion of the Bible is generally acknowledged among two hundred millions of the human race; and that while other systems indicate speedy dissolution, it continues to extend on all sides, and seems destined to fill the earth. Little more than eighteen hundred years ago it had not one thousand followers. This fact is itself significant, but becomes doubly so when connected with the Scripture predictions which have been handed down to us.

The work of the Messiah.

It was distinctly foretold that this mighty change should take place; that it should be effected by the seed of the woman[b] (itself an apparently contradictory expression); that it should be in connection with the people who were to spring from Abraham;[c] that though in connection with

[a] Isa. xiii. 19; xiv. 3; xliv.; xlv.: Jer. xxv. 1: Ezek. ii.; xii.; xxiii., etc.

[b] Gen. iii. 15.

[c] Gen. xxii. 18.

them, it would be by means of a *new* covenant;[a] that not the whole nation, but one out of the nation, was to be author of this change; that he was to be despised and condemned by his countrymen, and though put to death, was to establish a lasting and extensive kingdom.[b]

The ancient books speak with equal clearness of his human and Divine nature;[c] of his descent from Isaac, not Ishmael; from Jacob, not Esau; from Judah, not from Reuben,[d] the eldest son, or Levi, the father of the priestly tribe; and from David, the youngest of the sons of Jesse.[e] They mention the time of his coming;[f] the place and circumstances of his birth;[g] his offices as prophet, priest, and king;[h] the scene of his earliest ministry;[i] his miracles,[j] his sufferings, and his death;[k] his resurrection and ascension;[l] his bestowment of the Holy Spirit;[m] and the final and general extension of his truth.[n] These are but specimens of upwards of one hundred predictions generally delivered in clear and explicit language; all referring to the work or person of our Lord, and exclusive of the typical and allusive predictions which in their ultimate application terminate in him.

183. These predictions were most of them delivered at least six hundred years before he appeared, were many of them highly improbable, and even apparently contradictory, and are all so remarkable as to imply the exercise of miraculous wisdom and power. A loose general prediction (of some great conqueror, for example) might have been made by guess, but a series of predictions containing many minute and seemingly opposite particulars,

Completeness of these predictions as evidence.

[a] Jer. xxxi. 31; xxxii. 40: Ezek. xxxvii. 26: Mic. iv. 1.
[b] Isa. ix. 6; xi. 1: Ezek. xxxiv. 23. [c] Isa. ix. 6.
[d] Gen. xlix. 10. [e] 1 Sam. xvi. 11: Jer. xxiii. 5.
[f] Gen. xlix. 10: Dan. ix. 24; vii.: Hag. ii. 6–9.
[g] Mic. v. 2: Isa. vii. 14. [h] Psa. cx.: Zech. vi. 13: Isa. lxi. 1.
[i] Isa. ix. 1: Matt. iv. 14. [j] Isa. xxxv. 5, 6.
[k] Psa. xxii. 16: Isa. liii. [l] Psa. lxviii. 18.
[m] Joel ii. 28. [n] Isa. liii.: ix. 7: Psa. ii. vi.; xxii.

all fulfilled in the person of our Lord, could have been given only by Him who worketh all things after the counsel of his own will.

The testimony of Jesus the spirit of prophecy.

How instructive to notice that while no *man* is the theme of any series of prophetic revelations—not even Moses—the Messiah is the theme of all. When He came he had his sign before him as well as with him. It was in the form and for the purpose which God himself had foretold "by the mouth of his holy prophets, who have been since the world began," Luke ii. 70.

Pagan nations noticed in connection with the gospel.

184. Nor are the destinies of other nations overlooked. God revealed to Noah the history of his descendants; Canaan, a servant of servants, as his descendants have long been; Japheth enlarged and dwelling in the tents of Shem, or Europe master of Asia. To Abraham he revealed the remote judgment that awaited Egypt and the Amorites, and the nearer judgment of Sodom and Gomorrah. Balaam spoke of the Hebrews, of the rise of Christianity, and of the visitations which were to fall upon the Amalekites, the Kenites, and the Assyrians. Moses foretold the rise of the Roman power eight hundred years before its existence.

Of Ishmael it was foretold three thousand years ago that his family should dwell in the presence of their enemies; that their hands should be against every man, and every man's hand against them. And to this day they are unsubdued, though Sesostris, and Cyrus, and the Romans, and the Turks have all attempted to conquer them.

In the prophets the overthrow of the Persian power by Alexander,[a] of Babylon, of Tyre,[b] and of Egypt,[c] is sketched either before those states had risen into greatness or at the time when they were among the mightiest nations. The conquests of the Saracens and of the Turks,[d] the names of the kingdoms which were to escape their power or to fall under it,

[a] Dan. xi. 2, 4.
[b] Ezek. xxviii. 1–20
[c] Ezek. xxix. 14, 15.
[d] Dan. xi. 40, 41.

the history of Edom,[a] of Moab,[b] of Ammon,[c] and Philistia,[d] are all foretold with such minuteness and peculiarity as proves that each must have been present to the vision of the prophet.

These predictions were given amidst the decays of the Jewish covenant, and were intended to rebuke the pride of the nations, to administer consolation and instruction, and, above all, to lead the thoughts of men to that kingdom which could not be moved. In the midst of the captivity Daniel numbered and weighed the kingdoms of the earth, and pointed to the dominion of the Ancient of Days. See Davison, p. 303.

Object of these prophecies.

185. To these facts it may be added that every promise realized in this life, every answered prayer, every act of honored faith, every spiritual blessing obtained as the result of spiritual obedience, is a fulfilled prediction; while the typical persons and events of the previous economy still further swell the prophetic evidence of the faith, till we have at length a series of prophecies so full and so clear as to defy all explanation short of the inspiration of the Almighty. See on this subject Fleming's Fulfilling of Scripture.

Fulfilled promises a kind of prophecy.

186. To form a more definite idea of these predictions, and of the completeness with which they fulfil the requisites of prophecy as an evidence of a Divine revelation (see § 180), the reader may compare Psa. xxii. and Isa. liii. with the Gospels; or he may take the predictions of the Pentateuch[e] on the history of the Jewish people, which are referred to by Nehemiah,[f] and in part repeated in the books of Amos, Jeremiah, and Ezekiel. The Pentateuch has been in hostile keeping for more than 2500 years, and all the predictions were known and quoted by other writers 2000 years ago.

Instances of fulfilment.

[a] Jer. xlix., etc.
[b] Jer. xlviii.
[c] Ezek. xxv. 2–10: Zeph. ii. 9, etc.
[d] Ezek. xxv.
[e] Deut. xxviii. 64, 65: Lev. xxvi. 32, 33.
[f] Neh. i. 8.

The priority of the prophecy, therefore, to the fulfilment, is in this case undoubted.

The Jews.

187. When the promise was first given to Abraham he was childless:[a] and nearly 200 years afterwards, during which time the promise was often renewed, the family had increased to only seventy souls.[b] Their preservation and greatness was foretold by Balaam[c] and Moses, when such a result was highly improbable; when the whole nation was under the Divine displeasure, and nations mightier than themselves, and whom they were commanded to exterminate, had combined to destroy them. Isaiah foretold the captivity in the days of a pious king and a prosperous government. Jeremiah's predictions of deliverance were given when utter destruction threatened them in Babylon, and when ten of the tribes had already disappeared.[d]

After the overthrow of Jerusalem, their land became "trodden down of the Gentiles,"[e] and they were driven from their country. For nearly 2000 years they have been without distinction of tribes, without a prince, without government, or temple, or priesthood, or sacrifice; dispersed, and yet preserved; scattered, and yet kept from mixture; and they are a proverb and a bye-word still. These are events without a parallel, and opposed to all our experience. Man could not have foreseen them, as certainly man has not, of his own purpose, accomplished them. To make the lesson morally complete, the law remains, and the Jews guard the very prophecies which their history fulfils; so that they have become not only "a reproach and a taunt," but an "instruction" unto the nations that are round about them (Ezek. v. 15).

The Edomites.

188. Their history becomes the more impressive when compared with that of the Edomites. Both were descended from Isaac. The latter rose earlier into power, were never scattered by captivities, and when Jerusalem was destroyed, they formed a flourishing community.

[a] Gen. xv. 2. [b] Gen. xlvi. 27. [c] Numb. xxiii. 9.
[d] Jer. xxx. 10, 11; xxxiii. 25, 26; xlvi. 27, 28. [e] Luke xxi. 24.

Thirty ruined towns, within three days' journey of the Red Sea, attest their former greatness.

Utter desolation, both of the country and of the family of Esau, was foretold, Jer. xlix. 17, 10: Obad. viii, and utter desolation is now their condition.

They were distinguished for wisdom; now, the wanderers in Edom are sunk in the grossest folly, and regard the ruins around them as the work of spirits, Obad. viii.

Edom lies in the directest route to India: but none "shall pass through it for ever and ever," and "even the Arabs," says Keith, "are afraid to enter it, or conduct any within its borders," Isa. xxxiv. 10. The people who visit it are described as a most savage and treacherous race, and so the prophet foretold, Mal. i. 4.

Its desolation is said to be perpetual, Jer. xlix. 7–22, and travellers state that the whole country is a vast expanse of sand, drifted up from the Red Sea.

What human foresight could have foretold destinies so distinct?

We may add one or two examples more:—

189. One hundred and sixty years before Babylon was overthrown, Isaiah delivered his prophecy. Judea was then a powerful kingdom. Persia, the native country of Cyrus, was yet in barbarism, and Babylon itself was only rising into notice, its existence being scarcely known to the Hebrews. Baby'on; prophecies.

One hundred years later than Isaiah, Jeremiah prophesied: and at that time Babylon was "the glory of kingdoms," "the praise of the whole earth." Nebuchadnezzar had enlarged and beautified the city, and through all that region his authority was supreme.

Isaiah begins these predictions, foretells the overthrow of the city, calls its conqueror Cyrus by name,[a] intimating that this was his surname, and not given him at his birth.[b] He

[a] Isa. xliv. 28: xlv. 1. [b] Isa. xlv. 4.

summons people from Elam (Persia,) and Media,[a] tells how the city will be entered, the river dried up, the two-leaved gates left open, and the place taken by surprise during a night of revelry and drunkenness.[b] Both prophets add, that the place is to be for ever uninhabited, a lair of wild beasts, and a place of stagnant waters.[c]

A century after the first of these prophecies was delivered, they began to be fulfilled. Nebuchadnezzar conquered Judea, and in two independent historians, Herodotus and Xenophon, (the former of whom lived 250 years after Isaiah, and the latter 350,) we have historical proof of the minute accuracy of all the predictions. Herodotus states that Cyrus assumed that name on his accession to the throne, Bk. i. 114. Xenophon notes the miscellaneous character of his army, but specially mentions the Persians and Medes, Cyrop. v. ciii. 38. Both writers have left a careful account of the siege, of the diversion of the river, of the capture of the city, and of the death of the king.

Strabo says that in his time the city was a vast solitude. Lucian affirms, that "Babylon will soon be sought for and not found, as is already the case with Nineveh," c. 16. Pausanias states that nothing was left but the walls, c. viii. § 33; Jerome, that in his time it was a receptacle for beasts; and modern travellers (including Sir R. K. Porter), testify to the universal desolation. "It is little better than a swamp, and I could not help reflecting (says one,) how faithfully the various prophecies have been fulfilled."

Nineveh.

190. A still larger city, and no less signal as a monument of Divine power was Nineveh, a place as ancient as Asshur, the son of Shem, and at one time nearly sixty miles round. This city abounded in wealth and pride. "I am," said she, "and there is none beside me," Zeph. ii. 15. Jonah was therefore sent to foretell her ruin; and though

[a] Isa. xxi. 2; xiii. 4, 5: Jer. li. 27, 28.
[b] Isa. xliv. 27; xlv. 1: Jer. li. 39, 57; l. 38.
[c] Isa. xiii. 20–22; xiv. 23: Jer. li. 37, 38.

she repented, yet, within a few years, Nahum was commissioned to repeat the message; a hundred years later still, but fifty years before the city fell, Zephaniah again foretold its overthrow, with the utmost literalness, the account of the prophet, when compared with the narrative of the historian (Diodorus Siculus), reading more like history than prediction. Lucian, who flourished in the second century after Christ, and was himself a native of that region, affirms that it had utterly perished, and that there was no footstep of it remaining. Such is "the utter end" of all its greatness.

191. It is to such facts God appeals. "Who hath declared this from ancient times? Have not I, the Lord?... Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else," Isa. xlv. 20, 21, 22.

To prophecy the Old Testament appeals.

192. The evidences of Christianity thus far considered, are external and direct, and may be divided into the miraculous and prophetic. A larger branch of evidence remains—the moral, the literary, and the spiritual; or, to apply one title to all, the internal.

Internal evidence, moral and spiritual.

193. If the Bible is not of God, it must be a cunningly devised fable; and the question which internal evidence has to consider is,—which is the more likely supposition. Though, therefore, it seems at first sight, that we are hardly competent to decide what a revelation from God *should* be, yet we are competent to decide on this alternative, and to say, whether what is taught in Scripture, is what might be looked for from enthusiasts or impostors. This is a question on which all can judge, though it requires some experience and knowledge of the world, as well as an acquaintance with Scripture, rightly to appreciate it.

Limit of man's ability to judge on internal evidence.

194. The first peculiarity of Scripture morality is the importance which is everywhere attached to holiness. Judging from what we know of systems of human

1. Importance of holiness.

origin, a religion from man would either have spent its force on ritual observance, or have allowed active service on its behalf to make amends for the neglect of other duties. Mohammedanism gives the highest place to those who fight and fall in conflict. Hindooism rewards most the observance of ritual worship. Jewish tradition taught that all Jews were certainly saved. The Scriptures, on the contrary, bring all men into the presence of a Being of infinite holiness, before whom the most exalted human characters fall condemned;[a] and they declare plainly, that nothing we can say or do in the cause of Christ can make up for the want of practical virtue. Those who have preached in the name of Christ are to be disowned if they be workers of iniquity,[b] and the reception of the true faith makes Christian holiness only the more incumbent.[c]

2. Peculiarity of moral precepts

195. The kind of moral duty which the Scriptures teach is not such as man was likely to discover or to approve. When our Lord appeared, the Romans were proud of their military glory, and the Greeks of their superior wisdom. Among the Jews a pharisaic spirit prevailed, and the whole nation was divided between opposing sects, all hating their conquerors, however, and the Gentile world at large. An enthusiast would certainly have become a partisan, and an impostor would have flattered each sect by exposing the faults of the rest, or the nation by condemning their conquerors. Our Lord came, on the contrary, as an independent teacher, rebuked all error, condemned all the sects, and yet did nothing to court the favor of the people. His precepts, bidding men to return good for evil, to love their enemies, to be humble and forgiving, to consider every race and every station as on a level before God, were acceptable to none, and were yet repeated and enforced with the utmost earnestness and consistency.

[a] Job xl. 4: Isa. vi. 5. Dan. ix. 4: 1 Tim. i. 15.
[b] Matt. vii. 22, 23: Luke vi. 46.
[c] 1 Cor. v. 11, 12.

196. It may indeed be said that men are always ready to commend a greater degree of purity than they are prepared to practice, and that ancient philosophers wrote treatises describing a much nobler virtue than was found among their countrymen. This is true, and if the Jewish fishermen had studied philosophy, it would not have been wonderful if they had taught a higher morality than men generally practised. But they were "ignorant men," and their precepts go not only beyond what men practiced, but beyond what they approved. The gospel is not only better than human conduct, it is often contrary to it. The endurance of suffering, the forgiveness of injury, and the exercise of a submissive spirit, were not only not practiced, they were not admired; and while the gospel teaches these duties, it exhibits them in combination with a spiritual heroism of which the world knows nothing, and which has ever been supposed inconsistent with the patient virtues which the Scriptures enjoin.

Not only above human teaching, but contrary to it.

197. Add to these facts another (on which Paley has enlarged), namely, that Scripture seeks to regulate the thoughts and motives of men, and is content with nothing less than a state of heart which refers all our actions to God's will; and it must be felt that the morality of the gospel is not of man. Bad men could not have taught such truths, and good men would not have deceived the people.

3. Regulation of motives.

198. But there is yet another peculiarity in the morality of Scripture, equally true in itself and striking. Sin is everywhere spoken of as an evil *against God*, and everywhere it is not the instrument or human agent who is exalted, but *God alone*. The first notion is inconsistent with all heathen philosophy, and the second with the natural tendency of the human heart. "This," says Cicero, "is the common principle of all philosophers, that the Deity is never displeased, nor does he inflict injury on man." De Off. iii. 28.

4. Peculiarity in relation to God and sin. Faith.

In Scripture, on the contrary, sin is represented as an evil and bitter thing, because it is *dishonoring to God.* Hence the destruction of the Amalekites,[a] of Sennacherib,[b] and Belshazzar.[c] Hence the abandonment of the Gentile world to a reprobate mind.[d] Hence God's controversy with the Jews[e] and with Moses.[f] Hence Eli's[g] punishment and David's.[h] Hence the death of Nadab and Abihu,[i] of Uzzah[j] and Herod.[k] Hence also the calamities of Solomon, the division of his kingdom into Israel and Judah, and the captivity and destruction of both.[l]

God alone is honored. The great object of all the writers seems to be to lead men's thoughts to Him. The false teacher gives out that he himself is some great one (Acts viii. 9), but in the Bible it is God only who is exalted. This rule is illustrated in

Moses, Deut. i. 31; ii. 33; iii. 3; iv. 32–38: Exod. xviii. 8. Joshua, Josh. xxiii. 3. David, 1 Chron. xxix. 11, 14. Daniel, Dan. ii. 20, 23, 30. Ezra, Ezra vii. 28. Nehemiah, Neh. ii. 12. Peter and John, Acts iii. 12–16. Paul, Acts xxi. 19: 1 Cor. iii. 5: 2 Cor. iv. 7.

Creation is represented in the same way as *God* in nature:[m] the revolutions and progress of kingdoms as God in history.[n]

Faith.

199. It is in part with the view of strengthening the feelings which these peculiarities produce, that *faith* is made the principle of obedience and success. In relation to God, faith is the confession of our weakness, and excludes all boasting; and yet, in relation to success, it is omnipotent—a truth as profoundly philosophical as it is spiritually important. And yet it is a truth revealed only in the Bible.

[a] Exod. xvii. 16, marg.
[b] 2 Kings, xix. 22–37.
[c] Dan. v. 23.
[d] Rom. i. 21, 28.
[e] Heb. iii. 19.
[f] Numb. xx. 12.
[g] 1 Sam. ii. 29, 30.
[h] 2 Sam. xii. 9 (Ps. li. 4).
[i] Lev. x. 1–3, 10.
[j] 2 Sam. vi. 7.
[k] Acts xii. 23.
[l] 1 Kings xi. 3–14: 2 Kings xvii. 14–20: 2 Chron. xxxvi. 16, 17: Luke xix. 42–44: Rom. xi. 20.
[m] Psa. civ. 10: Jer. v. 24: Joel ii. 23, 24: Matt. x. 29.
[n] Jer. xvii. 7–10: Dan. iv. 35: Jer. xxv. 9: Isa. xliv. 28.

Rom. iii. 27: Eph. ii. 8, 9: 1 Cor. i. 29–31: John xi. 40: Isa. vii. 9.

200. The candor and sincerity of the inspired writers are not less remarkable than their moral precepts, and are quite incompatible with either enthusiasm or imposture.

Candor and sincerity of Scripture.

They denounce the sins of the people. "Ye have been rebellious against the Lord from the day that I knew you," says Moses (Deut. ix. 24), and all later writers give the same view. Judges ii. 19: 1 Sam. xii. 12: Neh. 9.

They speak of themselves, and of those whose characters were likely to reflect credit upon their cause, with equal plainness. Moses foretold that the Jews would break his law, and that he would be superseded by a greater prophet.

Gen. xlix. 10: Deut. xviii. 15, 18: Acts vii. 38.

He records with all fullness the sins of the Patriarchs, Gen. xii. 11–13; xx., etc.; of his grandfather Levi, Gen. lxix. 5–7; of his brother Aaron, and of his elder sons, Exod. xxxii.: Lev. x.: nor less plainly his own sins, Numb. xx. 12: xxvii. 12–14: Deut. xxxii. 51.

In the same spirit the evangelists notice their own faults and the faults of the apostles. Matt. xxvi. 31–56: John x. 6; xvi. 32: Matt. viii. 10, 26; xv. 16; xvi. 7, 11; xviii. 3; xx. 20. Mark and Luke speak no less plainly, Mark vi. 52; viii. 18; ix. 32, 34; x. 14; xiv. 50, 32, 35–45; xvi. 14: Luke viii. 24, 25; ix. 40–45; xviii. 34; xxii. 24; xxiv. 11. With equal truthfulness the Scriptures record the humiliation of our Lord, his sufferings and dejection. Matt. xxvii. 46: Heb. v. 7.

The apostles record without reserve the disorders of the churches which they themselves had planted, and even add that their own apostolic authority had been questioned among them. 1 Cor. i. 11; v. 1: 2 Cor. ii. 4; xi. 5–23; xii. 20.

It is thus that simplicity distinguishes the Bible, and forces on the mind the conviction that its authors had no other "object in view than by manifestation of the truth to commend themselves to every man's conscience in the sight of God." Lowth on the Study of Scripture.

201. But no analysis can give a just idea of the morality

No analysis of it can give a just idea of its excellencies.

of the Bible. It must be compared in the bulk with other teaching. Men have praised *maxims of virtue*, or appealed to the *moral sentiments* of our nature, or sought to promote holiness by *systems of morals*. But all these are defective. The common maxims of virtue are mere dictates of prudence, without authority or influence. Our moral sentiments are retiring and evanescent, easily corrupted by the strong passions in whose neighborhood they dwell, and are feeblest when most wanted; and systems of morals, like all processes of reasoning, depend on the perfection of our faculties, and are too much the subject of disputation to become powerful motives of holy action. All these plans, moreover, are defective in not taking into account our fall, and the necessity of providing for our recovery. Scripture, on the other hand, teaches the Christian to use these helps, only subordinating all to its own lessons. It begins its work with a recognition of our ruin, and an intelligent foresight of its own end; brings the soul into harmony with God and with itself, enlightens and educates the conscience, quickens and purifies the feelings, subjects instincts to reason, reason to love, and all to God; and provides an instrumentality as effective and practical as the truths it reveals and on which it rests are unearthly and sublime.

202. Among the most decisive moral proofs of the Divine origin of Scripture is the character of Christ. It is a proof, however, rather to be felt than to be described, and its force will be in proportion to the tone of moral sentiment in the reader. Holy and purer minds will feel it more than others, and such as are like Nathanael, the "Israelite indeed, in whom is no guile," will exclaim with him, "Rabbi, thou art the Son of God; thou art the King of Israel."

The character of Christ.

Three things are obvious in the history of our Lord. (1.) The whole narrative is free from panegyric. (2.) The character is wholly unstudied: the story being written by unprac-

tised authors, without learning or eloquence; and, moreover, (3.) the moral character of Christ is unimpeached even by the opponents of the gospel. His apostles appeal to all men's testimony to his morality, as a fact admitted and notorious. His own moral teaching was an appeal of the same kind, for had he been guilty of the practices he condemns, his hearers would have been sure to detect and reproach his inconsistency.

That his holiness was admitted generally will appear from the following passages: John vii. 46–51; viii. 46; x. 32: Matt. xxvi. 59; xxvii. 23, 24: Luke xxiii. 13–15: Acts iii. 13–14: 1 Pet. ii. 21–23. His benevolence and compassion are shown in John iv.: Luke ix. 55; x. 30–37: Mark vii. 26, etc.; x. 13–21; xlv. 52: Luke xiii. 16; xiv. 12; xxii. 50, 51: Matt. ix. 36, etc.; xviii. 11, etc. His kindness and affection in Matt. xiv. 27–31: Luke xix. 5; xxii. 61: John xi.: xix. 25–27. His meekness and humility in Matt. ix. 28; xviii. 22, etc; v. 1–12: Luke xxii. 24: John xiii. 4. His moral courage, firmness and resignation in Matt. xxvi. 39–46: Mark x. 32: Luke iv. 23, etc.; xiii. 31, etc.; xviii. 29, etc.: John xi. 7; xviii. 4, etc. His sincerity and abhorrence of hypocrisy and courting popularity in Matt. vi. 1–18; x. 16–39; xxii. 18, etc.: Mark xii. 38–40: Luke xi. 44, etc.: John xvi. 1–6. His moderation and the absence of enthusiastic austerity, Matt. viii. 19; xxiii. 23: Luke v. 29–35: John ii. 1, etc.: Mark xii. 17.

Originality and beauty of his character.

"The character of Christ (says an eminent writer), is a wonderful proof of the Divinity of the Bible. The Hindoo cannot think of his Brahmin saint, other than as possessing the abstemiousness and austerity which he admires in his living models. The Socrates of Plato is composed of elements practically Greek, being a compound of the virtues deemed necessary to adorn the sage. A model of the Jewish teacher might be easily drawn from the writings of the Rabbis, and he would prove to be the very reflection of those Scribes and Pharisees who are reproved in the Gospel. But in the life of our Redeemer, a character is represented which departs in every way from the national type of the writers, and from the character of all ancient nations, and is at variance with all the features which custom, education,

religion and patriotism, seem to have consecrated as most beautiful. Four different authors have recorded different facts, but they exhibit the same conception, a conception differing from all they had ever witnessed or heard, and necessarily copied from the same original. And more, this glorious character, while borrowing nothing from the Greek, or Indian, or Jew; having nothing in common with established laws of perfection, is yet to every believer a type of excellence. He is followed by the Greek, though a founder of none of his sects; revered by the Brahmin, though preached by one of the fisherman caste; and worshipped by the red man of Canada, though belonging to the hated pale-race."

203. One point more remains on the morality of Scripture; the effect of its religion on the character of men.

The influence of Scripture on individuals and society.

Apart from particular facts in support of this truth, it is generally admitted that the doctrines of the Bible agree with its precepts, and that they contain in their very substance, urgent motives to holiness. It is on this principle that Fuller proceeds in his Gospel its own Witness, and Erskine in his Treatise on the Internal Evidences. See also 1 Peter ii. 12.

We confine ourselves, however, to a few facts in illustration of the general truth. The effects of the gospel in the first age are well known, and are incidentally told us in the Epistles. Paul has pointed out to us what occurred at Corinth and Ephesus,[a] and Peter, the effects which were produced in Pontus and Galatia.[b] In a dissolute age, and under the worst governments, Christians (who had been no better than their neighbors), reached an eminence in virtue which has never, perhaps, been surpassed.

Similar appeals may be found in the writings of the early apologists. Clement of Rome (A. D. 100), in his Epistle to the Corinthians, commends their virtues. "Who," says he, "did ever live among you, that did not admire your sober and

[a] 1 Cor. vi. 11: Eph. iv. 19; ii. 1. [b] 1 Pet. iv. 3.

moderate piety, and declare the greatness of your hospitality. You are humble and not proud, content with the daily bread which God supplies, hearing diligently his word, and enlarged in charity." Justin Martyr (A. D. 165), who had been a platonic philosopher, says in his Apology, "We who formerly delighted in adultery, now observe the strictest chastity; we who used the charms of magic, have devoted ourselves to the true God; and we who valued money and gain above all things, now cast what we have in common, and distribute to every man according to his necessities." "You (says Minucius Felix to a heathen opponent), punish wickedness when it is *committed;* we think it sinful to indulge a sinful thought. It is with your party that the prisons are crowded, but not a single Christian is there, except it be as a confessor or apostate." Tertullian, the first *Latin* ecclesiastical writer whose works have come down to us, (A. D. 220), makes a similar appeal, and speaks of great multitudes of the Roman empire as the subjects of this change. Origen in his reply to Celsus (A. D. 246), Lactantius, the preceptor of Constantine (A. D. 325), repeat these appeals: and even the Emperor Julian holds up Christians to the imitation of Pagans, on account of their love to strangers and to enemies, and on account of the sanctity of their lives.

In society generally.

This influence of the gospel was early seen among ancient nations. In Greece, the grossest impurities had been encouraged by Lycurgus and Solon. At Rome they were openly practiced and approved. Among nearly all ancient nations self-murder was commended. Seneca and Plutarch, the elder Pliny and Quinctilian, applaud it, and Gibbon admits that heathenism presented no reason against it. Human sacrifice, and the exposure of children were allowed, and even enforced. But wherever the gospel came, it condemned these practices, discouraged and finally destroyed them. That it was not civilization that suppressed them is certain, for they were kept up by nations far superior to the Christians in refinement, and the suppression of them

was always found to keep pace, not with the progress of human enlightenment, but of Divine truth.

The relief of distress and the care of the poor are almost peculiar to Christian nations. In Constantinople there was not, before Christianity was introduced, a single charitable building: nor was there ever such a building in *ancient* Rome. After the introduction of Christianity, however, the former city had more than thirty buildings for the reception of orphans, of the sick, of strangers, of the aged, and of the poor. In Rome there were twenty-five large houses set apart for the same purpose. With equal certainty it can be established that the gospel has abolished polygamy, mitigated the horrors of war, redeemed captives, freed slaves, checked the spirit of feudal oppression, and improved the laws of barbarous nations. "Truth and candor," says Gibbon, "must acknowledge that the conversion of these nations imparted many temporal benefits both to the Old and New World, prevented the total extinction of letters, mitigated the fierceness of the times, sheltered the poor and defenceless, and preserved or revived the peace and order of civil society."[a]

As therefore the providence of God is seen in the preservation of the Bible, so also is his grace in its effects: and those effects bear strong testimony to its Divine origin, 1 Thess. i. 4–10: Gal. 5–22.

Leland.

204. No work gives a better view of man's need of the gospel than Leland's, *On the Advantage and Necessity of a Christian Revelation*, shown from the state of religion in the ancient heathen world, with respect to the knowledge and worship of the one true God, a rule of moral duty, and the state of future rewards and punishments. He shows clearly that the representations of Scripture on the state of the Gentiles are literally true, and that idolatry gathered strength among the nations as they grew in refinement; that the ancient philosophers were profoundly wrong in the first

[a] Gibbon's History, chap. 55. For a large collection of similar facts, see Ryan's Effects of Religion, i. § 3, and App.

principles of morality; that the best systems were lamentably defective, and that all rules wanted clearness and authority; that as to a future life, most denied it, and that of those who professed to believe, none placed it on grounds satisfactory or rational.

205. On that part of the Scriptural evidence which is called the harmony of revealed truth, it is not possible to enlarge: and the subject has been fully discussed by various writers.

Literary evidence. Harmonies.

On the agreement between *the two Economies*, the works of Dr. Kidder, and of Dr. W. L. Alexander, will be found highly interesting.

On the agreement between the *doctrines* and peculiarities of Scripture, and the facts of *Nature*, the Analogy of Bishop Butler is unrivalled.

On the coincidences between *sacred* and *general history*, the works of Bryant, Lardner, Gray, Prideaux, Shuckford, and Russell may be consulted with satisfaction.

On coincidences of a minute and statistical character, with the *geography* and *natural history* of Palestine, ample materials may be found in the works of Harmer, Clarke, and Keith.[a]

On coincidences between various parts of the *record* itself, much information may be obtained in the works of Graves, Blunt, Paley, and Birks.[a]

These coincidences are literally innumerable, and are interwoven with the whole texture of Scripture. Some are apparently trifling, as when it is said that our Lord went *down* from Nazareth to Capernaum; and Dr. Clarke points out the graphic consistency of the phrase with the geography of that region. Others are deeply affecting, as when it is said that blood and water issued from the side of Jesus; and medical authorities affirm that if the heart is pierced or broken, blood

[a] See edition of Paley's Evidences, with Notes, by Birks; also Paley's Horæ Paulinæ, with Horæ Apostolicæ, by Birks, published by Religious Tract Society.

and water flow from the wound.[27] Some are *critical*, as when it is remarked that at no time after the destruction of Jerusalem could any known writers have written in the *style* of the books of the Bible: and that at no *one* time could these various books have been written. They are demonstrably the work of different authors, and of different ages. Some are *historical*, as when it is noticed that after the time of the apostles all writers applied the name Christian to designate the followers of Christ, a name never applied in the New Testament *by Christians* to designate one another: the very terms which the apostles employ indicating that the new religion was the completion of the old—"chosen" and "faithful." Some are *religious*, founded, that is, on the peculiarities of the religious system revealed; as when it is stated that the religion of the New Testament is the only one in which is omitted the *one* ordinance which would have been natural and acceptable to both Jews and Pagans, namely, the offering of animals in sacrifice: an instructive omission.

The effect of the whole is highly impressive, and is of itself a sufficient proof of the substantial credibility of the narrative, and of the honesty of the authors.

Some idea of Paley's Horæ Paulinæ may be gathered from an examination of the following passages, it being premised that the books quoted were written either by different authors, or at different times, and with altogether different purposes.

Of Scripture with itself.

Rom. xv. 25, 26.	Acts xx. 2, 3; xxi. 17; xxiv. 17–19 1 Cor. xvi. 1–4: 2 Cor. viii. 1–4; ix. 2.
Rom. xvi. 21–24.	Acts xx. 4.
Rom. i. 13; xv. 23, 24.	Acts xix. 21.
1 Cor. iv. 17–19.	Acts xix. 21, 22.
1 Cor. xvi. 10, 11.	Acts xix. 21: 1 Tim. iv. 12.
1 Cor. i. 12; iii. 6.	Acts xviii. 27, 28; xix. 1.
1 Cor. ix. 20.	Acts xvi. 3; xxi. 23, 26.
1 Cor. i. 14–17.	Acts xviii. 8: Rom. xvi. 23: 1 Cor. xvi. 15.

A single instance may be yet more impressive. Barnabas

(we are told) was a native of Cyprus, who sold his property, and laid the money at the apostles' feet (Acts iv. 36, 37). We are told, also, quite incidentally, that Mark was his nephew (Col. iv. 10). Compare these facts with the following passages (where it is stated that John Mark went as far as Cyprus, his native country, and soon rejoined his mother at Jerusalem, greatly to the dissatisfaction of Paul), and how remarkable the consistency of the whole: 1 Cor. ix. 6, 7: Acts xi. 20, 22; xiii. 4; xv. 37, 39; and xiii. 13. The harmony pervading everything connected with Barnabas (says Mr. Blunt) is of itself enough to stamp the Book of Acts as a history of perfect fidelity. Barnabas.

See Birks' Horæ Apostolicæ, published by the Religious Tract Society, London.

Compare in the same way the abrupt termination of the history in Acts viii. 40 with Acts xxi. 8, 9.

206. But in addition to the moral evidence of Scripture, evidence suggested by the morality of the New Testament, the character of our Lord, the candor and sincerity and self-denial of the first Christians, and the moral beauty of Christian principles, as illustrated in the lives of consistent believers, there is evidence directly spiritual. This evidence is partly appreciated by the intellect, but still more by the heart and conscience. So far as it treats of man as the gospel *finds* him, it appeals equally to all; so far as it treats of man as the gospel *forms* him, it appeals only to the *believer*. To the first part of this evidence the apostle refers in 1 Cor. xiv. 23–25; and to the second in Rom. viii. 16: 1 John v. 20. Spiritual.

207. This evidence consists, in part, in the agreement between what the awakened sinner feels himself, and what the Bible declares him to be. The gospel proclaims the universal corruption of human nature. It speaks not only of acts of transgression, but of a deep and inveterate habit of ungodliness in the soul, Harmony of Scripture, and the experience of the sinner.

and of the necessity of a complete renewal. If this description were felt to be untrue, if man were conscious of delight in submitting his will to God's will, and in obeying commands which rebuke his selfishness and pride, he might at once discredit the truth of the gospel. But when he finds that the description answers to his own state, and that every attempt at closer examination only discovers to him the completeness of this agreement, he has in himself an evidence that this message is true.

Scripture adapted to our wants.

208. The second stage of the evidence is reached when a man finds that the provisions of the gospel are adapted to his state. He is guilty, and needs pardon. He is corrupt, and needs holiness. He is surrounded by temptation, and needs strength. He is living in a world of vexation and change, and he needs some more satisfying portion than *it* can supply. He is dying, and he shrinks from death, and longs for a clear revelation of another life. And the gospel meets all these wants. It is a message of pardon to the guilty, of holiness to the aspiring, of peace to the tried, and of life to them that sit in the shadow of death.

Harmony of Scripture, and the experience of the Christian.

209. And whilst there is perfect adaptation to human want, no less striking is the agreement between the description given in the gospel of its results, and the Christian's experience. The effects of the belief of the truth are repeatedly portrayed in Scripture. Each promise is a prediction, receiving daily fulfilment. Penitence and its fruits, the obedience of faith and the increasing light and peace which it supplies, the power of prayer, the influence of Christian truth on the intellect, and the heart, and the character, the struggles, and victories, and defeats even of the new life, all are described, and constitute an evidence in the highest degree experimental; an evidence which grows with our growth, and multiplies with every step of our progress in the knowledge and love of the truth. Such insight into our moral being, and such knowledge of the

changes which religious truth is adapted to produce, could never emanate from human wisdom, and they prove that God himself is the author of the book in which such qualities are disclosed.

210. We repeat the caution, however, that this evidence is chiefly of value for the confirmation of the faith of a Christian, because none else will appreciate or understand it. To such, however, this evidence is so strong as often to supersede every other. To the Christian, the old controversy between Christianity and infidelity has but little interest; he already feels the truth which evidences seek only to prove; it seems needless to discuss the reality of what he already enjoys; he has the "witness in himself." Useful for confirmation of faith.

211. It may be added, too, that the evidence depends not so much on Christianity, as adapted to our wants, as on Christianity adapted to promote our holiness. When Christ appeared, the Jews felt their want of an earthly deliverer. A Messiah who should make the Gentiles fellow heirs, they did not want at all. The system of Mohammed, again, is adapted with great skill to the desires of a sensual, gross-minded, and ambitious people. The Hindoos adhere to a religion that is without evidence, because they find it suited to their tastes. All these cases, however, are very different from the case of Christianity; it came to us not conformed to our natural inclinations, but seeking to conform them to itself; and when this process is begun, then only is its adaptation revealed. Heathen nations sought a religion conformed to their own corrupt propensities: and, on finding such a religion, they embraced and believed it. Pagan systems are adapted to man as he is, and as he desires to be, while yet in love with sin; the gospel is adapted to man as he is and ought to be. Paganism is the adaptation of a corrupt system to a corrupt nature; the gospel is the adaptation of a life-giving system to a nature that needs to be renewed. The first seeks to conform its Christianity felt to promote our holiness.

teaching to our tastes; the second to conform our tastes to its teaching. And it is while this latter conformation is proceeding that the believer has the evidence of the truth. When he believes, he has the hope of faith; then comes the hope of experience—experience founded on the sanctifying influence of the love of God, Rom. v. 2–5.

Analogous case.

To the physician who is intrusted with the cure of some mortal disease two courses are open. He may treat the symptoms, or he may treat the disease itself. If in fever he is anxious only to quench the thirst of his patient, or in apoplexy to excite the system, his treatment may be said to be adapted to the wants of the sufferer; but it is not likely to restore him. A sounder system treats the disease; and that medicine is the true specific which is adapted ultimately to remove it. The evidence of the virtue of such a specific is, not its palatableness, nor its power of exhilaration, but the steady continued improvement of the health of the patient; an evidence founded on experience, and strongly confirming the proofs which had originally induced him to make the trial.

And so of the gospel. It may exhilarate, and it may please the taste; but the evidence of its truth and of its being truly received is its tendency to promote our holiness.

Summary evidence intelligible to all.

212. What, then, is the reason of our hope? is a question which every inquirer may ask and answer. All the answers of which the question admits, no one can be expected to give, for a full investigation of Christian evidences would occupy a life-time; but it is easy to give such an answer as shall justify our faith. Christianity and the Christian books exist, and have existed for the last eighteen hundred years. Christian and profane writers agree in this admission. The great Founder of our faith professedly wrought miracles in confirmation of his message, and gave the same power to his apostles. They all underwent severe suffering, and most of them died in testimony of their belief of the truths and facts they delivered. These facts, and the truths

founded on them, the apostles and first Christians embraced in spite of the opposing influences of the religious systems in which they had been trained. The character and history of the Founder of the Faith were foretold many hundreds of years before in the Jewish Scriptures. He taught the purest morality. He himself gave many predictions, and these predictions were fulfilled. His doctrines changed the character of those who received them, softened and civilized ancient nations, and have been everywhere among the mightiest influences in the history of the human race. They claim to be from God, support their claim by innumerable evidences, and we must either admit them to be from God, or ascribe them to a spirit of most miraculous and benevolent imposition. Add to all this, that he who receives them has in himself additional evidence of their origin and holiness, and can say from experience, "I know that the Son of God is come, and hath given us an understanding, that we may know Him that is true. We are in him, even in his Son Jesus Christ. This is the true God and eternal life," 1 John v. 20.

These facts are not abstruse, but accessible to all, and intelligible to the feeblest. For the candid inquirer, *any one* department of this evidence will often prove sufficient: no other religious system being founded on miracles and prophecy, or exhibiting such holiness and love. The *whole evidence combined* is overwhelmingly conclusive.

213. And yet there is, in relation to these evidences, much unbelief both among inquirers and professed Christians. Among *inquirers* there is unbelief, for want of candor and teachableness: a fact which is itself an evidence of the truth of Scripture, and in harmony with the general dealings of God. In common life, levity, or prejudice, or carelessness will often lead men astray, and even make them incapable of ascertaining what is really wise and true. And Scripture has expressly declared that those who will not love truth shall not understand it. So deeply did Grotius feel this consideration, that he regarded

Evidence leaves two classes in doubt.

The uncandid inquirer.

the evidence of Christianity as itself an evidence of the Divine origin of the gospel, being divinely adapted to test men's character and hearts.

De Verit, ii. § 19. See, also, Dan. xii. 10: Isa. xxix. 13, 14: Matt. vi. 23; xi. 25; xiii. 11, 12: John iii. 19: 1 Cor. ii. 14: 2 Cor. iv. 4: 2 Tim. iii. 13.

And the careless Christian.

Among *professed Christians*, too, there is want of confidence in the fullness of the Christian evidence, and consequent want of inquiry. Baxter has acknowledged that while in his younger days he was exercised chiefly about his own sincerity, in later life he was tried with doubts about the truth of Scripture. Further inquiry, however, removed them. The evidence which he found most conclusive was the internal; such as sprang from the witness of the Spirit of God with his own. "The spirit of prophecy," says he, "was the first witness; the spirit of miraculous power the second: and now," he adds, "we have the spirit of renovation and holiness." "Let Christians, therefore," he concludes, "tell their doubts, and investigate the evidence of Divine truth, for there is ample provision for the removal of them all."

Remedy.

Most of the doubts which good men feel may be thus dispelled. Others, chiefly speculative, may in some cases remain, and are not to be dispelled by the best proofs. Even for these, however, there is a cure. Philosophy cannot solve them; but prayer and healthy exercise in departments of Christian life to which doubting does not extend *can;* or, failing to solve them, these remedies will teach us to think less of their importance, and to wait patiently for stronger light. Ours is a complex nature, and the morbid excitability of one part of our frame may often be cured by the increased activity of another. An irritable faith is a symptom of deficient action elsewhere, and is best cured by a more constant attention to practical duty. Difficulties which no inquiry can remove will often melt away amidst the warmth and vigor produced by active life.

CHAPTER III.

PECULIARITIES OF THE BIBLE AS A REVELATION FROM GOD.

"A man's love of Scripture at the beginning of a religious course, is such as makes the praise, which older Christians give to the Bible, seem exaggerated: but after twenty or thirty years of a religious life, such praise always sounds inadequate. Its glories seem so much more full than they seemed at first."—DR. ARNOLD.

"To seek Divinity in Philosophy is to seek the living among the dead: so to seek Philosophy in Divinity is to seek the dead among the living."—BACON, *Advancement of Learning.*

"The Old and New Testaments contain but one scheme of religion. Neither part can be understood without the other. . . . . They are like the rolls on which they were anciently written. . . . . It is but one subject from beginning to end; but the view which we obtain of it grows clearer and clearer as we unwind the roll that contains it."—CECIL.

SEC. 1.—A REVELATION OF GOD, AND OF HUMAN NATURE.

214. There are various aspects in which Scripture may be regarded. The most important is that which represents it as a revelation of God and man: of God in relation to man, of man in relation to God: and of both in relation to the work and office of our Lord.

215. Scripture is a revelation of God, of his character and will. That will is indeed written on the works of his hands, and more clearly on the constitution of man: but in the Bible alone is the transcript complete, and there alone is it preserved from decay.

Scripture, a revelation of God, and of man.

216. Or with equal accuracy, the whole may be described as the exhibition of human nature, in individuals and in nations under every form of development; holy, tempted, fallen, degenerate, redeemed, believing, rejecting the faith, struggling, victorious, and complete. The Bible begins with man in the garden of Eden, his Maker as his friend; and after a wondrous

history, it exhibits him again in the same fellowship, though no longer on earth, or in paradise, but in heaven: the whole of his forfeited blessedness won back by the incarnation and suffering of the Son of God

A storehouse of spiritual truth.

217. More generally still, the Bible may be described as the great storehouse of facts and duties, and of all spiritual truth. It gives authentic information on the history of the world, from the remotest times on which all human writings are silent, or filled with fables; the occasion and immediate consequences of the first sin; the origin of nations, and of diversity of language. We thus trace the progress, and mark the uniformity of those principles on which men have been governed from the beginning, all bearing their testimony to the wisdom and holiness of God, and the mercy of the Divine administration. We trace the progress and development of human nature, and of the plan of redemption: the first, shown in every possible diversity of position, and the second, influencing all the Divine procedure, perfected in Christ, and exhibited in the gospel. In a word, we find all the great questions (whether of fact or duty), which have occupied the attention of the wisest men, settled by authority and on principles which neither need nor admit of appeal. We have given to us the decisions of the infinitely wise God as the ground of our opinions and practices, and his promise as the foundation of our hope.

Appropriate questions in reading it.

218. In no part of the Bible, therefore, are these questions inappropriate:—

What does it teach concerning man? or concerning God? or concerning the grand scheme of redemption? or concerning the restoration of human nature to its primeval dignity and blessedness?

Sec. 2.—The Bible a Revelation of Spiritual Religious Truth.

219. If this view of the subject of the Bible be kept in

mind,—God in relation to man, and man in relation to God, and God and man in relation to the work and office of our Lord,—one peculiarity of Scripture (as to its fulness and brevity), will be explained.

Scripture a revelation of spiritual truth, on God, man, and salvation.

It gives the history of the world, as "God's world," and as destined to become the kingdom of his Son. It tells us of its origin, that we may know by what God has done, the reverence due to him: what is *his* power whose law this book has revealed: whose creatures we are, that we may distinguish him from the idols of the heathen, who are either imaginary beings, or parts of his creation.

All the subsequent narrative of the Bible, seems written on the same principle. It is an inspired history of religion (of man in *relation to God*), and of other things, as it is affected by them. Idolatrous nations are introduced, not as independently important, but as influencing the church, or as influenced by it: and thus narrative and prophecy continue from the first transgression, through the whole interval of man's misery and guilt, to a period, spoken of in a great diversity of expressions and under both economies, when the "God of heaven shall set up a kingdom that shall never be destroyed."

That these historical disclosures supply ample materials for inquiry, and (had the narrative been false), for refutation, and that, as they have never been refuted, their antiquity and extent are strong presumptive evidence of the truth of Scripture is obvious:[a] but it is the principle of selection, and the clear scope of the whole which are now noticed. To convey religious truth is clearly the author's design. Whatever is revealed must be studied with this fact in view, and whatever is withheld may be regarded as not essential to the accomplishment of this purpose.

220. Let it be remembered, too, that it is God as *holy* in relation to a man as a *sinner*, and God and man in relation to Christ as the Redeemer, who form the

A revelation of God, as holy.

[a] See these remarks illustrated in Bishop Butler's Analogy, 2d Part.

great theme of Scripture; and that what is told us has reference to the relation of *such* Beings.

Take, for example, the history of the first sin. The object of the narrative of the fall is clearly moral. It shows the progress of temptation, and directs our thoughts to the Saviour. We mark the conviction of duty, the contemplation of the pleasure which sin may produce, the consequent obtuseness of conscience, and the hope that desire may be indulged and yet punishment be averted; desire becoming intenser, passion stronger, conscience feebler, till at length the will consents and the act is done. Such is all transgression. The *moral* lesson of the fall is thus complete, though much is concealed.

Subsequent portions of Scripture are written on this same principle. In the history of Cain, and in the rapid progress of wickedness, we notice the consequences of sin, and from the Deluge learn how deeply man had fallen. And yet each expression of God's displeasure is so tempered with mercy, as to prepare us for the double truth, that God had provided a Redeemer to restore us to Divine favor, and a Sanctifier to renew us to holiness, and that man needed them both. Hence it is, that amidst all this wickedness, facts are recorded which hold out the prospect of recovery, and even foreshadow the means of securing it. In Abel and Seth, and Enoch and Noah, we find faith in the Divine promise, and consequent holiness. They "called upon the name of the Lord." They "offered a more excellent sacrifice" than their ungodly neighbors, expressive at once of their obligation and their guilt; they "walked with God."

As the world was repeopled, human sinfulness is seen in other forms. Men are scattered over the earth, and ultimately the plan of the Divine procedure is changed. A particular family is made the depository of the Divine will, and its history is given. Of that family, the son of the promise is chosen; and of his sons, not the elder and favorite, but the younger. The history of *his* descendants is then given with a double reference, first to their own faith and obedience, and then to the coming of the Messiah. There is both an ultimate and an immediate purpose, and both are moral. The *institutes* of this people illustrate the doctrines of the *cross*, and we have, moreover, the record of their *sins*, for our warning, and of their *repentance*, for our imitation and encouragement.

All written on this principle.

Concerning all these narratives, much might have been told us, which is withheld. Difficulties might have been solved; important physical, or historical, or ethical

questions might have been answered. But we have to seek the solution of these questions elsewhere.

Of Assyria, for example, we read in a single passage of the book of Genesis (Gen. x. 11, 12), but not again for 1500 years, till the time of Menahem (2 Kings xv. 19); and of Egypt we have no mention, between the days of Moses and those of Solomon. The early history of both nations is exceedingly obscure, perhaps impenetrably so. But the knowledge is essential neither to our salvation nor to the history of the church, and it is not revealed.

In the prophetic Scriptures this peculiarity is equally obvious. They are all either intensely moral, or evangelical, or both. It might have been otherwise, without injury to prophecy as an outward evidence of Scripture. The gifts of prediction and of moral teaching, might have been disjoined: but in fact they are not. What might have ministered to the gratification of natural curiosity only, is enlisted on the side of practical holiness. The prophet is the teacher, and the history of the future (which prophecy is), becomes like the history of the past, the handmaid of evangelical truth and of spiritual improvement. So of prophecy.

So is it in all that is revealed in relation to Christ. We read of the dignity of his person, but it is with a constant reference to "us men, and to our salvation." If he is set forth as the Light of the world, it is to guide us into the way of peace; if, as the Lamb of God, it is that he may redeem us by his blood; if, as entering into heaven, it is as our propitiation and intercessor. We call him justly the "Son of God:" *he* loved to call himself as his apostles never called him, and with a peculiar reference to his sympathy and work, the "Son of man." So of Christ.

Scripture, then, is the revelation of *religious* truth, and of truth adapted to our nature as fallen and guilty. We use it rightly, therefore, only as it ministers to our holiness and consolation. It might have revealed other truth, or the truth it does reveal may be regarded by us only as sublime and glorious. But this is not God's purpose. He has given it for our

instruction, our conviction, our rectification (or correction), and our establishment in righteousness. All knowledge may be useful, but this knowledge is *necessary*. "Let it not go, keep it, for it is thy life," Prov. iv. 13.

221. Two practical rules are suggested by these remarks. *First.* We must not expect to learn anything from Scripture, except what it is, in a religious point of view, important for us to know. Some seek "the dead among the living," (as Lord Bacon phrased it), and look into the Bible for natural philosophy and human science; others inquire in it for the "secret things" which "belong only to God;" and both are rebuked by the very character and design of the Bible. It is the record of necessary and saving truth, or of truth in its religious aspects and bearings, and of nothing besides: its histories being brief or full, as brevity or fulness may best secure these ends.

222. *Secondly.* It becomes the Christian to make a practical application of every truth which Scripture reveals. He must believe and apply the whole. To reject truth is wrong: to deny morality is wrong: and it is equally wrong to disjoin them. It is only as virtue is moulded on truth that it becomes genuine and complete.

223. But though the Bible is not a revelation of science, it may be expected to be free from error, and to contain, under reserved and simple language, much concealed wisdom, and turns of expression which harmonize with natural facts, known perfectly to God, but not known to those for whom at first the revelation was designed.

Scripture not inconsistent with science.

This expectation is just; and in both respects, the Bible presents a striking contrast to the sacred books of heathen nations.

224. All ancient systems of religion, and all eminent philosophers of antiquity, so far as they are known, maintained notions on science no less absurd than their theology.

Ancient and Scripture cosmogonies.

In Greek and Latin philosophy, the heavens were a solid vault over the earth,[a] a sphere studded with stars, as Aristotle called them. The sages of Egypt held that the world was formed by the motion of air and the upward course of flame: Plato, that it was an intelligent being: Empedocles held that there were two suns: Zeucippus, that the stars were kindled by their motions, and that they nourished the sun by their fires.

All Eastern nations believed that the heavenly bodies exercised powerful influence over human affairs, often of a *disastrous*[b] kind, and that all nature was composed of four elements, fire, air, earth, and water, substances certainly not elementary.

In the Hindoo philosophy, the globe is represented as flat and triangular, composed of seven stories; the whole mass being sustained upon the heads of elephants, who, when they shake themselves, cause earthquakes. Mohammed taught that the mountains were created to prevent the earth from moving, and to hold it as by anchors and chains. The "Fathers of the church" themselves teach doctrines scarcely less absurd. "The rotundity of the earth is a theory," says Lactantius, "which no one is ignorant enough to believe."

How instructive, that while every ancient system of idolatry may be overthrown by its false physics, not one of the forty writers of the Bible, most of whom lived in the vicinity of one or other of the nations who held these views, has written a single line that favors them. This silence is consolatory, and furnishes a striking confirmation of the truth of their message.

225. The exactness of Scripture statements, and its agreement with modern discovery, is also remarkable.

The Scriptures, for example, speak of the earth as a *globe*, and as *suspended upon nothing*, Isa. xl. 22: Job xxvi. 7–10: Prov. viii. 27. In treating of its age, they distinguish between the creation of unorganized matter, and of the heavens and the earth, Gen. i. 1, 2. They give to man a very recent origin, and their accuracy in this respect is attested by the ascertained state of the earth's surface, and by the monuments of antiquity. They describe the heavens as *boundless space*, not as a solid sphere; and light as an element independent of the sun, and as anterior to it, anticipating the generally received theory

[a] Firmamentum, στερίωμα. [b] δυς ἄστρον, "ill-starred."

of modern inquirers. When they speak of air, they say that God *gave* it *weight*, as *Galileo* proved; and of the seas, that he gave them their *measure;* a proportion of land and sea, such as now obtains, being essential to the health and safety of both animal and vegetable life. The waters above "the expanse" have an importance attached to them in Scripture which modern science alone can appreciate; many millions of tons being raised from the surface of England alone, by evaporation, every day. (See Whewell's "Bridgewater Treatise.")

When they speak of the human race they give it one origin, and of human language they indicate original identity and subsequent division, not into endless diversities of dialect such as now exist, but rather into two or three primeval tongues; facts which, though long questioned, ethnography and philosophy have confirmed, Gen. xi. 1; x. 32.

When they arrest the course of the sun, that is, of the earth's rotation, they stay the moon, too: a precaution which could not have been supposed necessary but on the supposition of the diurnal motion of the earth. When they speak of the stars, instead of supposing a thousand, as ancient astronomers did (Hipparchus says 1022, Ptolemy, 1026), they declare that they are innumerable; a declaration which modern telescopes discover to be not even a figure of speech. "God," says Sir John Herschel, after surveying the groups of stars and nebulæ in the heavens, "has scattered them like dust through the immensity of space." And when the Scriptures speak of their hosts, it is as dependent, material, obedient things, Isa. xl. 26, 27.

Apparent exception.

226. Generally, however, it may be added, Scripture speaks in relation to physical facts in the language of common life, and sometimes that language is not strictly accurate; as in Job xxxviii. 6; ix. 6: Psa. civ. 3: Prov. iii. 20. And the reason is plain. If strictly philosophical language had been employed, Scripture must have been less intelligible: and besides, such language describing natural facts, *not* as they appear, but as they really *are*, would have made all such facts matters of revelation. It must have excited doubts among the ignorant, and prejudice (from the necessary incompleteness of Scripture teaching on such questions,) among the philosophic; destroying, among all, the unity of impression which the Bible seeks to produce. The Bible would have become, in that case, a Divine, though incomplete, hand-book of science;

an arrangement as little conducive to the cultivation of a truly philosophical spirit as to the interests of religion itself.

227. Nor less remarkable is the way in which the Bible has noticed abstract questions, or great principles of ethical science. The laws of our moral nature are evidently known to the author of Scripture, but they are not formally announced. They are rather involved by implication in the truths or precepts which are revealed.

Scriptural ethics consistent with experience.

Independent investigation long ago discovered that the heart of man takes much of its complexion from his thoughts, and that what interests the mind influences the character. In harmony with this law is the doctrine of Scripture, that habitual and believing attention to the truths of Christianity is the great instrument of bringing the mind into holy states.

Attention.

1 John iv. 10, ~~xvi~~ 16, 19: Gal. ii. 20: 1 Cor. xv. 2: 2 Cor. iii. 18: 1 Tim. iv. 16: Psa. cxix. 9–11: Psa. xix.: 1 Pet. i. 22.

"How can man regulate his belief?" is a question which long occupied the attention of thoughtful men. "By attending to evidence, and then by contemplating truth," is the reply of philosophy. And Scripture is in direct harmony with her decision. Faith and affection are both influenced, not by analysing them, or by violently attempting to strengthen or purify them, but by examining truth and holding communion with the objects that deserve and claim our love. The Bible bids us consider and give heed, assuring us that earnest, humble consideration will end in faith, and faith be followed by holy and appropriate feeling.

Men believe by "giving heed" to truth, Acts viii. 6, 8: Heb. ii. 1: Prov. iv. 1–4; ii. 1–9: Mark iv. 24, 25: Acts xvii. 11, 12. Their impenitence is a consequence of their neglect, and their neglect, of a wrong state of heart, 2 Thess. ii. 11, 12: Mark viii. 18: John iii. 19, 20; v. 38, 39: 2 Cor. iv. 3, 4: Hos. iv. 10. Holy affection is influenced by attention and faith, Gal. v. 6: 2 Cor. v. 11: Heb. xi. 7: 1 John iv. 16–18: Rom. vi. 6: Col. i. 22, 23: Josh. xxii. 5.

Scripture embodies these laws and acts upon them; adding, however, the significant fact, that where holiness and salvation follow in the train of attention and thoughtfulness, this result is to be ascribed throughout every part to the grace and blessing of the Divine Spirit.

Attention is the gift of the Spirit, Acts xvi. 14: Zech. xii. 10. Faith which follows attention, is his gift, Acts x. 44 (see xi. 17, 18); xi. 21.

The clearer understanding of truth, which follows the believing study of it, is his gift, Isa. xlii. 7: Psa. cxix. 18: Luke xxiv. 45: 1 Cor. ii. 14: 2 Cor. iii. 16: Eph. i. 17, 18.

The holy feeling that follows an attentive and believing study of truth, is his gift, Ez. xxxvi. 27: 2 Thess. ii. 13: 2 Pet. i. 2, 3: Gal. v. 22.

Sec. 3.—The Bible a Gradual and Progressive Revelation.

228. Another peculiarity of Scripture is, that it is a gradual and progressive revelation.

229. The truths and purpose of God are in themselves incapable of progress; but not the revelation of those truths. In nature, the rising sun scatters the mists of the morning, and brings out into light first one prominence and then another, till every hill and valley is clothed in splendor. The landscape was there before, but it was not seen. So in revelation, the progress is not in the truth, but in the clearness and impressiveness with which Scripture reveals it.

In what sense.

230. In the beginning, for example, God taught the unity of his nature; while the truth that there is a plurality in the Godhead was taught but indistinctly. Several expressions in the earliest books imply it, and are evidently calculated to suggest it.[a] In the later proph-

In the revelation of God and the Holy Spirit.

[a] Such expressions, for example, as, Let *us* make man in our image (see Gen. i. 26; iii. 22); and the use of the plural noun, to indicate the true God, with a singular verb, Gen. i. 1; Psa. lviii. 11 (Heb.): Prov. ix. 10 (Heb.), and several hundred times.

The expressions in Numb. vi. 22–27, compared with the New Testa-

ets, the truth comes out with greater distinctness;[a] and in the New Testament it is fully revealed. In the same way, the work of the Holy Spirit is recognised in the Old Testament, and with increasing clearness as we approach the times of the gospel. It is in the New alone, however, that we have a distinct view of his personality and work.[b]

231. This gradual disclosure of the Divine will is yet more remarkable in the case of our Lord. The first promise (Gen. iii. 15) contained a prophetic declaration of mercy, and foretold his coming and work, though in mysterious terms. The first recorded act of acceptable worship (Gen. iv. 4: Heb. xi. 4) was a type, expressing by an action the faith of the offerer in the fulfilment of the first prediction. There was to be triumph through suffering, and there was to be the substitution of the innocent for the guilty. So of Christ.

These promises and types were multiplied with the lapse of time. In the person or worship of Enoch,[c] of Noah,[d] of Melchizedek,[e] and of Job,[f] there was much Patriarchal period.

ment benediction, Isa. vi. 3, 8; xlviii. 16: Jer. xxiii. 5, 6, are very remarkable.

The "angel of the Lord" probably refers in most passages to the Messiah, as the Jewish writers generally maintain, regarding him as an object of Divine worship. See Gen. xvi. 7 and 13, where the incommunicable name of Jehovah is given to him: see, also, Gen. xxii. 11–18; xxxi. 11–13; xxxii. 28–30: Hos. xii. 4, 5: Gen. xlviii. 15, 16: Ex. iii. 2–15; xix. 19, 20; xx. 1; xxiii. 20, 21, compared with Acts vii. 38: Josh. v. 13–15; vi. 2: Judg. xiii. 3–23: Isa. lxiii. 8, 9: Mal. iii. 1.

[a] Isa. ix. 6: Mic. v. 2: Zech. xiii. 7.

[b] Gen. i. 2; vi. 3: Psa. li. 11, 12: Isa. xlviii. 16; lxi. 1: Ezek. iii. 24, 27

[c] Jude ~~xiv~~. 14

[d] 1 Pet. iii. 20: Gen. viii. 20.

[e] Heb. v. 6.

[f] Job xix. 25; i.; xlii. 7, 8.

that was typical and predictive: still more in the history of Abraham[a] and his immediate descendants.

Mosaic.

Under the Mosaic dispensation, other typical acts or persons, and places and things, were instituted, and the design of the institution was most distinctly explained.[b] Prophecies, also, became more clear and frequent.[c]

Prophetic.

Between the days of Samuel and Malachi—a period of more than six hundred years, a succession of prophets appear, who gradually set forth the person and work of the Messiah: they foretell, too, the outpouring of the Spirit, and the general prevalence of the truth,[d]—points on which the earlier revelation is silent.

In the extent of their predictions, the prophets have not gone beyond the first promise which was intended to give hope of complete redemption; but in their clearness, in the detailed account they give of what redemption involved, and what it cost, the difference is most marked; while in the same qualities, the Gospels have gone at least as far beyond the prophets as the prophets have gone beyond the law.

Practical doctrines.

232. It is noticeable, too, that the predictions of the old economy and its practical doctrines go hand in hand. The revelation spreads on each point. The light that illuminates the living spring, or the harvest-field of truth, shows with equal clearness the path that leads to them. The law gives Divine precept with more fullness than previous dispensations, and the prophets go beyond the law, occupying a middle place between it and the gospel. They insist more fully on the principles of personal holiness as distinguished from rational and ceremonial purity, and their sanctions have less reference to temporal promises. The precepts of the law are in the law stern and brief: its penalties denounced with unmitigated severity. In the pro-

[a] Gen. xii. 3; xxvi. 4; xlix. 10, etc.

[b] Lev. i. 4; vi. 2–7; xvii. 11.

[c] Numb. xxiv. 17: Deut. xviii. 15: Acts iii. 22, 23

[d] 1 Pet. i. 11: Psa. lxviii. 18: Joel ii. 28: Isa. liii.; lxi. 11: Zech. xiv. 9.

phets the whole is presented in colors softer and more attractive; hues from some distant glory, itself concealed, have fallen upon their gloomy features and illumined them into its own likeness. The law had said, "Thou shalt love the Lord thy God with all thy heart and with all thy strength;" and the extent of this command nothing could exceed. The prophets, however, expound and enforce, and animate it with a new spirit, and direct its application to greater holiness. The rule of life thus becomes in their hands increasingly luminous and practical.

233. The Psalms, again, are a great instrument of piety, and are so far additions to the institutes of legal worship, which contain no specific provision for devotion.

234. If the reader will compare the precepts of the Pentateuch on repentance with those of the prophets on the same duty,[a] or the statements of both on the relation between the Jews, or of the world generally, and Him who came to enlighten the Gentiles as well as his people Israel,[b] or will mark the increasing spirituality and clearness[c] of the whole horizon of spiritual truth as the dawn of the gospel day drew on, he will not fail to understand the consistency and progressive development of revelation. In both he will see evidence of the presence of that God who (as Butler expressed it) "appears deliberate in all his operations," and who accomplishes his ends by slow and successive stages, whether they refer to the changes of the seasons, the movements of Providence, or the more formal disclosures of his will. Illustrated.

235. This peculiarity of Scripture makes it important that the various parts of the Bible should be read in the order in which the Spirit revealed them. A chronological arrangement of sacred history, the Importance of chronological arrangement.

[a] Deut. xxx. 1–6: Ezek. xviii.: Isa. lvii. 15, 16: Psa. xl. 6–8; li. 16, 17.

[b] Isa. lxvi. 21.

[c] See especially Jer. xxxi. 31–34.

Psalms, and the Prophets, is essential to the complete explanation of the several parts: nor is it less so to a clear and consistent view of the progressive unveiling of the Divine character and plans.[a]

On other grounds.

236. It deserves to be remembered, too, that even when we are not contemplating the *gradual* unfolding of truth, the study of Scripture chronologically is often essential to a just appreciation of truth.

Compare, for example, Paul's first two Epistles with the last, 1 and 2 Thess. with 1 and 2 Tim., as they lie side by side in the English version; and we shall see what changes several years of labor had produced in the apostle's feelings, and in the state of the church.

Touching as is the enumeration of the apostle's sufferings, given in ii. Cor. 11, chronological arrangement reminds us that that chapter supplies comparatively little of the evidence we have of his sincerity. It was written before his imprisoment in Judea and at Rome. Two years of imprisonment, shipwreck, another imprisonment, and finally, martyrdom, are to be added to the account.

Voltaire ridicules the force of the language in which are predicted (as he thinks) the fortunes of a people whose narrow strip of country did not exceed 200 miles in length. Chronological arrangement would have made his remark the more striking, but it might also have suggested the solution of the difficulty. The prophecy grows most confident and comprehensive when the nation is all but annihilated. Is it likely, therefore, to have had its origin in national vanity, or to have its accomplishment in national revival and success?

Various dispensations.

237. Sometimes this gradual development of the Divine will is spoken of as successive dispensations:—the Adamic, the Patriarchal, the Mosaic, and the Gospel: Dispensation meaning the way in which God deals with men, or (in this connection) the truth revealed, the ordinances and subsequent conduct which are enjoined.

The ADAMIC dispensation continued only during man's innocency. The PATRIARCHAL lasted more than 2500 years, and the history of it is given in Gen. iii.—Exod. xx. It is

[a] For a chronological arrangement of the whole of the Bible, see Part II.

so called from the fact, that the heads of families were the governors and teachers of men—(Patriarchs), such as Adam, Seth, Enoch, and Noah, before the flood, and Job, Melchizedek, Abraham, and his immediate descendants after it. They were the depositaries of the Divine will, the guardians of prophecy, and some of them furnished in their history types of our Lord. There were, during this period, but few predictions, though there are distinct intimations of preparation for the coming of the Messiah, as in the distinction between clean and unclean animals, in reference to sacrifice, Gen. viii. 20, in sacrifice itself, and in the covenant with Abraham, Gen. xv. 20. In the Patriarchal dispensation, too, may be traced many of the first principles of the Mosaic.

The covenant made with the Jews through Moses—the MOSAIC dispensation—lasted for about 1,500 years, and abounds with typical persons, places, and things. The Jewish people were in truth a type, both in their institutions and history.

See Lev. vi. 2-9; xvi. 21; xvii. 11: Eph., Heb., and 1 Cor. 10.

The GOSPEL dispensation, the great principles of which may be traced in the previous economies, is founded on the facts given in the *Gospels*, the life and death of our Lord. In the *Acts* we see truth in action, both among individual believers and in the church; in the *Epistles*, the doctrines founded on these facts are developed and enforced; and in the *Revelation* we have in prophetic visions, the history of truth in its struggles with error, and of the church till the end of time.

238. These books constitute the dispensation of the gospel, and with them, the development of evangelical truth (so far as the present state is concerned), ends. There may be passages in the Bible, whose full meaning is not yet discovered, and which are perhaps "reserved," as Boyle expressed it, "to quell some future heresy, or resolve some yet unformed doubt, or confound some error that hath not yet a name," or prove by fresh prophetic evidence that it came from God. Scripture, moreover, is like

Development ends with Scripture.

the deep sea; beautifully clear, but immeasurably profound. There is, therefore, no definable limit to our insight into its meaning. But we are to look for no further revelation: nor are we to regard as developments of Scripture doctrine, the additions of men.

Examples of the abuses of this truth it is not necessary to multiply. Popery is the standing illustration. It pleads for the development of truth out of Scripture, and in the church. The blessedness of the dead who die in the Lord, for example, is said on its theory to be the natural germ of saint worship. Christ's presence in the supper is, in the same way, the germ of the adoration of the host, and the salutation of the angel, of the deification of the virgin. But all this is abuse. The gradual development of truth in *Scripture*, is one thing. An accretion which overlays the truth, is another; and it is for the former only we contend.

The development ends in Scripture.

Sec. 4.—The Unity of the Bible.

239. Nor less instructive is the *unity* of the sacred volume. It has the first requisite of a great book—a single purpose, and that purpose kept in view throughout every page.

240. This unity is not owing (it will be observed) to the circumstance, that the volume is the work of one author, or of one age. As many as forty different writers (including the authors of smaller portions,) composed it. The style is now history, now song, now arguments or dialogue, now biography, or prophecy, or letters. Deeper than these causes of diversity and sufficiently strong to counteract their influence, must be the secret of this marvellous harmony. It is found, in fact, in the superhuman care of One who is infinite in power and wisdom. The entire building which was 4,000 years in rearing, is symmetrical throughout, and must have had a Divine founder, who first planned and then superintended the whole.

Not of style, but of doctrine.

241. Look again, for example, at the *uniformly* moral purpose of the volume. It is the story of human beings in relation to God: first of man, as man: then of families: then of a nation: then of the wider society of the church. In all other professed revelations, the writers dwell at length on the origin of the universe (as in the shastras of the Hindoos), or on the physical theory of another life (as in the pretended revelations of Mohammed), or on topics which cannot even be imagined, to be of any practical importance (as in the fables of the Talmud, the legends of the Romish church, and the visions of Swedenborg). All that the Bible teaches, on the other hand, refers to God as connected with man, singly or socially, or to man as connected with God: and is moral and practical. It contains no Cosmogony, no mythology, no metaphysics, no marvels which are not moral: no ideal which is not also a reality. In its histories, biographies, prophecies and psalmody, it has but one aim, to knit together the broken relations between God and man, and between man and man:—to redeem and sanctify our race.

Unity of moral purpose.

242. If we look at the doctrines which were believed and taught, we find a unity no less remarkable. Under every dispensation, the great principles of Christianity have been recognized by all holy men. Religion, "subjectively" regarded, has ever been faith and obedience. And as a system of truth ("objective religion"), it has never changed. From the earliest times we find a belief in the unity of God; in the creation and preservation of all things by Divine power; in a general and particular providence; in a Divine law, fixing distinctions between right and wrong; in the fall and corruption of man; in the doctrine of atonement through vicarious suffering; in the obligation and efficacy of prayer; in direct Divine influence; in human responsibility; and in the necessity of practical holiness.

Of doctrine.

The *law*, as given by Moses, abounds in ceremony, and was evidently adapted to the peculiar circumstances of one people. The *Gospel* has but few ceremonies,

Of the law and Gospel, and of human nature.

remarkable for their simplicity, and the whole is of universal application. But though at first sight so dissimilar, the two systems are essentially one. They present the same views of God and of man, suggest or plainly teach the same truths, and are adapted to excite the same feelings.

One example more: we have in Scripture several successive portraits of human nature; one taken before the deluge, another soon after it: one probably 800 years later, and preserved in the book of Job; another 500 years later still, by David; a fifth, 500 years later, by Jeremiah; and a sixth, 500 years later still, by Paul. Let the reader compare these pictures with one another and with experience, and he will feel that each description had really the same origin, and that the inspired writers had one purpose—the elevation of our nature by humiliation, and penitence and faith.

Gen. vi. 5; viii. 21: Job xv. 16: Psa. xiv. 2, 3: Rom. i. 19; iii.

243. This unity comprehends doctrines entirely beyond human knowledge. The Bible reveals everywhere the same God, holy, wise, and good: it speaks of his designs in governing the world, and of the final issue of the present struggle between good and evil.[a] It treats of human nature and of true happiness;[b] analyses with matchless skill the secret motives of human action, and points out the grand source of human misery: subjects which have engaged the thoughts of the wisest men, whose views are as remarkable for their vagueness and variety as are those of the Bible for their consistency and clearness.

Its doctrines beyond human knowledge.

244. Two remarks are suggested by these facts—

First. The Bible must be regarded, not as a series of distinct revelations, but as one and indivisible. Doctrines which are clearly revealed in the New Testament depend for many of their evidences, and yet more for their illustrations, on the Old. The one dispensation is the completion of the other.

[a] Gen. iii. 15: Dan. vii. 14: 1 John iii. 8.
[b] Gen. i. 26: Rom. iii. 23: Eccl. xii. 13: Matt. v. iii, &c.

The first is the type, or earthly figure; the second, the heavenly reality. The nature of the "good things to come" may be gathered from "the shadow," as well as from the things themselves. The ancient record, moreover, has many historical and precious associations. It fostered in the ancient church the same graces as are required now. It exhibits holy men struggling with *our* temptations. Above all, it must be remembered, that in the history of individuals and of nations, as of the race, there is a time when the delivery of truth, in forms as elementary and, comparatively, rude as those found in the Old Testament, seems to be essential to the spiritual training of character. To this day, it is known that some of the narratives and practices of the old economy give to heathen nations a clearer idea of the Divine holiness, and of human duty, than even the more full disclosures of the new.

245. *Secondly.* Hence an important test of truth, and of the relative value of truth. If it be said, for example, that the sacrifice and priesthood of Christ are not revealed in the Gospel, or are subordinate truths, we look to the law, or to earlier dispensations; and if it be maintained that in the Gospel there is no priesthood or sacrifice, we have then in the law a series of shadowy observances, without reference or meaning. The blood, the altar, the holy place, the propitiatory intercession, are all types of nothing, and the previous economy is robbed of its significance. If it had significance, but is now abolished, the substitution of the Gospel in its place implies a change in the very principles of the Divine government. Under that dispensation, law was inexorable; now it is yielding and remiss. Then repentance *alone* was powerless to save, now it is mighty and efficacious. At first, man was pardoned through an atonement, at least, by prerogative. As it is, the mystery is solved. Revelation *is* a consistent whole. The doctrines of the later manifestation unfold their meaning, and instruct with increased impressive-

ness and consistency, when studied amidst the patterns of the earlier.

Sec. 5.—Not a Revelation of Systematic Truth or of Specific Rules.

246. Another of the peculiarities of Scripture, no less striking than those named, is the absence of all systematic form in the truths revealed. There is no compend of Christian doctrine, nor are there specific rules on the duties of the Christian life: an omission the more marked, as in the books of most false religions (the Koran and Shastras, for example) the description of the "faith" is most precise, and the minutest directions are given concerning fasts, ablutions, and other points of religious service.

247. This peculiarity is both natural and instructive. In the Old Testament, the earlier part (and much of the later) is purely historical. Moral truth transpires exclusively through narrative, and the narrative is fragmentary and concise. God had been in communication with man for more than 2,000 years before he gave "the law." What he had revealed, or how he revealed it, cannot be fully gathered from the record. The very object, indeed, of a large portion of the Bible, seems to be not so much the disclosure of truth, as the embodiment of truth already disclosed.

This fact natural and instructive.

The New Testament, again, was written for those who had received instruction in the Christian faith, and had embraced it. It can hardly be expected, therefore, to contain *regular* elementary instruction, or an enumeration of articles of faith. When the Epistles were written, the churches had been formed under Divine teaching and on a Divine model; while the Gospels are clearly historical, and rather imply or suggest religious truth, than systematically reveal it.

248. Religion is objective, or subjective; a system of holy

doctrine, or of active holy principles. The first is truth, and the second is piety. In Scripture both are revealed; but it is rather in the form of examples, or of incidental illustrations, than of systematic teaching. How truth is revealed.

Let us notice, for example, how the Bible speaks of the character of God, as a moral governor, and of man, both as sinful and as holy. Illustrated in God and man.

By the character of God is meant his power, his wisdom, his holiness; and by his moral government, his superintendence of the concerns of the universe on fixed and holy principles.

Everywhere, throughout the Bible, his perfections are revealed; but they are revealed in his *works*. They are never defined or mentioned even, without reference to some practical end.

When Abraham, through Sarah's impatience or unbelief, had taken Hagar, hoping to see an early fulfilment of the Divine promise, Jehovah rebuked him, and for the first time spoke of himself as the "Almighty God," Gen. xvii. 1. When Israel exclaimed, "My way is hid from the Lord," the answer was given, "Hast thou not known . . . that the everlasting God fainteth not, neither is weary: there is no searching of his understanding," Isa. xl. 28.

Considering his government, we find its principles embodied in facts, or in practical precepts, exclusively. His dispensations are unchangeable like himself. In every nation and age, he that worketh righteousness is approved. He judges according to every man's work.[a] He controls what seems most accidental.[b] He brings about his ends by means apparently trifling or contradictory.[c] He makes even the wicked the instruments of his will.[d] He forgives, and is ready to forgive.[e] He hears and answers prayer.[f] He marks the motives of men, as in the case of Lot's wife, and of Joash.[g] He chastises those whom he most loves, as in the case of Moses, of David, and of Hezekiah.[h] He

[a] Deut. x. 17: 2 Chron. xix. 7: Rom. ii. 11: Gal. ii. 6: Eph. vi. 9: Col. iii. 25: 1 Pet. i. 17.

[b] Jer. xxxviii. 7–13: Acts xvi. 23.

[c] 1 Sam. ix. 3, 15, 16: Judges vii. 13–15.

[d] Neh. xiii. 2: Acts ii. 23.

[e] Dan. ix. 24: 2 Chron. vii. 14.

[f] 2 Chron. xxxiii. 12, 13: Gen. xxiv. 12.

[g] Gen. xix. 26: 2 Kings xiii. 9.

[h] Numb. xx. 12: 2 Sam. xxiv. 11, 15: 2 Chron. xxxii. 25.

preserveth the righteous, and none that trusteth in Him shall be desolate.[a]

Man is set before us in lights equally instructive. If we would analyze and describe our sinfulness, we may find scoffing infidelity in the antediluvians;[b] envy in the brethren of Joseph, and in Cain;[c] malice in Saul;[d] slander in Doeg and Ziba;[e] contempt for Divine teaching in Korah and Ahab;[f] covetousness in Achan and Balaam, in Gehazi, and Judas;[g] ambition in Abimelech and the sons of Zebedee;[h] pride in Hezekiah and Nebuchadnezzar.[i]

To set forth the inconsistencies of human nature, it shows us, in Ahithophel, the friend and the traitor;[j] in Joab, the brave soldier and faithful servant,[k] yet "a doer of evil," and one who opposed God's appointment and sided with Adonijah;[l] in Jehoram, a destroyer of the images of Baal, who yet cleaved to the sin of Jeroboam;[m] in Herod, reverence for John, and a spirit of hardened disobedience;[n] in Agrippa, belief of the prophets, and a rejection of the gospel;[o] in many of the chief rulers, a faith in Christ, combined with a readiness to join in the sentence of the Sanhedrim, that he was "guilty of death."[p]

We see the power of *self-deceit* in David and Balaam;[q] of *prejudice*, in Naaman, in Nicodemus, in the people of Athens and of Ephesus;[r] of *habit*, in Ahab, who humbled himself before Elijah, and yet returned to his idols;[s] and in Felix, of whom we read that he trembled once, though we never read that he trembled again.[t]

The danger of ungodly connections is seen in the antediluvians and Esau, who married with those who were under the curse of God;[u] in Solomon;[v] in Jehoshaphat's connection with Ahab (through Athaliah);[w] and in Ahab's connection with Jezebel;[x] of worldly prosperity in Rehoboam[y] and Uzziah.[z]

[a] 1 Sam. xvii. 37: Phil. iv. 12, 18.
[b] Jude xiv. 15.
[c] Gen. iv. 5; xxxvii. 11.
[d] 1 Sam. xviii. 28, 29.
[e] 1 Sam. xxii. 9: 2 Sam. xvi. 1.
[f] Numb. xvi. 3: 1 Kings, xx, 22.
[g] Josh. vi. 19, etc.
[h] Jud. ix. 1–5: Mark x. 35.
[i] 2 Kings xx. 13: Dan. iv. 30.
[j] Psa. lv. 13: 2 Sam. xvi. 15.
[k] 2 Sam. xii. 28; xxiv. 3.
[l] 2 Sam. iii. 27–39.
[m] 2 Kings iii. 1–3.
[n] Mark vi. 16–20.
[o] Acts xxvi. 27, 28.
[p] John xii. 42: Matt. xxvi 66.
[q] 2 Sam. xii. 5–7: Numb. xxxii.
[r] 2 Kings v. 11, 12: John iii.: Acts xvii. 18, 19, 28.
[s] 1 Kings xxi. 27; xxii. 6.
[t] Acts xxiv.
[u] Gen. vi. 1–3; xxvi. 34.
[v] Neh. xiii. 25, 26.
[w] 2 Kings viii. 18–26.
[x] 1 Kings xxi.
[y] 2 Chron. xii. 1.
[z] 2 Chron. xxvi. 16.

If we seek for the exhibitions of Christian excellence, again, we have it not defined, but illustrated: faith in Abraham;[a] patience in Job;[b] meekness in Moses;[c] decision in Joshua;[d] patriotism in Nehemiah;[e] friendship in Jonathan.[f] In Hannah, we have a pattern to mothers;[g] in Samuel, and Josiah, and Timothy, to children;[h] in Joseph, and Daniel, to young men;[i] in Barzillai, to the aged;[j] in Eliezer, to servants;[k] in David, to those under authority;[l] in our Divine Lord, to all of every age and in every condition, whether of duty or of suffering.

To make the truth taught in these examples (except in the last) complete, we must trace the evidence of their weakness. They failed in the very parts of their character which were strongest. Abraham through fear,[m] Job through impatience,[n] Moses through irratibility and presumption.[o]

If we attempt, again, to ascertain from Scripture what Paley has called the "devotional virtues" of religion, veneration towards God, a habitual sense of his providence, faith in his wisdom and dealings, a disposition to resort on all occasions to his mercy for help and pardon, we shall find them rather illustrated than defined, embodied, that is, in character and example, and not in propositions;[p] the whole adapted with admirable skill, and by the very form they assume to our wants.

It is this presence in Scripture of men like ourselves, that brings it home to our business and bosoms. There is felt to be something human in it, as well as Divine. It meets us at every turn. We feel, as we look, that it has a power, which, like the eye of a good portrait, is fixed upon us, turn where we will.[q]

See Miller's Bampton Lectures, p. 128.

[a] Gal. iii. 7–9.
[b] James v. 11.
[c] Numb. xii. 3.
[d] Josh. xxiv. 15.
[e] Neh. i. 4; v. 14.
[f] 1 Sam. xix. 2–4, etc.
[g] 1 Sam. i. 27, 28.
[h] 1 Sam. iii.: 2 Chron. xxxiv. 9: 2 Tim. iii. 15.
[i] Gen. xxxix. 9.
[j] 2 Sam. xix. 34, 35.
[k] Gen. xxiv.
[l] 1 Sam. xxiv. 6–10, etc.
[m] Gen. xx. 2.
[n] Job. iii. 1.
[o] Deut. xxxii. 51.

[p] Paley has some admirable remarks, applying these principles to the character (given in Scripture) of our Lord. "Evidences," p. 231. Religious Tract Society's ed.

[q] Besides answering this moral purpose, it is worthy of remark that the style of Scripture, consisting of figures and specific examples, or

249. What an essential quality in a volume designed for all countries and for every age! If articles of faith, or minute rules of practice had been given, they must have been retained for ever, and with them the heresies and errors which they were intended to condemn. Either they must have been very general, and therefore useless for their avowed purpose, or they must have been so minute as not to be practicable in all countries, and comprehensible by all Christians. The Koran, for example, places the utmost importance on the offering of prayer at sunrise and sunset: a rule which proves that the religion of the false prophet was never designed for Greenland or Labrador, where for several months the sun never sets. A summary of doctrine, too, perfectly intelligible to a matured Christian, might be nearly all mysterious to the converted Hottentot.

Scripture thence adapted to all countries.

250. And even if such a summary could have been made generally intelligible, its effects upon the minds of Christians would have been disastrous. They would have stored their memory with the very words of the Creed, without searching the rest of Scripture. There would have been no room for thought, no call for investigation, and no excitement of the feelings or improvement of the heart. The creed being, not that from which the faith is to be learned, but the faith itself, would be regarded with indolent and useless veneration. It is only when our energies are roused and our attention awake, when we are acquiring or correcting, or improving our knowledge, that knowledge makes the requisite impression upon us. God has not made Scripture like a garden, "where the fruits are ripe and the flowers bloom, and all things are fully exposed to view; but like a field, where we have the ground and seeds of all precious things, but where nothing can be brought to maturity without our industry;"[a]

Comparison and reflection important.

"singular terms," is the kind of diction least impaired by translation. See Whateley's Rhet., part. iii. chap. ii. § 2.

[a] More's Mystery of Godliness.

nor then, without the dews of heavenly grace. "I find in the Bible," says Cecil, "a grand peculiarity, that seems to say to all who attempt to systematize it, I am not of your mind .... I stand alone. The great and the wise shall never exhaust my treasures: by figures and parables I will come down to the feelings and understandings of the ignorant. Leave me as I am, but study me incessantly."

All truths and duties interwoven.

251. Even good men, too, have undue preferences. If all truth of the same order were placed together in Scripture, men would read most what they most loved, to the neglect of what may be as important though less welcome. But as truth is scattered throughout the Bible, we learn to think of doctrine in connection with duty, and of duty in connection with the principles by which it is enforced.

Not Theology, but *the Bible* to be studied.

252. These facts rebuke the system of the Romish church: she condemns the study of the Bible, fostering man's aversion to the investigation of truth, and his indolent acquiescence in what is ready prepared to his hand: a propensity against which the very structure of the Christian Scriptures seems designed to guard.

They suggest, too, a lesson to those who regard the Bible as influential only when made a treasury of intellectual truth. Systematic Divinity, founded upon the Bible, is perhaps the last perfection of knowledge, but not necessarily of character. A man may be drawn to the sacred page by its pictures of Divine goodness, and may love it with a return of affection for all its mercy, or of hope for its promises, or may feed his soul with its provisions, or direct his life by its counsel, and yet do nothing to systematize its doctrines, or at all understand the technical phrases of theological truth. This life of devotion, with its acknowledgment of Providence, and imitation of Christ, is the chief thing: combined with systematic thinking, it makes a man profoundly holy and profoundly wise; but without the systematic thinking there may be both holiness and wisdom.

253. They suggest a third lesson. Systematic catechetical treatises on doctrine are of use, chiefly in defining or preserving unity of faith; but must not be regarded as the instruments of religious training, or as the store-houses of effective knowledge. They address the intellect only, and that, too, in logical forms, without narrative, or example, or feeling, or power. They contain no patterns of holiness; no touches of nature. Use them, therefore, in their right place; but remember that the Divine instrument of man's improvement is that book which abounds in examples of tenderness, of pity, of remonstrance; which gives forth tones and looks, and words, at once human and Divine, ever the same, and yet ever new—the Bible.

Scripture the book for the young.

[On the subjects of this section, see "Errors of Romanism traced to their Origin in Human Nature," and "Essays on some of the Peculiarities of the Christian Religion," by Archbishop Whately.]

CHAPTER IV.

ON THE INTERPRETATION OF SCRIPTURE.

"Man can weary himself in any secular affair, but diligently to search the Scripture is to him tedious and burdensome. Few covet to be mighty in the Scriptures, though convinced their great concern is enveloped in them."—LOCKE, *Commonplace Book, Pref.*

"The generality of Scripture hath such a contexture and coherence, one part with another, that small insight into it will be gained by reading it confusedly. Therefore, read the whole in order."—DR. FRANCIS ROBERTS.

"The *tropical* sense is no other than the *figurative* sense. As we say in language derived from the Greek, that a trope is *turned* from its literal or grammatical sense, so we say in language derived from the Latin, that a *figure* is then used, because in such cases the meaning of the word assumes a new *form*. The same opposition, therefore, which is expressed by the terms literal sense and figurative sense, is expressed also by the terms grammatical sense and tropical sense."—MARSH, *Lectures*, Part iii.

SEC. 1.—ON THE NECESSITY OF CARE IN THE STUDY OF SCRIPTURE.

254. The importance of carefully studying the Bible with every accessible help may be gathered from the circumstances connected with the preparation of the sacred books.

Scriptures need study from the circumstances in which they were written.

They were written by different writers, of every degree of cultivation, and of different orders—priests as Ezra, poets as Solomon, prophets as Isaiah, warriors as David, herdsmen as Amos, statesmen as Daniel, scholars as Moses and Paul, fishermen, "unlearned and ignorant men," as Peter and John.

Writers of different orders.

The first author, Moses, lived 400 years before the siege of Troy, and 900 before the most ancient sages of Greece and Asia, Thales, Pythagoras, and Confucius; and the last, John, 1,500 years later than Moses.

Dates and places.

The books were written in different places; in the centre of Asia, on the sands of Arabia, in the deserts of Judæa, in

the porches of the temple, in the schools of the prophets at Bethel and Jericho, in the palaces of Babylon, on the idolatrous banks of Chebar, and in the midst of the western civilization; the allusions, and figures, and expressions, being taken from customs, scenery, and habits, very different from each other, and from those of modern Europe.

Have different purposes, and address different characters.

Some of the writers, as Moses, frame laws; others sketch history, as Joshua; some compose psalms, as David; or proverbs, as Solomon. Isaiah writes prophecies; the evangelists, a biography; several of the apostles, letters.

Whole books, and parts of books, refer to the heathen, as in Isaiah and Nahum; while parts are addressed to the Jews only: one Gospel was intended for Hebrew converts and another for Gentiles. The Epistles to the Corinthians are addressed to men who had little respect for authority, and were unwilling to be bound, except by the fewest possible ties. The Epistle to the Galatians is addressed to those who wished to bring their converts under the bondage of the law. That to the Romans addresses (in *part*,) the pharisaically self-righteous; the Epistle of James, the nominal and careless professor.

The time, the place, the employment and previous history, the character and aim of the various writers, and even the position of those they addressed, all need to be considered; as these circumstances must have exercised an influence, if not upon the thoughts embodied in the language of Scripture, yet upon the language itself.

255. The importance of a careful study of Scripture will yet more appear, when we consider the difficulty of communicating to men, and in human language, any ideas of religious or spiritual truth.

Scripture needs study, from imperfection of language.

Use of analogy in mental science.

256. Most of the language which men employ in reference to spiritual things, is founded on analogy or resemblance. This is true of all language which speaks of the mind or of its acts; and especially of the lan-

guage of early times. In the infancy of races, language is nearly all figure, and describes even common facts by the aid of natural symbols. The very word "spirit," means in its derivation, "breath." The mind is said to *see* truth, because the act of the mind by which it is perceived, bears some resemblance to the act of the eye. To "reflect," is literally to bend or throw back, and so to look round our thoughts. "Attention" is a mental exercise, analogous to the *stretching* of the eye in the examination of some outward object. It is the necessity of man's state, that scarcely any fact connected with the mind, or with spiritual truth, can be described, but in language borrowed from material things. To words exclusively spiritual or abstract, we can attach no definite conception.

257. And God is pleased to condescend to our necessity. He leads us to new knowledge by means of what is already known. He reveals himself in terms previously familiar. If he speak of himself, it must be in words originally suggested by the operations of the senses. If he speak of heaven, it is in figures taken from the scenes of the earth.

In religion.

We say that God "condescends to our necessity." This is true: but it might be said with as much truth, that God having stamped his own image upon natural things, employs them to describe and illustrate himself. "The visible world is the dial-plate of the invisible." Spiritual thoughts were first embodied in natural symbols; and those symbols are now employed to give ideas of spiritual truth. To the devout man, especially, the seen and the unseen world are so closely blended, that he finds it difficult to separate them. The world of nature is to him an emblem, and a witness of the world of spirits. They proceed from the same hand. In his view,

> Earth
> Is but the shadow of heaven, and things therein,
> Are each to other like.

It is impossible to avoid the conviction, that many of the

figures of the Bible have originated in such a habit, and are the offspring of exquisite taste and devout piety.

Nor is it only from the nature of spiritual truth, or from the marvellous connection which subsists between material and spiritual things, that the inspired writers employ the language of figure. Such language is often most appropriate, because of its impressiveness and beauty. It conveys ideas to the mind with more vividness than prosaic description. It charms the imagination, while instructing the judgment, and it impresses the memory, by interesting the heart.

258. (1.) Sometimes, for example, common things are associated in Scripture with what is spiritual.

Common things suggest religious terms.

God dwells in "light." He sets up his "kingdom." Heaven is his "throne." The Christian's faith is described in the same order of terms. He "handles" the word of life. He "sees" him who is invisible. He "comes" to Christ, and he "leans" upon him.

259. (2.) Sometimes the Bible, borrowing comparisons from ourselves, speaks of God as having human affections, and performing human actions.

Man.

Hands, eyes, and feet are ascribed to God; and the meaning is, that he has power to execute all such acts, as those organs in us are instrumental in effecting. He is called "the Father," because he is the creator and supporter of man, and especially because he is the author of spiritual life. He "lifts up the light of his countenance" when he manifests his presence and love (Psa. iv. 6), and "he hides his face" (Psa. x. 1) when these blessings are withheld.

In Gen. vi., it is said, "It repented the Lord that he had made man," *i. e.*, he had no longer pleasure in his work, so unpleasing and unprofitable had man become by transgression.

In Gen. xviii. 21, he says, "I will go and see," to imply that he should examine the doings of men before he condemned them.

In Jer. vii. 13, he says, "I spake unto you, rising up early and speaking," to imply the interest he felt in their welfare, and the care he had taken to instruct them.

In Dan. iv. 35, it is said "he doeth according to his will," *i. e.*, not capriciously, but independently of men, and so as justly to require our entire submission.

It may be observed generally, that though there is some analogy between the love and wisdom, the knowledge and holiness, which we ascribe to God, and those same faculties in men, there is a great difference between them. The faculties in God are infinitely more noble, though there is enough of resemblance in the expressions of each, to justify the application of the same terms.

Two remarks, in reference to the employment of this analogical language, are important.

260. (1.) The figures which are used in speaking of spiritual truth are not used, as in common description, to give an unnatural greatness or dignity to the objects they describe. The things represented have much more of reality and perfection in them than the things by which we represent them. It is so in all such language. The mind *weighs* arguments, and that action is more noble than the mechanical habit from which the expression is taken. God *sees* much more perfectly than the eye: and the light in which he dwells is very feebly represented by the material element to which that name is applied. When it is said that the church is the bride of Christ, the earthly relation is but a lower form of the heavenly; in the same way as earthly kingdoms and earthly majesty are but figures and faint shadows of the true. The figurative language, then, which we are compelled to employ when speaking of spiritual things, is much within the truth, and never beyond it.

Such terms do not exaggerate truth.

261. (2.) It is a necessary result of the employment of such language, that figurative expressions are sometimes used in different senses.

Often used in different senses.

If God is said, for example, to repent, and to turn from the evil which he had threatened against sinners, and in other places it is said that God is "not a man, that he should lie; neither the son of man, that he should repent" (Numb. xxiii. 19), in the first it is meant that God changes his dealings with sinners when they change: and in the second, that there is no fickleness or untruthfulness in him.

In Psa. xviii. 11, God is said to make "darkness his secret place," and in 1 Tim. vi. 16, he is said to dwell in light. In the first case, darkness means inscrutableness, and in the second, light means purity, intelli-

gence, or honor. In Exod. xxxiii. 11, it is said that God "spake unto Moses face to face," and in ver. 20 he declares that no man can see his face and live. In the first passage, the expression means to have intercourse without the intervention of another; in the second, to have a full and familiar sight of the Divine glory.

The same word (it has been remarked) expresses in Hebrew "to bless" and "to curse," and this dissimilarity of meaning has excited surprise. The word originally means "to bend the knee," and that act was equally appropriate in asking a favor for others and in denouncing them.

Facts of Jewish history.

262. (3.) It may be remarked, further, that the Bible often speaks of spiritual truth in terms suggested by the facts of Jewish history, or by rites of Divine institution.

The idea of holiness, *e. g.*, for which in its Christian sense the heathen have no word, was suggested to the Jews by means of a special institution. All animals, common to Palestine, were divided into clean and unclean. From the clean, one was chosen without spot or blemish: a peculiar tribe, selected from the other tribes, was appointed to present it; the offering being first washed with clean water, and the priest himself undergoing a similar ablution. Neither the priest, nor any of the people, nor the victim, however, was deemed sufficiently holy to come into the Divine presence, but the offering was made without the holy place. The idea of the infinite purity of God was thus suggested to the mind of observers, and holiness in things created came to mean, under the law, "purification for sacred uses," and under the Gospel, freedom from sin, and the possession, by spiritual intelligences, of a "Divine nature."

The demerit of sin and the doctrine of an atonement were taught in words taken from equally significant rites. The victim was slain, and its blood (which was the *life*) was sprinkled upon the mercy seat, and towards the holy place; and while the people prayed in the outer court, they beheld the dark volume of smoke ascending from the sacrifice, which was burning in their stead. How plainly did this suggest that God's justice was a consuming fire, and that the souls of the people escaped only through a vicarious atonement! The ideas thus suggested were intended to continue through all time, and we find them often expressed in terms borrowed from these ancient institutions.

Under the law, again, the priests were clothed in white linen, and dressed in splendid apparel. Expressions taken from these customs are hence employed to indicate the purity and dignity of the redeemed.

The whole of Jewish history is in the same way suggestive of spiritual truth and of analogous expressions.

Men are the "slaves" of sin. Their road is through the "desert." They cross the "Jordan" of death. They enter the "rest" that remains for the people of God. They have their "forerunner:" their prophet: their priest, who is also called in prophecy after the days of Saul, their king.

263. (4.) It may be remarked again, that many of the expressions of the New Testament are employed in senses entirely unknown to the common writers of the Greek tongue.

Many terms used in new senses.

The New Testament term for *humility* meant, in classic Greek, mean-spiritedness, and though Plato has used the word once or twice, to indicate a humble spirit, this is confessedly an unusual meaning, De leg. iv. The Greeks had no virtue under that name, and even Cicero remarks, that meekness is merely a blemish. De Off. iii. 32. *Grace* in the sense of Divine unmerited favor: *Justification* as an evangelical blessing: *God* as a holy, self-existent merciful Being: *Faith* as an instrument of holiness, and essential to pardon: all these terms are used in Greek, and in all versions of the New Testament, with peculiar meaning. To us all, they are old words in a *new* sense. All language exhibits similar changes: "calamity" meant originally, in the language from which it is taken, the loss of standing corn (calamus): "sycophant" meant fig-informer, and "sincerity," without wax, alluding to the practice of the potter in concealing the flaws of his vessels: but in Scripture, such changes are unusually numerous. Happily, however, there need be no misapprehension concerning the terms which are thus employed, as Scripture itself has defined the ideas they convey, sometimes by a reference to the old dispensation, sometimes by a formal or indirect explanation of the terms themselves.

264. It may aid the reader in interpreting Scripture, to know how the various figures which our condition compels us to use in speaking of spiritual truth, are classed and named by grammarians. A knowledge of the *names* is not essential, but a knowledge of the differences on which the classification is founded may often prove so.

Figures classified.

265. When a word, which usage has appropriated to one thing, is transferred to another, there is a TROPE or figure: and the expression is tropical or figurative.

Trope, etc.

If, however, the first signification of a word is no longer used, the tropical sense becomes the proper one. The Hebrew word "to bless," for example, meant originally "to bend the knee," but it is not used in Scripture with that sense, and therefore "to bless" is said to be the *proper*, and not a figurative meaning.

When there is some *resemblance* between the two things to which a word is applied, the figure is called a METAPHOR, as "Judah is a lion's whelp," Gen. xlix. 9. "I am the true Vine," John xv. 1.

When there is no resemblance, but only a *connection* between them, the figure is called SYNECDOCHE: as when a cup is used for what it contains, 1 Cor. xi. 27: or as when a part is put for the whole, "my flesh" for "my body," in Psa. xvi. 9.

When the connection is not visible, or is formed in the mind, as when the cause is put for the effects, or the sign for the thing signified, the figure is called METONYMY, as in John xiii. 8. "If I *wash* thee not, thou hast no part with me," where by wash is meant purify or cleanse. Sometimes the figure is explained in Scripture itself, as in 1 Pet. iii. 21, where baptism is explained as there meaning "the answer of a good conscience toward God."

All the foregoing figures refer to *single* words. The following refer to several words, as they make a continued representation or narrative.

Allegories classified.

266. Any statement of supposed facts which admits of a literal interpretation and requires or justly admits a moral or figurative one, is called an ALLEGORY. It is to narrative or story what trope is to single words, adding to the literal meaning of the terms employed a moral or spiritual one. Sometimes the allegory is *pure*, that is, contains no direct reference to the application of it, as in the history of the prodigal son. Sometimes it is *mixed*, as in Psa. lxxx., where it is plainly intimated (ver. 17) that the Jews are the people whom the vine is intended to represent.

When the allegory is written in the style of history, and is

confined to occurrences that may have taken place, it is called a PARABLE. Parables, etc.

When the allegory contains statements of occurrences, which, from their very nature could not have happened, it is called a FABLE. (Judges ix. 6–21: 2 Kings xiv. 9: 2 Chron. xxv. 18.)

When the resemblances on which an allegory is founded are remote and abstruse, it is called a RIDDLE. Nothing, however, need be said of Scripture riddles, as their hidden meaning is always explained. (Judges xiv. 14: Prov. xxx. 15–21.)

When the resemblance between two persons or things is represented, not in *words*, but in some action or object, the object or action, which has, so to speak, the double meaning, a literal and a spiritual one, is called a TYPE. It is a double representation in action, as an allegory is a double representation in words.

When the act or thing which is represented is present, or past, or near at hand, the act which represents it is called a SYMBOL, and is said to be symbolical. Baptism is thus an outward and visible sign of an inward and spiritual grace; and the bread we eat in the holy supper, and the wine we drink, are symbolically the body and the blood of Christ. (See, also, 1 Kings xi. 30: 2 Kings xiii. 14–19: Jer. xxvii. 2–8; xiii. 1–7; xviii. 2–10.) Some things, as the Passover, are both symbols and types. They commemorate one event, and they prefigure another. Language drawn from types and symbols is subject to the same rules as ordinary figures of speech.

267. *Tropical*, or *figurative*, then, is a general term, applied to words or single expressions, and includes metaphor, synecdoche, and metonymy; *allegorical*, again, is a general term, applied to continuous narrative, and is used whenever the narrative (whether it be a riddle, or fable, or parable, or common history) has, or receives, a double meaning. *Typical* refers to an action with a double meaning, and generally relates to something future; *symbolical* refers Figurative and allegorical.

to actions with a double meaning, and relates generally to something past or at hand.

Common in all language.

268. These figures of speech, it may be noticed, are not peculiar to the language of the Bible. They are found in all languages; but, as they are most common in those which are most ancient, and are necessary to enable us to speak impressively or intelligibly even, of spiritual truth, they are very frequent in Scripture. To comprehend parts of Scripture, therefore, and to avoid error in interpreting it, it is specially important that we should understand them.

Summary.

269. Let, then, these various facts be combined. Scripture was written by different persons, at remote periods, in distant countries, amidst manners and customs altogether unlike our own, on subjects of the greatest extent and variety—civil, ecclesiastical, historical, prophetic; the latter, especially, requiring terms both precise and ambiguous, and the whole expressed in dead languages, and in terms to a great degree analogical and figurative. Be it remembered, also, as we have seen, that the grand theme of Scripture extends through all time, involving truths and precepts (the former both physical and moral), with which our reason and experience are but little conversant; that it is not confined to time, but includes in its connections both worlds; that all its disclosures are comprehended in a narrow space, and treated with much brevity; and it will at once be clear how much learning is needed to make these things plain. There is, in fact, in Locke's definition of theology, a literal truth. It is the direction of *all knowledge* to its true end, the glory of the eternal God, and the everlasting welfare of the human race.

Sec. 2.—Of the Spirit in which the Bible should be Studied.

"God has determined that Divine things shall enter through the heart into the mind, and not through the mind into the heart. In Divine

things, therefore, it is necessary to love them, in order to know them, and we enter into truth only through charity."—PASCAL (Pt. i., § 3).

"He who has not believed will not experience, and he who has not experienced cannot know."—ANSELM.

"The theologian must himself believe the doctrines which he studies. Without this moral qualification, it is impossible to obtain a true insight into theological truth."—THOLUCK (*Lectures on Methodology*, Bibl. Rep., 1844).

"An inward interest in the doctrines of theology is needful for a Biblical interpreter. The study of the New Testament presupposes as an indispensable requisite, a sentiment of piety and religious experience. The Scripture will not be rightly and spiritually comprehended unless the Spirit of God become himself the interpreter of his words; the *angelus interpres* to open to us the true meaning."—HAGENBACH.

"Pectus est quod facit theologum."—NEANDER'S *Motto*.

270. The first place is due, when we speak of the study of the Bible, to the exercise of a humble and devout mind. It becomes us, first of all, to cherish the habit of earnest and reverential attention to all it reveals, and to seek that inward teaching of the Holy Spirit which God has promised to them that ask him. This is, perhaps, not strictly a rule of interpretation, but it is essential to the application of all rules. An analogous truth is admitted in relation to every other subject of inquiry. To appreciate true poetry, there must be a poetic taste. The study of philosophy requires a philosophic spirit. An inquirer into the processes of nature needs, above all, to be imbued with the temper of the inductive system which Bacon taught; nor should this truth be questioned when it is applied to the study of the Bible.

Teachable spirit.

271. Men *need* Divine teaching, not because of the peculiar difficulty of Scripture language, nor because of the incomprehensibility of Scripture doctrine—for the things most misunderstood are the things which are revealed most clearly—but because, without that teaching, men will not learn, nor can they *know* those truths which are revealed only to those who feel them. When Christ appeared, the light shone in the darkness, and the darkness comprehended it not. Unholy affection had surrounded the mental eye with the very opposite of clear, "dry light," and had impaired the organ itself. Blindness of *heart* produced ignorance; and alienation

Origin of this need.

Whence and how supplied.

"from the life of God" was at once the cause and the aggravated effect of an "understanding darkened," Eph. iv. 18. The *source* of this teaching is clearly revealed: Christians are "all taught of the Lord;" and he who gave to the Ephesian Church "the spirit of wisdom and revelation," was "the God of our Lord Jesus Christ, the Father of glory," Eph. i. 17. The means of *securing* this teaching is equally revealed. "The meek will he guide in judgment, the meek will he teach his way." He that is willing to do His will "shall know of the doctrine, whether it be of God," John vii. 17. "If any of you lack wisdom, let him ask of God . . . and it shall be given him." A child-like docility, an obedient heart, a dependent and prayerful frame, are evidently essential to the successful study of Divine truth. "*Bene orasse est bene studuisse*," is, therefore, an aphorism, subordinately, indeed, of Luther's, but really of God's.

A teachable spirit discovers only revealed truth.

272. It is necessary, however, in order to complete this truth, to add, that the spirit of God does not communicate to the mind of even a teachable, obedient, and devout Christian, any doctrine or meaning of Scripture which is not contained already in Scripture itself. He makes men wise *up to* what is written, but not beyond it. When Christ opened the understanding of his apostles, it was "that they might understand the Scriptures," Luke xxiv. 45. When he opened Lydia's heart she attended to the things that were spoken by *Paul:* David prayed that God would be pleased to open his eyes, that he might behold wondrous things *out of the Divine law*, Psa. cxix. 18. "The Bible, and through the Bible," indicates, therefore, at once, the subject and the method of Divine wisdom. Whatever is taught contrary to it, or in addition, or without its aid, is to be ascribed to the spirit of darkness, or to ourselves.

This order sanctioned by our Lord.

273. This first principle of Bible interpretation is taken from the Bible itself. It occupies the same place, too, in the teaching of our Lord, who, in his first recorded discourse, assured Nicodemus that "ex-

cept a man be born again, he cannot see"—can neither understand the nature nor share the blessedness of—"the kingdom of God," John iii. 3.

Compare, also, 1 Cor. ii. 14: 1 Cor. xii. 8: 1 Cor i. 21: 1 John ii. 20, 27: 2 Cor. iv. 1-6: 1 Pet. ii. 1: James i. 21: Psa. xxv. 4, 5; cxix. 12, 18: 2 Tim. iii. 13, etc.

Sec. 3.—Of Rules of Interpretation.

"Strict grammatical analysis, and the rigid observance of exegetical rules, lead to the same views of truth as are entertained by the theologians, who bring to the study of the Bible strong sense and devout piety."—Tholuck.

"The various controversies among interpreters have commonly led to the admission that the old Protestant views of the meaning of the sacred text are the correct views."—Winer.

"He that shall be content to use these means, and will lay aside the prejudices . . . which many bring with them to every question, will be honored to gain an understanding of Scripture; if not in all things, yet in most; if not immediately, yet ultimately."—Whitaker (*Disput. of Scrip.*, p. 473).

"The most illiterate Christian, if he can but read his English Bible, and will take the pains to read it in this manner, will not only attain all that practical knowledge which is essential to salvation, but, by God's blessing, he will become learned in everything relating to his religion in such a degree that he will not be liable to be misled, either by the refuted arguments, or the false assertions of those who endeavor to engraft their own opinions upon the oracles of God."—Horsley.

274. Whether words are used literally or tropically, the first rule of interpretation is to ascertain the sense in which general usage employs them. As all the writers of the sacred Scriptures wrote or spoke to be understood, we must interpret their language as we interpret the language of common life.

First rule: usage of language.

They tell us, for example, that "there is none that doeth good;"[a] figuratively, that "all flesh has corrupted his way;"[b] affirming the same truth in two different forms. They state that repentance is necessary to forgiveness;[c] and that both repentance and forgiveness are the gifts of Christ.[d] All the great doctrines of the Gos-

Examples.

[a] Rom. iii. 12.
[b] Gen. vi. 12.
[c] Isa. lv. 7.
[d] Acts v. 31.

pel are stated in language equally simple and decisive: the existence and perfections of God; the unity of Jehovah, of God the Father, the Son, and the Holy Spirit; the fall of man; the corruption of human nature; our moral responsibility; redemption through the atonement of Christ; the renewal of the heart by the influence of the Holy Spirit; the freeness and sovereignty of Divine grace; the progressive holiness of Christians, and their final and eternal blessedness. If language have meaning, these doctrines are taught in innumerable passages of the Bible, and in terms incapable of mistake.

275. Simple, however, as this rule is, it is often broken in the interpretation of the Scriptures.

This rule violated.

Origen, for example, reading that Abraham married Keturah, in his old age, and learning that *Keturah* meant, in Hebrew, "sweet odour," and that "sweet odour" is specially applicable to such as have the fragrance of righteousness in their character, thought that one most important meaning must be, that in his old age Abraham became eminently holy.

276. A kindred error changes the plainest history into fable, and teaches us to regard the whole of the miracles of Christ as common occurrences, obscurely described. On this principle, Scripture history means nothing that is definite, or it means anything which a vivid fancy can imagine it to mean. In either case, the meaning is not in the Bible, but in the mind of the inquirer.

277. But while, as a general rule, we are to understand the words of Scripture in their common sense, there are some peculiarities which need to be noticed. Being translated from the Hebrew with great literalness, the English version often employs the idioms and expressions of that tongue, and those are to be understood, not according to the English, but according to the Hebrew idiom.

Hebraisms.

(*a.*) The Jews, for example, frequently expressed a qualifying thought by the use, not of an adjective, but of a second noun; a practice which may be traced in the Hebrew Greek of the New Testament. "Your work of faith, and labor of love, and patience of hope," means, "your believing work, and loving labor,

Adjectives, how expressed.

and hopeful patience," 1 Thess. i. 3. So in Eph. i. 13, the "Spirit of promise" means the "promised Spirit." It must be carefully noted, however, that the second noun is not always to be regarded as an adjective. Thus Rom. viii. 21, "the glorious liberty," should rather be "the liberty of the glory," v. 18.

(*b.*) It was a common idiom of the Hebrew to call a person having a peculiar quality, or subject to a peculiar evil, the child or son of that quality. Qualities.

In 1 Sam. ii. 12, Eli's sons are called "sons of Belial," that is, of wickedness. In Luke x. 6, a "son of peace," means a person of gentle and attentive mind, disposed to give the gospel a willing reception. In Eph. v. 6–8, "children of disobedience," and "children of light," mean respectively, disobedient and enlightened persons.

So Matt. xxiv. 15: Mark xiii. 14: Rom. vii. 24: 1 John iii. 10: Jas. ii. 4: Heb. i. 3: Rev. iii. 10. In some of these passages, however, the idiom is, perhaps, emphatic.

(*c.*) Comparison, again, is very peculiarly expressed in Hebrew. Comparison.

To love and to hate, for example, is a Hebrew expression for preferring one thing to another. Thus it is said in Luke xiv. 26, "If any man come to me, and hate not his father;" for which we find, as in Matt. x. 37, "He that loveth father more than me." The same expression is used in John xii. 25: in Rom. ix. 13: in Gen. xxix. 18, 30, 31: and in Deut. xxi. 15.

Comparison is sometimes intimated by the use of adverbs of negation.

Thus in Gen. xlv. 8, "*not* you sent me hither, *but* God;" it was God rather than you. So Ex. xvi. 8: 1 Sam. viii. 7: Prov. viii. 10: Hos. vi. 6: Jer. vii. 22, 23. So in Mark ix. 37, "Whosoever shall receive me, receiveth not me, but him that sent me;" not so much, or not only me, but him. So in Matt. v. 39: Luke xiv. 12: John v. 22, 30, 45; vi. 27: Acts v. 4: 1 Cor. i. 17: Eph. vi. 12: 1 Thess. iv. 8.

(*d.*) *Plural* nouns are sometimes used in Hebrew to imply that there are more than one, though it may be to one only that reference is made. Plurals, how used.

Gen. viii. 4; xix. 29: Judges xii. 7: Neh. iii. 8: Matt. xxiv. 1, where "his disciples" means one of them: Mark xiii. 1: Matt. xxvi. 8, and John xii. 4: Matt. xxvii. 44: Mark xv. 32, and Luke xxiii. 39: Luke xxiii. 36, and Matt. xxvii. 48. In some of these instances, however, all or several shared in the sentiment, John xiii. 4. "Garments," *i. e.*, one of them, the upper; see Mark v. 27, 30 (original).

(*e.*) The names of parents, or ancestors, are often used in Scripture for their posterity.

Names of ancestors, etc.

Thus in Gen. ix. 25, it is said, "Cursed be Canaan," *i. e.*; his posterity. This curse, it will be remembered, did not affect those of his posterity who were righteous; for both Melchizedek and Abimelech were Canaanites, as was the woman who came to Christ, and whose daughter was healed, Gen. xiv. 18–20; xx. 6: Matt. xv. 22–28. In the same way Jacob and Israel are often put for the Israelites, as in Ex. ii. 24: Psa. xiv. 7: 1 Kings xviii. 17, 18.

(*f.*) The word "son" is sometimes used, by a Hebraism, (common, indeed, to nearly all languages), for a remote descendant.

Son.

The priests are called the sons of Levi. Mephibosheth is called the son of Saul, though he was the son of Jonathan, 2 Sam. xix. 24: so Gen. xlvi. 22. Zechariah, the grandson of Iddo (Zech. i. 1), is called his son, Ezra v. 1. "Son" is thus used for any descendant, as "father" is used for any ancestor, 1 Chron. i. 17.

"Brother" is used in the same way for any collateral relation. It is thus applied by Abraham to Lot, who was his nephew.[a] In one instance, too, the descendants of a man who married a daughter of Barzillai are called, from the name of their maternal ancestor's father, the children of Barzillai.[b] In the same way, Jair is called the son of Manasseh, because his grandfather had married the daughter of one of the heads of Manasseh. Mary is also thought to have descended from David in this way; so that our Lord was David's son, not only through his reputed father, but by direct descent through his mother.

Brother.

[a] Gen. xiv. 16; xxix. 12, 15: so the word is probably used in John vii. 3: Gal. i. 19.

[b] Ezra ii. 61: Neh. vii. 63.

278. A knowledge of these last rules of speech will often correct apparent contradictions. Athaliah, for example, is called in 2 Kings, viii. 26, the daughter of Omri, and in ver. xviii. she is called the daughter of Ahab. She was really Ahab's daughter, and Omri's granddaughter. See, also, 1 Kings xv. 10, and 2 Chron. xiii. 2, and 1 Chron. iii. 15, compared with 2 Chron. xxxvi. 9, 10. Apparent contradictions corrected.

279. There are other peculiarities, semi-Hebraisms, which need to be named.

(*a*). Some numbers in Hebrew are used for an indefinite number. Other peculiarities: use of numbers.

"Ten," for example, means "several," as well as that precise number, Gen. xxxi. 7: Dan. i. 20.

"Forty" means "many." Persepolis is called in Eastern language, "the city of forty towers;" though the number is much larger. This is probably the meaning in 2 Kings viii. 9, where Hazael is said to have brought as a present to Elisha forty camels' burden of the good things of Damascus. This is probably the meaning, too, in Ezek. xxix. 11, 13.

"Seven" and "seventy" are used to express a large and complete, though an uncertain number, Prov. xxvi. 16, 25: Psa. cxix. 164: Lev. xxvi. 24, etc. We are commanded, for example, to forgive till seventy times seven, to indicate that, if our brother repent of his sin, there must be no end of our forgiveness. The seven demons cast out of Mary of Magdala indicate her extreme suffering, and, perhaps, her great wickedness.

(*b*). The Scriptures sometimes use a round number when not perfectly accurate.

From Numb. xxv. 9, and 1 Cor. x. 8, we learn that between 23,000 and 24,000 were slain by the plague. The first passage mentions 24,000, and the second 23,000. In Judges xi. 26, 300 years is put for 293. See Josh. iv. 19: Numb. xxxiii. 3: and compare xiv. 33: Judges xx. 46, 35: ix. 5, 18, 56.

(*c*). Occasionally, in Scripture, verbs denoting simple being or action are used, when only a declaration is intended, or even a mere supposition that the act is or will be done, or regarded as done. Usage of verbs of action.

In Lev. xiii. 3, 13, for example, where the priest is said to cleanse the leper; *i. e.*, he declares him to be clean. The letter killeth; that is, declares death as a consequence of sin, Rom. v. 20: Phil. iii. 7. See, also, Rom. iv. 15; vii. 9; 2 Cor. iii. 6. So, in prophecy, the speaker is said to do what he only foretells, Jer. i. 10: Ezek. xliii. 3: Isa. vi. 10.

(*d*). In interpreting the words of Scripture, it needs to be noticed, that the proper names are used very peculiarly.

Use of proper names.

Different persons have often the same names.

Pharaoh, (or ruler, from Phre, the sun) was the general name of the kings of Egypt from the time of Abraham till the invasion of Egypt by the Persians, as Ptolemy was the common name of their kings after the death of Alexander. Abimelech (meaning my father, the king) seems to have been the common name of the kings of the Philistines; Agag was the name of the kings of the Amalekites; as was Benhadad (the son of the sun) of the kings of Damascus. Among the Romans, Augustus Cæsar was the common title of their emperors. The Augustus mentioned in Luke ii. 1 was the second of that name. The Cæsar who reigned when Christ was crucified was Tiberius. The emperor to whom Paul appealed, and who is called both Augustus and Cæsar, was Nero, Acts xxv. 21. The Egyptian and the Philistine kings seem to have had, like the Romans, a proper as well as a common name. We read, for example, of Pharaoh Necho and of Pharaoh Hophra; and the Abimelech mentioned in Psa. xxxiv. is called Achish in 1 Sam. xxi. 11.

In the New Testament, several very different persons are known under the common name of Herod. Herod the Great, as he is called in profane history, was he who slew in his old age the young children at Bethlehem. It was he who rebuilt and decorated the Temple, and enlarged Cæsarea. He was notorious for his jealousy and cruelty. On his death, the half of his kingdom (including Judæa and Samaria) was given to his son Archelaus; most of Galilee was given to his son Herod the Tetrarch, or king, Luke iii. 1: Matt. xiv. 9; and some other parts of Syria and Galilee to his third son, Philip Herod. It was Herod the Tetrarch who beheaded John, and mocked our Lord in his last sufferings. His conduct towards Herodias, his niece and sister-in-law, ended in his being banished to Gaul. The dominions of both Herod and Philip were ultimately given to his nephew, the brother of Herodias, Herod Agrippa, who is called in

Herod, who.

Scripture, Herod only. In the end, he possessed all the territory in Palestine which had belonged to his grandfather, Herod the Great. He was the murderer of the apostle James, and died miserably and suddenly at Cæsarea. His son was Herod Agrippa, called in the New Testament Agrippa only. It was before him that Paul was brought by Festus. The character of this man was very different from that of his father, and a knowledge of the fact that they were not the same man is essential to a clear understanding of the history.

Different places have often the same name.

Cæsarea is the name of two cities; one called Cæsarea Philippi, in Galilee; the other on the shore of the Mediterranean. The one mentioned throughout the Acts of the Apostles was the port whence travellers generally left Judæa for Rome.

Antioch, in Syria, again, is the place where Paul and Barnabas commenced their labors, and where the followers of Christ were first called Christians. The Antioch of Acts xiii. 14, and of 2 Tim. iii. 11, is in Phrygia.

There is a Mizpeh ("watch-tower") in Mount Gilead, where Jephtha resided where Jacob and Laban made their covenant, Gen. xxxi. 49: Judges xi. 34; a Mizpeh of Moab, 1 Sam. xxii. 3, perhaps the same as the previous; a Mizpeh of Gibeah, where Samuel resided, and where Saul was chosen king, 1 Sam. vii. 11; and there is also a Mizpeh in the tribe of Judah, Josh. xv. 38.

Sometimes the same name is applied to a person and to a place.

Magog, for example, is the name of a son of Japheth, and it is also the name of the country occupied by a people called Gog, probably the Scythians, or, as they are now called, the Tartars, Ezek. xxxviii.: Rev. xx. 8. The Turks have sprung from the same stock.

The same persons and places have sometimes different names.

The father-in-law of Moses, for example, is called Hobab and Jethro, Judges iv. 11: Ex. iii. 1. Reuel was perhaps his wife's grandfather, though called her father, Ex. ii. 18. Levi is the same as Matthew. Thomas and Didymus are the same person; the words meaning a twin. Thaddeus, Lebbæus, and Judas, are all names of the apostle Jude. Sylvanus, Lucas, Timotheus, are Latin forms of Silas, Luke, and Timothy; the last three belong to our translation, not to the original.

Horeb and Sinai are names now and anciently applied to different peaks of the same range of mountains; and both names are sometimes applied to the whole range.

Cesaræa (of Galilee) was called Laish, and then Dan, 1 Kings xii. 29: Judges xviii. 29.

The Lake of Gennesareth was anciently called the Sea of Cinnereth, afterwards the Sea of Galilee, or the Sea of Tiberias, Matt. iv. 18: John xxi. 1.

The modern Abyssinia is called Ethiopia, and sometimes Cush; the latter name, however, being applied generally to Arabia or to India; hence, probably, Chusistan. Greece is called Javan and Greece, Isa. lxvi. 19: Zech. ix. 13. Egypt is called Ham and Rahab, Psa. lxxviii. 51: Isa. li. 9.

The Dead Sea is called the Sea of the Plain, from its occupying, or adjoining, the plain on which the cities of Sodom and Gomorrah once stood; the East Sea, from its position in relation to Jerusalem; and sometimes the Salt Sea, 2 Kings xiv. 25: Gen. xiv. 3.

The Nile is called in Scripture Sihor, Josh. xiii. 3, but more commonly the River; both names, however, being applied also to other streams.

The Mediterranean Sea is sometimes called the Sea of the Philistines, who resided on its coasts; or the Utmost Sea; or, more commonly, the Great Sea, Ex. xxiii. 31: Deut. xi. 24: Numb. xxxiv. 6, 7.

The Holy Land is called Canaan; the Land of Israel, of Judæa; Palestine, or the Land of the Shepherds; and the Land of Promise, Ex. xv. 14: 1 Sam. xiii. 19: Isa. xiv. 29: Heb. xi. 9.

280. The careful recognition of the different application of proper names is of great moment, especially in reconciling apparent contradictions in sacred Scripture.

Ahaziah, for example, the son of Jehoram, is called Azariah and Jehoahaz, 2 Kings viii. 29: 2 Chron. xxii. 6; xxi. 17.

Jehoahaz, the son of Josiah, is called Johanan and Shallum, 2 Kings xxiii. 30: 1 Chron. iii. 15: Jer. xxii. 11.

Jehoiada, the priest, is called Johanan and, probably, Barachias, 2 Chron. xxiv. 20: 1 Chron. vi. 9: Matt. xxiii. 35. The meaning of all these names is similar.

Uzziah is called Azariah; Nathaniel, Bartholomew. In such instances, the different names have often the same meaning.

281. It is obvious, however, that a word has often various

senses, each of which is sanctioned by general usage. We need, therefore, a second rule of interpretation; to fix the meaning of a word, it is necessary to mark the meaning of the other words with which it is connected in the sentence; *i. e.*, we must ascertain the sense in which general usage employs it in its particular connection.

Second rule: usage, as influenced by the rest of the sentence.

Illustrations.

FAITH, for example, sometimes means the gospel (of which faith in Christ is the great doctrine), as in Gal. i. 23, "he now preacheth the faith which once he destroyed." And so in 1 Tim. iii. 9; iv. 1: Acts xxiv. 24. It means, again, truth or faithfulness, as in Rom. iii. 3, "shall their unbelief make the faith of God without effect?" An so in Titus ii. 10 (orig.), and probably in Gal. v. 22. It means, further, in one passage, proof of evidence, Acts xvii. 31 (Gr.) It means a conscientious conviction of duty, as in Rom. xiv. 23; or, most comprehensively, that exercise of the mind and heart which receives spiritual and Divine truth (Heb. xi.); or, more specifically, the repose of the mind and heart in the work of Christ as the ground of our pardon and the means of our holiness (Rom. iii. 28).

FLESH means sometimes what is tender and teachable, as in Ezek. xi. 19, "I will give you a heart of flesh;" where it is opposed to a heart of stone. It means, also, human nature, without any reference to its sinfulness, John i. 14: Rom. i. 3; ix. 3; or, more commonly, human nature as corrupt and sinful, Rom. viii. 5: Eph. ii. 3. Another meaning is, all that is outward and ceremonial in religion, as distinguished from what is inward and spiritual, as in Gal. vi. 12; iii. 3; where it refers more especially to the ceremonies of the Mosaic ritual (compare Phil. iii. 3).

SALVATION means in some places outward safety and deliverance, as in Ex. xiv. 13: Acts vii. 25 (orig.); or healing, as in James v. 15; where, in the case of a sick Christian, the prayer of faith is said to save, *i. e.*, heal, the sick. Its more common meaning, however, is in reference to spiritual blessing; when it sometimes includes justification for as much of our salvation as is completed on earth; as in Eph. ii. 8: Luke i. 77; or, more frequently, the whole of the blessing which Christ has secured for believers, beginning with forgiveness, and ending in eternal glory, Rom. xiii. 11. Sometimes it means simply the Gospel, as in Heb. ii. 3, where it is said to be "spoken by the Lord, and confirmed unto us by them that heard him."

In the same way, BLOOD is used in Scripture with several meanings:

God "hath made of one blood all nations of men," Acts xvii. 26, *i. e.*, they have a common origin or nature. To give the wicked blood to drink, is to place in their hands the cup of death. In Matt. xxvii. 25, "His blood be on us, and on our children," means, the guilt of having put him to death: "his death" (that is, the guilt of it) be upon us. In Rom. v. 9, the Christian is said to be justified by the blood of Christ; and in Heb. ix. 14, the blood of Christ is said to "purge our consciences from dead works." The robes of the redeemed are made white in the blood of the Lamb. In these passages, the blood of Christ means his "obedience unto death," "the offering of himself" on the cross, the ground of our justification, the instrument and motive of our holiness.

The general meaning of the word GRACE is "favor." As applied to God, it means the unmerited favor exercised by him towards men, as in 2 Tim. i. 9, "According to His own purpose and grace." It means, moreover, all the different gifts of that grace: justification, as in Rom. v. 15; strength and holiness, as in 2 Cor. xii. 9, "My grace is sufficient for thee;" and eternal glory, 1 Pet. i. 13. The "word of his grace" is the Gospel, in Acts xiv. 3. So in Heb. xiii. 9, it means doctrines of the Gospel, and not meats or rites.

In nearly all these passages, the meaning of the words is fixed by the position in which they stand. The general ideas which the words suggest are defined by their particular connection.

Rule applied to figurative language.

282. The rule which thus helps us to select, out of the many meanings of a word, the single meaning which is appropriate to the place, helps us also to determine whether the word is used literally or figuratively. If, on reading the sentence, it is found that the words, in their proper sense, involve a contradiction or an impossibility, it becomes plain that there is a figure of speech.

In 1 Pet. ii. 5, for example, Christians are called "living stones." In Rom. xiii. 12, they are exhorted to "put on the armor of light." In 1 Pet. i. 13, they are said "to gird up the loins of their mind." In all these passages, the connection of each word shows it to be figurative. Taken alone, it may be figurative, or it may be literal; but in its present connection, the literal interpretation would be incongruous. Thus, again, the washing which the apostle states Christians to have received (1 Cor. vi. 11) is clearly figurative; for it is "by the Spirit of our God." The command of our Lord, "Let the dead bury their dead" (Matt. viii. 22), must be understood figuratively, and means, let the worldly-minded

attend to worldly concerns. The words of Christ, "This is my blood," are figurative; the literal interpretation of them being repugnant to reason and Scripture.

In the use of figurative language, the inspired writers seem to have selected their expressions on the principle of resemblance.

Nature of figurative language of Scripture.

What is grand in nature is used to express what is dignified and important among men: the heavenly bodies, mountains, stately trees, designating kingdoms, or those in authority; the lower ground, the branches, and the earth generally, designating the mass of the people.

Political changes are represented by earthquakes, tempests, eclipses, the turning of rivers and seas into blood, Jer. iv. 23–28: Isa. xiii. 10, 13: Matt. xxiv. 29: Acts ii. 19.

Things which have a fertilizing influence, as dew, showers, streams, are used to represent spiritual blessings, Isa. xxv. 6: John iv. 13, 14.

The qualities of animals are referred to in figurative expressions; beasts and birds of prey being emblems of oppressors.

A horn signifies power, Dan. viii. A rod, the exercise of power in chastening. Light and darkness express joy and sorrow, knowledge and ignorance, prosperity and adversity, holiness and sin.[a] Marriage often denotes a covenant with God; adultery, the violation of that covenant by idolatry. A vineyard often denotes a church; if it bear wild grapes, it is unfruitful; if its enclosures are broken down, it is afflicted or corrupt, Isa. v. 1–7.

This rule will not determine, in all cases, whether words are to be understood literally or figuratively; but it will go far to decide in most. Other rules will be found noticed below.

283. But, while the words employed, or their connection in the sentence, will often suggest the meaning, it is sometimes necessary to look beyond the words, and even the sentence, to the context; and there we find—

Third rule: the context.

284. (1.) Words and passages explained in the language of the inspired writers themselves, sometimes by definitions, and sometimes by examples; sometimes by expressions which limit the meaning.

[a] Esther viii. 16: Isa. v. 20: Psa. xcvii. 11: Eph. v. 14.

Examples.

In Heb. xi., for instance, FAITH is first described, and then illustrated. It is said to be a confident expectation of things hoped for: a perfect persuasion of things not seen: and then examples are given of both parts of the definition. In Noah, it was perfect persuasion of the truth of God in regard to the Deluge. In Abraham it was confident expectation of the fulfilment of the promise made to himself, and to his seed. If the Divine word speak of mercies, faith hopes for them; if of things purely spiritual and future, faith believes in them.

Perhaps no passage illustrates better than this the difficulty of making a good translation; and the wisdom of God in giving us a Bible of examples, rather than of definitions. The word "substance" is a literal translation of the original; and means, whatever stands under and sustains all that is attached to it, whether subjects or qualities. No one word could have expressed more completely the idea of the original: and yet it is not clear. In Heb. i. 3, the same word is translated "person," and in 2 Cor. xi. 17, "confidence" (of boasting): and both translations are correct. The full idea is that of well-founded or confident expectation. Faith is therefore, as to things hoped for, a thing on which real or substantial confidence may rest. It is, moreover, the evidence of things not seen. The full idea here, again, is, such evidence of things not seen as silences doubt and refutes opposition; or rather, it is the conviction which such evidence produces. All this extent of meaning is found in the original words: but no one word can express it. If the Bible were made up of definitions, a translation without a paraphrase would be impossible. We may well feel thankful, therefore, that it is a book of examples chiefly: and that it illustrates its principles rather in the lives of believers than in logical and abstruse terms.

PERFECTION, again, is defined in several parts of the Bible.

In Psa. xxxvii. 37, it is used as synonymous with uprightness or sincerity, a real unfeigned goodness: and this is its general meaning in the Old Testament, 1 Chron. xii. 33, 38. In the New Testament it means either the possession of clear and accurate knowledge of Divine truth, or the possession of ALL the graces of the Christian character, in a higher or lower degree. The first is the meaning in Heb. v. 14, where strong meat is said to belong "to them that are of full age (marg. *perfect*): even to those who by reason of use have their senses exercised to discern both good and evil." So in 1 Cor. ii. 6: Phil. iii. 15. The second is the meaning in James i. 4: where "perfect" is defined as "entire, wanting nothing." In 2 Pet. i. 5–7, the graces which make up the perfect Christian are enumerated.

In Eph. iii. 4, 5, MYSTERY is defined by example, as the truth, that the Gentiles should be partakers of the promise in Christ by the Gospel.

THE COURSE OF THIS WORLD, means man's natural state and life, as opposed to the kingdom of Christ: it is the outgoing of the spirit that worketh in the children of disobedience.

In Gal. iv. 3, the expression, the ELEMENTS OF THIS WORLD is used; and is explained in ver. 9, 10, of the same chapter. See, also, Heb. ii. 5; vi. 5: 1 Cor. x. 11.

Not unfrequently the meaning is limited, or explained by the context, even in simple narrative.

Compare Gen. vi. 19, 20; vii. 2, 3, where "pairs," and the number of pairs are spoken of respectively: so from Gen. xlviii. 8, 10, we gather that Jacob's blindness was partial. From Exod. vi. 3, and Gen. xiii. 4, (Heb. Jehovah), it may be concluded that the faithfulness of Jehovah in giving effect to his promises, was not revealed to the Israelites till the *Exode*. From Exod. ix. 6; ix. 20, it is clear that "all," means all, with specified exceptions. The Levites spent five years on probation, before fully entering upon their office, hence Numb. iv. 3; viii. 24. Modify in the same way, Numb. xiv. 30, by Josh. xiv. 1: and Josh. xi. 19, by xv. 63.

285. (2.) Sometimes, where there is no formal definition, the meaning is made clear by the use of some analogous or similar expression; or by the use of opposite ones.

Words explained by analogous or opposite expressions.

In Gal. iii, 17, the "covenant with Abraham" is explained as the promise which God made to him.

Examples.

In Rom. vi. 23, the meaning of the word death (the wages of sin), is gathered from the opposite: "the gift of God is eternal life, through Jesus Christ our Lord."

In Col. ii. 7, the expression, "rooted and built up in Christ," is explained as meaning, "established in the faith."

In Rom. iv. 5, it is said, that "to him that worketh not, faith is counted for righteousness;" the expression "worketh," being explained in several places in the same chapter. In ver. 2, the phrase is "justified by works." From the same verse we learn that it means the contrary of "believing in Him that justifieth the ungodly." So in James ii. 14, the faith that cannot save, is the faith that spends itself in words, and not in deeds. It is a faith that is without obedience: it is a faith such as devils feel (ver. 19), and it is not such as Abraham felt (ver. 23). To

be "justified by works," therefore, expressly includes in Paul, the rejection of Christ as the Saviour of the guilty, and an adherence to the whole covenant; while the "works" of which James speaks imply faith in Christ. The same truth is taught by our Lord in John iii. 36; where it is said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life:" where the word "believeth not" is in the original, "is not obedient to;" showing, as Doddridge well observes, that the faith to which the promise of eternal life is annexed, is a principle of unreserved obedience.

In 1 John iii. 9, it is said, "Whosoever is born of God doth not commit sin." But, on comparing this expression with other parts of the Epistle, we find that to commit sin, means "to walk in darkness," i. 6: "to keep not the commandments," ii. 4: "to hate his brother," ii. 9: "to love the world," ii. 15: expressions that bespeak settled habit; a habit alien to the spirit of a Christian.

286. To this class of expressions belong the parallelisms or metres of the original Scriptures, in which one part of a sentence answers more or less accurately to another.

Words explained by parallelisms.

Sometimes the parallelism is SYNONYMOUS OR GRADATIONAL, giving precisely the same thought, or the same thought with some addition.

Synonymous or gradational.

The first Psalm is a beautiful instance of this gradual extension of thought:

Blessed is the man
That walketh not in the counsel of the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.

The gradations are obvious—

Walketh—has casual intercourse.	Counsel—has public resort.	Ungodly—negatively wicked.
Standeth—has close intimacy.	Way—chosen path.	Sinners—positively wicked.
Sitteth—has permanent connection.	Seat—habitual resting place.	Scornful—profanely wicked.

Similar instances may be found in Psa. xxiv. 3, 4: Isa. lv. 6, 7.

Prov. xvi. 32, is an instance of the synonomous parallel. He that is slow to anger is commended, not because he is listless or indifferent, but

because he "ruleth his own spirit;" the one expression defining the meaning of the other.

Occasionally these parallelisms extend over whole chapters, or over books of Scripture. In this case the similarity of thought needs to be traced with some care. Thus in Psa. cxxxii.,

Ver. 1, 2, 3, 4, 5, 6, is answered by ver. 12.
Ver. 7, . . . " by ver. 13.
Ver. 8, . . . " by ver. 14.
Ver. 9, . . . " by ver. 15, 16.
Ver. 10, . . . " by ver. 17, 18.

In Psa. cxxxv. 15–18, there is a similar instance.

An attention to these parallelisms is often necessary to bring out the meaning of Scripture. In Luke xii. 47, 48, for example, the comparison of the expression, "he who prepared not, neither did according to his will," with the expression, "he that did commit things worthy of stripes," suggests the reason that acts of omission, in spite of knowledge, are to be punished with many stripes, while sins of commission, without knowledge, are to be punished with few.

Sometimes the *Parallelisms* are ANTITHETIC, containing opposite terms, and sometimes opposite sentiments. Antithetic.

In Prov. x. 7, for example, it is said that "the memory of the just is blessed;" where the meaning of the word "memory" is fixed by the following line: "but the name of the wicked shall rot." "Name" and "memory" are synonymous. In Prov. xi. 24, the scattering which tends to increase, is not the scattering in which extravagance may indulge, but the exercise of a wise generosity: for the following clause opposes it to the withholding of more than is meet, which tends to poverty.

In Hosea xiv. 9, it is said, "The ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein:" where the just are obviously the obedient.

Other kinds of metrical parallelism are also frequent in Scripture: but as they are parallelisms of construction only, (called, therefore, SYNTHETIC or CONSTRUCTIVE,) and refer only to the *form* of the sentence, it is not necessary here to notice them. Psa. xix. 7–11: Psa. cxlviii. 7–13: Isa. xiv. 4–9, are instances. Constructive.

287. (3.) Very often the meaning is decided by the general reasoning, or allusions of the context.

Words explained by the reasoning or allusions.

(*a.*) Sometimes the meaning is defined by the allusions of the context: and the words are to be taken in a limited sense.

In Psalm vii. 8, for example, David prays, "Judge me, O Lord, according to my righteousness;" *i. e.*, according to his innocency, in reference to the charge of Cush, the Benjamite. He often uses the same expression with similar limitations. The word "righteous," or "more righteous," is even applied to wicked men: as in 1 Kings ii. 32, and in 2 Sam .iv. 11. In the second instance, Ishbosheth is said to be righteous (though he had opposed what he knew to be God's promise in reference to David), merely to imply that he had done no injury to his murderers. The same phrase is applied to Sodom and Gomorrah, because they were less guilty than Jerusalem, Ezek. xvi. 52. The counsel of Ahithophel is called *good*, and the conduct of the unjust steward *wise*, not because they were absolutely so, but because they were likely means of accomplishing the ends of each.

In John ix. 3, it is said, "Neither hath this man sinned, nor his parents." The meaning is simply, that his blindness was not the punishment of any particular sin.

In James v. 14, the elders of the church are commanded to anoint the sick, and to pray over him; "and the prayer of faith shall save him." The church of Rome founds on this one passage the doctrine of extreme unction; which they say is to save the soul of the dying. But from ver. 15, 16, it is plain that by "save" is meant "heal." So that, whatever this practice implied, it was to be observed, not with the view of saving the soul; but in the case of one already a Christian, with the view of restoring his health.

Opposite sense sometimes intended.

(*b.*) The context, or general arrangement of a passage, may even prove that words are to be understood in the very opposite of their usual sense.

In 1 Kings xxii. 15, "Go, and prosper" was spoken ironically, and meant the reverse. In Numb. xxii. 20, "Rise up, and go" appears from ver. 12, 32, to imply "If, after all I have told you, your heart is set on violating my command, do it at your own risk." The use of this form of speech may be seen in 1 Kings xviii. 27: Judg. x. 14: Mark vii. 9: 1 Cor. iv. 8.

288. The general reasoning of the various passages of Scriptures is, commonly, sufficiently plain to indicate the meaning of the words employed. Great attention, however, needs to be paid to the use of parentheses and of particles; the particles connecting different branches of a sentence, or argument, together, and the parentheses withdrawing from the direct line of argument the words which are included in them. The latter interrupt the grammatical construction of the sentence, and the former perfect, or complete it.

In reasoning of Scripture, parentheses and particles important.

289. When the parenthesis is short, it creates no difficulty, and can scarcely be said to interrupt the reasoning, as in Phil. iii. 18, 19: Acts. i. 15. When it is long, it seems to embarrass the argument, and often ends in the repetition of the words of the preceding clause. Eph. iii. 2 to iv. 1 (first clause) is all in parenthesis; so in Phil. i. 27 to ii. 16, and perhaps iii. 2 to iii. 14. In the first and last of these cases, "therefore" is an evidence of the end of the parenthesis.

Parentheses.

The parenthesis is often indicated in the argumentative parts of Scripture by the use of the word "for:" as in Rom. ii. 11–16, or 13–16: 2 Cor. vi. 2: Eph. ii. 14–18.

290. Attention to particles is often important.

Particles.

THEN, for example, is often emphatic; sometimes as an adverb of time, as in Mal. iii. 4, and 16. And again in 1 Thess. iv. 16, "The dead in Christ shall rise first. Then, we which are alive, and remain, shall be caught up together with them in the clouds." It is not said here that the dead in Christ rise before the rest of the dead, but that the dead rise before the living are changed. But it is much oftener used as an equivalent for therefore. THEREFORE, itself, generally expresses an inference or conclusion from what precedes: but it sometimes indicates that the sentence has been interrupted by a parenthesis, or is repeated: and means "As I before said," or "to resume." Matt. vii. 24 (see ver. 21): 1 Cor. viii. 4 (see ver. 1): Mark iii. 31 (see ver. 21): John vi. 24 (see ver. 22): Gal. iii. 5 (see ver. 2). THROUGH means sometimes "by means of:" as in John xv. 3. "Through the word I have spoken unto you:" and sometimes "for the sake of,"

Rom. v. 1; or "in the midst of," as in Gal. iv. 13. Now is sometimes an adverb of time: sometimes it means "as the case is," contrasting an actual with a supposable one, John xviii. 36, where "then" means "in that case," and asserts the consequence; Luke xix. 42: Heb. viii. 6 (ver. 4). "RATHER" means "on the contrary," Rom. xi. 11; xii. 19: Eph. v. 11. The comparison implied in the modern use of the word is expressed in Scripture by "and not." See § 277 (*c*).

291. The connection is sometimes obscured through the use of a covert dialogue; objections, responses, and replies not being distinctly marked.

Other sources of difficulty in the connection.

See Rom. iii. 4, etc., where we have a dialogue between the apostle and an objector. Isa. lii. 13; liii. 54, a dialogue between God, the prophet, and the Jews.

Psa. xx. 15; xxiv. 104, are responsive.

The abruptness of transition in historical narrative, and especially in prophecy, creates difficulty. Different, and often distant events are joined in what seems to be the same paragraph.

Frequently a difficulty arises from the fact that the conclusion of an argument is omitted, or a premise is suppressed, or an objection is answered, without our being told what the objection is.

The Epistle to the Romans furnishes examples of all these difficulties. Rom. iii. 22–24; viii. 17, 18; ix. 6: chapters 3 and 4.

292. Attention to the context is of great moment in ascertaining the meaning of the figurative language of Scripture, and in determining whether the language is figurative or literal. That the expressions are figurative is sometimes stated or implied, and then the meaning is appended. Sometimes it is necessary to look to the general argument or allusions of the passage.

Context applied to interpret figures.

In 1 Pet. iii. 21, the *baptism* which saves us is defined. It is "not the putting away of the filth of the flesh, but the answer of a good conscience towards God." "To bear one's sin" is a figurative expression, meaning to suffer the punishment of it. Hence the synonymous

expressions to be *cut off*, and to *die*, are connected with it, Exod. xxviii. 43: Lev. xix. 8.

In Hosea iv. 12, and elsewhere (especially in Ezekiel), a spirit of lasciviousness is said to have drawn the Israelites astray; but then it is immediately added, "They sacrifice upon the tops of the mountains, and burn incense upon the hills;" to show that it is spiritual unfaithfulness of which the prophet is speaking.

When Christ said "He that eateth me, even he shall live by me," John vi. 57, the Jews misunderstood his meaning, but he had himself already explained it: for in the same discourse he had repeated the truth in literal terms, "He that believeth on me hath everlasting life." This text is understood literally by most Roman Catholic writers; though our Lord expressly gave it this figurative interpretation; and the ordinance of the Supper, to which they suppose it to refer, had not then been instituted, and was entirely unknown to his hearers.

In Matt. xxvi. 28, Christ calls the wine his blood: and again, in ver. 29, he calls the same cup the fruit of the vine: implying, that his first expression was figurative. The expression in 1 Cor. iii. 15, "He himself shall be saved, yet so as by fire," is the passage in Scripture generally quoted in favor of the popish doctrine of purgatory. Attention to the context will show that the whole is figurative. The wood, hay, stubble, which man may build on the foundation, are expressions confessedly figurative. The foundation itself is figurative, and means Christ; and the expression "so as by fire," must be understood in a sense consistent with the general argument of the passage.

Similarly figurative expressions may be seen in 1 Cor. v. 8: Matt. xvi. 6, 12. See also Isa. li. 1: Eph. v. 32, where the union of Christ and his church (and not marriage) is spoken of as the mystery.

293. When the words, the connection of the sentence, and the context, fail in removing all ambiguity, or in giving the full meaning of the writer, it is then necessary that we look at the scope or design of the book itself, or of some large section, in which the words and expressions occur. The last preceding rule touches this; and, indeed, all the rules of interpretation glide by degrees into one another.

Fourth rule of interpretation: general scope.

294. Sometimes the scope of a section, or of the book itself, is mentioned.

Scope sometimes mentioned.

In Rom. iii. 28, for example, St. Paul tells us that the conclusion to

which his reasonings, up to that point, had brought him: namely, that man is justified by faith, without the deeds of the law.

The principal conclusions of the Epistle to the Ephesians are stated, the first doctrinal in ii. 11, 12, that the Gentiles were no longer aliens; the second practical in iv. 1–3, exhorting Jews and Gentiles to exercise the spirit and temper which become their new relation. Subordinate conclusions are expressed in iii. 13; iv. 17, 25; v. 1, 7; vi. 13, 14, where the words "therefore," or "wherefore," generally indicate the result of each successive argument.

Proverbs. The Bible.

The design of the *Proverbs* is told us in i. 1–4, 6; of the Gospels in John xx. 31; of the BIBLE itself in Rom. xv. 4: 2 Tim. iii. 16, 17.

295. The design of some parts of the Bible can be gathered only from the occasions on which they were written.

Design gathered from the occasion.

Psalms.

The 90th Psalm was probably written by Moses, at the time when God sent back the children of Israel to wander in the wilderness. The scope of Psa. xviii., xxxiv., iii., li., is illustrated by their inscriptions. The Psalms which are headed "Songs of Degrees," cxx.–cxxxiv., were written for the Jews, to be sung during their annual journeys to Jerusalem. Many of the verses will be seen to have additional meaning from the knowledge of this fact.

Ep. Colossians, Ep. Ephesians, Ep. Galatians.

The Epistles to the *Colossians*, the *Ephesians*, and the *Galatians*, were all written to illustrate the peculiar doctrines of the Gospel, and to answer the misrepresentations of the Judaizing teachers of the church. Many expressions will be explained by a reference to the Acts of the Apostles, and especially to the 15th chapter, where we have the history of the whole question which these Epistles discuss.

296. The great means, however, of obtaining a knowledge of the scope of the various books of the Bible, or of particular passages, is the repeated and continuous study of the books themselves. When once this knowledge is gained, it will throw great light on particular expressions, and illustrate other parts of the Bible in a way both instructive and surprising.

Scope gathered from repeated study of Scripture.

Examples.

To understand the precept of our Lord, Matt. xix. 17, "If thou wilt enter into life, keep the commandments," we look to the scope. An inquirer, proud of his own righteousness

asks what he must *do* to obtain eternal life, and our Lord refers him to the law, to rebuke and humble him

The subjects of the predictions, Isa. 1–39, are generally indicated. The subjects of subsequent chapters are less marked, and the connection can be traced only by repeated perusal. When traced, it throws light upon the meaning. Chapters li.–lv., for example, form one prophecy; li. 1–8, containing an earnest, thrice-repeated appeal to the people to *hear*, verses 1, 4, 7; li. 9–lii. 12, contains an earnest appeal to God and to Zion; verses 9, 17; lii. 1; lii. 13–liii. 12, is a glorious description of the work of the Messiah, and forms the centre of the prophecy; liv. describes the results of his work on the destiny of the church, and lv. on the destiny of the world.

297. Sometimes it is difficult to tell whether the immediate scope of the passage, or the general scope of the book, is to be regarded.

Scope of passage and of book sometimes different.

In Luke xv., for example, there are several parables addressed to the Pharisees, who complained that our Lord received sinners: and among those parables is that of the prodigal son. It is certain that the scope of the Gospel of Luke is to exhibit and recommend the Gospel to the Gentiles: and the question arises, who is meant by the elder son, and who by the younger? Some say the Pharisee and the sinner; others say the Jew and the Gentile. The first interpretation is sanctioned by the scope of the context; and the second by the general scope of the Gospel. It will be seen that both interpretations are consistent and probable. A due regard to the scope of the parables is of great importance.

It has been doubted whether the "rest" (or the keeping of a rest or Sabbath, as it may be translated,) spoken of in Heb. iv. refers to the literal Sabbath, to heaven, or to the peace which the Gospel brings, ending however in eternal life: a question that can be decided only by the argument. Comp. verses 3, 9, 10.

In the same Epistle, the description of Melchisedec as without descent has created some difficulty. It will be noticed, however, that the apostle is comparing his priesthood with that of Christ; and it is said, that both are alike in this, that they are equally without succession; and so differ from that of Aaron. The limited, and not the universal meaning of the words, is therefore the only one required by the argument.

In the same way, if we need further light on the apparent contradiction between St. Paul and St James, we look at the scope of their Epistles. That to the Romans is designed to prove, that by the per-

Comparison of the scope of Epistles reconciles apparent contradictions.

formance of the duties of the law, no man is justified, because his obedience is imperfect. The object of the Epistle of James is to prove that no man can be justified by a faith which does not tend to holiness. If these designs be kept in view, it will be found that the apparent contradictions cease. The object of the first Epistle of John is defined in chap. ii. 1, as similar to the object of the Epistle of James.

The scope of the Romans, as compared with the scope of the Galatians, explains an apparent contradiction between these Epistles. In the one, the observance of days is allowed, Rom. xiv. 5. In the other, it is forbidden, Gal. iv. 10, 11. The permission is given to *Jewish* converts who had a tender conscientious scruple about setting aside the precepts of the law in which they had been trained. The prohibition is addressed to *Gentile* converts, who supposed that the cross could not save them, but through circumcision. Their observance of days was owing to that feeling and therefore condemned.

Fifth rule: comparison with other parts of Scripture.

298. The most comprehensive rule of interpretation yet remains. Compare Scripture with Scripture; "things spiritual with spiritual," 1 Cor. ii. 13. It is by the observance of this rule alone that we become sure of the true meaning of particular passages; and, above all, it is by this rule alone that we ascertain the doctrines of Scripture on questions of faith and practice. A Scripture truth is really the consistent explanation of all that Scripture teaches in reference to the question examined; and a Scripture duty is the consistent explanation of all the precepts of Scripture on the duty examined. It is in studying the Scripture as in studying the works of God. We first examine each fact or phenomenon, and ascertain its meaning; and then classify it with other similar facts, and attempt to explain the whole. Such explanation is called a general law.

Importance of this comparison.

299. The importance of studying Scripture in this way is strikingly manifest from the mistakes of the Jews. "We have heard out of the law" (said they) "that Christ abideth forever," Isa. ix. 7: Dan. vii. 14, "and how sayest thou the Son of man must be lifted up?"

The everlasting duration of his kingdom was often foretold; but that he should be lifted up and cut off, though not for himself, had been foretold too, Isa. liii.: Dan. ix. 26. A comparison of these passages would have removed the ground of their objections.

300. (1). Sometimes we compare the WORDS of Scripture with one another, with the view of ascertaining their meaning. Parallelism of words.

David, for example, is called in 1 Sam. xiii. 14, and in Acts xiii. 22, "a man after God's own heart:" and the question has been asked, whether this expression is meant to exhibit David as a model of perfection. On referring to 1 Sam. ii. 35, however, it will be found that the phrase is again used, "I will raise me up a faithful priest, who shall do according to that which is in mine heart:" and this suggests the primary meaning; namely that David, especially in his public official conduct, should fulfil the Divine will, and maintain inviolate the laws which God had enjoined.

From the Psalms and history, we gather that David was also an eminently devout man, but it was in reference to his kingly office, primarily, that this description was given; however applicable it may also be to the general spirit of piety which David evinced, and to the unfeigned penitence which he manifested after having been betrayed into sin.

In reading Gal. iii. 27, we find the expression "As many as have been baptized into Christ have put on Christ:" and we turn to Rom. xiii. 14; and there find, that to put on Christ, is opposed to making provision for the flesh; and then again to Col. iii. 10, where the same phrase of "putting on" the new man, implies renewal in knowledge after the image of the Redeemer, (ver. 12,) kindness, humbleness, meekness, and, above all, charity, the bond of perfectness. In Gal. vi. 17, the apostle says, "From henceforth, let no man trouble me," (by such calumnies, as if I were a friend of the ceremonial law); "for I bear in my body the marks of the Lord Jesus." We turn to 2 Cor. iv. 10, where we find a similar phrase "bearing about in the body the dying of the Lord Jesus:" and, turning again to 2 Cor. xi. 23–27, we gather that these marks of the Lord Jesus, were simply the scars of his sufferings for Christ; not (as some interpreting the passage literally have supposed,) the marks or stigmata of the cross. Put on Christ.

The comparison of the words of Scripture is often essential to the right understanding of Scripture truth, especially in reference to proper names.

Importance of comparison in reference to names.

In Psa. cvi., for example, it is said, "They make a calf in HOREB:" *i. e.*, as appears from Exod. xxxii., in the very place where God had taken them into covenant, and immediately after they had pledged themselves to renounce all idolatry.

In Numb. xxii. 24, we have an account of the character of BALAAM: and his position as a prophet makes us question at first whether he was not a good man, though greviously mistaken. On turning to the New Testament, however, we find the question decided. The apostle Peter tells us that covetousness was his snare. The apostle Jude classes him with Cain and Corah: and in Rev. ii. 14, we are told that it was at his suggestion that Balak threw a temptation in the way of the children of Israel, which caused the destruction of 23,000 of them in one day.

301. A close attention to Scripture will show that there are at least three kinds of verbal parallels. *First*, where the same thing is said in the same words, as Ex. xx. 2–17: Deut. v. 6–18: Psa. xiv.; liii.: Isa. ii. 2–4: and Micah. iv. 1–3. Here one passage may be used to prove the accuracy of the other, or the occasion or application of the passage may throw light on the passage itself. Isa. vi. 9, 10, is referred to, for example, six times in the New Testament, and a comparison of all the passages will illustrate the text. *Secondly*, where the same facts are narrated in similar and some identical words, as in Exod., Lev., and Deut.; Sam., Kings, and Chron.; and in the Gospels. In this case, plain expressions illustrate difficult ones. One passage explains or modifies the other, as in Matt. ii. 1, and Luke ii. 1–4. *Thirdly*, where the words or idioms are used in different connections; "sound doctrine," for example, is an expression used in 1 Tim. i. 10; vi. 3: 2 Tim. i. 13; iv. 3; Tit. i. 9; ii. 1, 2, 8: and from a comparison, it will be seen that the phrase means, the grand simple doctrines of the Gospel, as opposed to subtlety, and as sanctifying in their influence. In reference to such cases, the signification of words, in a passage

Verbal parallelisms of three kinds.

where it is fixed by the connection, should be applied to interpret passages where there is nothing that can fix it. In Rom. vii. 18, the word "flesh" means a natural unholy state, as is ascertained from chap. viii. 8, etc.

Sometimes the phrases employed, though in themselves alike, are used in altogether different senses, as in the following passages: John i. 21: Matt. xi. 14: John v. 31; viii. 14: Acts ix. 7; xxii. 9: Luke i. 33: 1 Cor. xv. 24.

Apparently different expressions are thus harmonized. God's offer, for example, of seven years' famine, 2 Sam. xxiv. 13, includes the three preceding years during which that palamity had continued, 2 Sam. xxi. 1. In 1 Chron. xxi. 11, 12, there is no reference to the preceding famine, and the offer is therefore of three years only. So 2 Sam. xxiv. 24: 1 Chron. xxi. 25.

302. In considering verbal parallelisms, two general rules are important. Ascertain, FIRST, the sense which the words to be examined bear in other parts of the same author, and then in other writings of the same date, and then throughout the Bible. The meaning of words often changes; and all writers do not use the same word in the same sense. And, SECONDLY, no meaning can be admitted from an apparently parallel passage, if that meaning is inconsistent with the context, or with the reasoning of the author. In the Epistles to the Romans and the Galatians, for example, "works," when used alone, means the opposite of faith, namely, the performance of legal duties as the ground of salvation. In James, the expression always means the obedience and holiness which flow from faith. In the one case, works are inconsistent with salvation; in the other, they are essential to it. But it is impossible to explain the one by the other. So, in John i. 1, the term "word" cannot be explained by 2 Tim. iv. 2, where the same term is employed, but in a different sense. The "word" means the Gospel in Timothy, but that meaning cannot be applied to

Cautions in using verbal parallelisms.

the passages in John, so as to give any consistent sense to the context.

303. (2). Sometimes we compare the facts or doctrines of Scripture in order to gain a complete view of Scripture truth. This is the parallelism of IDEAS, and not of words only.

Parallelism of ideas.

If, for example, we wish to know whether, in the Lord's supper, the cup is to be received by all the faithful, or only by the priest, we turn to Matt. xxvi. 27, and we find the command, "Drink ye all of it." And if it be asked whether "all" means the apostles only, or all in its most comprehensive sense, we turn to 1 Cor. xi. 28, where the same topic is treated of. There we find that in each case (six in all) the eating of the bread and the drinking of the cup are mentioned together, and enjoined on all Christians indifferently. The charge given to all is, "Let a man examine himself; and so let him eat of that bread, and drink of that cup."

If we are investigating the meaning of Matt. xvi. 18, "Thou art Peter, and upon this rock I will build my church," and desire to know its meaning, we turn to 1 Cor. iii. 11, and find that the only foundation of the church is Christ. In the sense, therefore, of being the foundation on which the salvation of the church is to rest, the passage in one sense of it is at variance with other parts of Scripture. We turn, again, to Acts ii. 41, and to Acts x., xv. 7, and we find that Peter's preaching was the means of the first conversions, both among Jews and Gentiles. His labors, therefore, commenced the building, and in this sense he might be the foundation of the church. Or the statement may refer to Peter's confession, as Augustine and Luther held, and then the parallel passages are Gal. i. 16: John vi. 51: 1 John iii. 23; iv. 2, 3.

The most important rule in reference to this order of parallelism is, that a passage in which an idea is expressed briefly or obscurely is explained by those in which it is fully or clearly revealed; and that difficult and figurative expressions are explained by such as are proper and obvious.

What is obscure must be explained by what is plain.

The doctrine of justification by faith, for example, is explained briefly in Phil. iii. 9, and fully in the Epistles to the Romans and the Galatians.

"A new creature" is a figurative expression, used in Gal. vi. 15, and is explained in chap. v. 6, and in Cor. vii. 19.

The charity spoken of in 1 Pet. iv. 8, is "brotherly love," and it is said to cover "a multitude of sins;" not because it extinguishes them and so justifies the sinner, but (as shown in Prov. x. 12) because it quenches contention and strife.

304. When any passage is explained by a reference, not to any one or more texts, but by a reference to the general tenor of Scripture, it is then said to be interpreted according to the ANALOGY, OR RULE OF FAITH. We have examples of this kind of reference in Gal. v. 14, and again in 1 Cor. xv. 3–11, where the apostle states the facts and doctrines connected with the death and resurrection of Christ, and then proceeds to prove other facts and doctrines from them. Parallelism of the analogy of faith.

This analogy of faith is called in the Bible, "the Scriptures," 1 Cor. xv. 3, 4; "all the law," as in Gal. v. 14; and "the mouth of all the prophets," Acts iii. 18. "The analogy of faith" is the expression used by the apostle Paul, in Rom. xii. 6, where he exhorts those who expound the Scriptures (or prophesy) to do it according to the proportion or analogy, the measure or rule of faith. Meaning of this term.

The expression, therefore, is identical with "the whole tenor of Scripture;" and the doctrine which is founded upon it is taken from all the texts relating to one subject, when impartially compared; the expressions of each being restricted by those of the rest, and the whole explained in mutual consistency.

(1). God is set forth in Scripture, for example, as a Spirit, omniscient, and holy, and supreme. All passages, therefore, which seem to represent Him as material, local, limited in knowledge, in power, or in righteousness, are to be interpreted agreeably to these revealed truths. Examples.

(2). If, again, any expositor were to explain the passages of Scripture which speak of justification by faith as if it freed us from obligations to holiness, such an interpretation must

be rejected, because it counteracts the main design and spirit of the Gospel.

(3). In Prov. xvi. 4, it is said, "The Lord has made all things for himself: yea, even the wicked for the day of evil." The idea that the wicked were created that they might be condemned, which some have founded upon this passage, is inconsistent with innumerable parts of Scripture (Psa. cxlv. 9: Ezek. xviii. 23: 2 Pet. iii. 9). The meaning therefore is, as determined by the analogy of faith, that all evil shall contribute to the glory of God, and promote the accomplishment of his adorable designs.

General laws applied in this way in natural philosophy.

305. It is thus that philosophy interprets natural appearances. When once a general law is established, particular facts are placed under it, and any appearance that seems contradictory is specially examined; and of two explanations of the apparent anomaly, that one is selected which harmonizes best with the general law.

Parallelisms applied to figures. Examples.

306. The use of the parallel passages of Scripture in determining whether language is figurative or literal is of great moment. God, for example, often represents himself as giving men to drink of a cup which he holds in his hand: they take it, and fall prostrate on the ground in fearful intoxication. The figure is used with much brevity, and without explanation, in some of the prophets.[a] In Isa. li. 17–23, it is fully explained, and the meaning of the image becomes clear. The intoxication is desolation and helplessness, more than can be borne; and the cup is the fury (or righteous indignation) of Jehovah.

In reading Acts ii. 21, we find it said, that "whosoever shall call on the name of the Lord shall be saved;" and the question may be asked, What is meant by calling upon the name of the Lord? Matthew tells us, that "not every one that saith Lord! Lord! shall enter into the kingdom of

[a] Nahum iii. 11: Hab. ii. 16: Psa. lxxv. 8, etc.

heaven:" so that the passage is not to be understood in its literal and restricted sense. On referring to Rom. x. 11–14, and 1 Cor. i. 2, we find that this language, which is quoted from the prophet Joel, implied an admission of the Messiahship of Christ, and reliance on the doctrines which he revealed.

307. It is obvious that, while the figurative meaning of a word has generally some reference to its literal meaning, it must not be supposed to include in the figurative use all that is included in the literal; similitude in some one respect, or more, being sufficient to justify the metaphor. Figures not to be applied too far.

Christ calls his disciples his sheep, and the points of comparison are, clearly, his affection for them, his care over them, and their confidence and attachment to him. Common sense discovers and limits the application of the terms. Christ himself is called, with smaller limits, the Lamb, with special relation to his character and sacrifice. So sin is called in Scripture a debt; atonement, the payment of a debt; pardon, the forgiveness of a debt. But we must not hold these terms so rigidly as to maintain that, because Christ died for man's sin, therefore all will be finally saved; or that, because he has obeyed the law, therefore sinners are free to live in sin. Men are dead in sin, but not so dead as to be free from the duty of repentance; nor are they guiltless if they disregard the Divine call. These principles are sufficiently obvious when applied to passages which contain figures founded upon material objects. They are even more important, though less easy, when applied to passages which contain figures taken from human nature or common life. More errors, probably, have arisen from pushing analogical expressions to an extreme than from any other single cause; and against this tendency the sober, earnest student of the Bible needs to be specially upon his guard.

308. To ascertain, therefore, the meaning of any passage of

Summary of these rules.

Scripture, whether the words be employed figuratively or literally, we must ask the following questions: What is the meaning of the terms? If they have but one meaning, that is the sense. If they have several, we then ask, Which of those meanings is required by other parts of the sentence? If two or more meanings remain, then, What is the meaning required by the context, so as to make a consistent sense of the whole? If, still, more than one meaning remains, What then is required by the general scope? And, if this question fail to elicit but one reply, What then is required by other passages of Scripture? If, in answer to all these questions, it is found that more than one meaning may still be given to the passage, then both interpretations are true; and we must fix on the one which best fulfils most of the conditions, or must look elsewhere for some further guide.

309. It is important to observe that, whether the language we examine be figurative or literal, and whether it be used in history or in prophecy—in allegory or in plain discourse—these rules are equally applicable. There is not one rule for tropes, and another for words in their proper sense; nor is there one rule for interpreting the words of the parables of Scripture, and another for interpreting the words of its historical statements. It is true that in history or narrative we expect to find words used in their literal sense; while in poetry and allegory the figurative may be expected to predominate. We apply, however, the same rules, needing some, indeed, more in one case than in the other; but still taking the sense which the words express, as that sense is defined and limited (if it be so) by the whole of the sentence, by the context, by the scope of the writer, and by other parts of the Bible.

These rules required in interpreting the *words* of all parts of Scripture.

Nor is it less important to observe that these rules are required not only in interpreting Scripture, but in interpreting all language that is used in the intercourse of life.

And of common life.

Sec. 4.—Of the Utility and Application of Rules in Interpretation.

It must have occurred to the reader that, underneath the rules of interpretation which we have given, there are some general principles common to all language, which regulate the application of them. Those principles it is important to state, as they both justify the rules we have given and aid us in applying them.

310. To perceive the meaning of most parts of the Bible which teach the fundamental truths of the Gospel, it is only necessary to know the subject and the language employed. If the Bible be in our own tongue, and we understand what the topic is of which it treats, the meaning will generally be plain. No instance can be given in Scripture of an obscure passage concerning which a man may rationally suppose that there is any doctrinal truth contained in it, which is not elsewhere explained.

Scripture generally plain.

The great advantage of rules of interpretation is not to discover the meaning of plain passages of Scripture, but to ascertain the meaning of such as are ambiguous or obscure.

Use of rules.

Yet, as on many points of importance we need to compare Scripture, in order to ascertain and *prove* its meaning, and as such comparison is itself part of our discipline, promotes our holiness, and is adapted to unfold the treasures of Divine truth, it is of great moment that the humblest Christian should understand these rules and apply them. Revelation is to be the study of our lives, and it is plainly the will of God that all the resources of learning, industry, and prayer, should be employed in the search.

So dependent is man for his knowledge of the Divine will upon the motive and temper of his inquiries, and the teaching of the Spirit of God, that a prayerful and humble Christian, with few advantages, will often gain a

A devout spirit.

more accurate and extensive acquaintance with Scripture than one of higher mental attainments, but of feeble piety. The exercise of a teachable and prayerful spirit, therefore, is among the most important principles of Biblical interpretation.

True meaning of words.

The true meaning of any passage of Scripture is not every sense which the words will bear, nor is it every sense which is true in itself, but that which is intended by the inspired writers, or in some cases by the Holy Spirit, though imperfectly understood by the writers themselves.

Is the sense.

The sense of Scripture is to be determined by the words: a *true* knowledge of the words is the knowledge of the sense.

Fixed by usage.

The meaning of words is fixed by the usage of language. Usage must be ascertained, whenever possible, from Scripture itself.

Common meaning to be preferred.

The words of Scripture must be taken in their common meaning, unless such meaning is shown to be inconsistent with other words in the sentence, with the argument or context, or with other parts of Scripture.

Of two meanings, that one is generally to be preferred which was most obvious to the comprehension of the hearers or original readers of the inspired passage, allowing for those figurative expressions which were so familiar as to be no exception to this general rule.

Meaning must agree with context.

The meaning attached to the words of Scripture must always agree with the context. When the common meaning is inconsistent with the context it must be abandoned, and such other meaning adopted as fulfils the requirements and conditions of the passage, and can be proved to be sanctioned by usage, either in common writers, or in the Bible.

Scope useful only when it *fixes* the meaning.

The scope of a passage, or the reasoning of the writer, can be employed to determine which of two senses is to be adopted only, as the scope or reason-

ing is clear; nor will the scope *fix* the meaning, unless a particular meaning is required by the scope.

The parallel passage that fixes the meaning of words must either contain the same words used in a somewhat similar sense, or it must evidently speak of the same thing, or of something so similar as to afford occasion for comparison. Parallel passages.

No doctrine founded upon a single text belongs to the analogy of faith. The analogy of faith is chiefly of use in teaching us to reject an interpretation which is not Scriptural. If both the supposed meanings of a passage are consistent with this analogy, the rule cannot be applied, so as to decide the meaning. In controversial reasoning, this rule is only applicable on the supposition, that the doctrine to be applied for the purpose of interpretation is *admitted* to be Scriptural. If it is not admitted, we cannot apply it in the interpretation of a disputed text. Analogy of faith requires several texts. Is useful in rejecting a false interpretation.

311. Theology is the whole meaning of Scripture, or it is the sense taught in the whole of Scripture, as that sense is modified, limited, and explained by Scripture itself. Scriptural theology is not one thing, and the meaning of Scripture another. It is a consistently interpreted representation of the statements of the Bible, on the various facts, doctrines, and precepts, which the book of God reveals. The sense of Scripture and theology one thing.

[a] Sec. 5.—Application of these Rules to the Study of the Original Scriptures.

"As I shall not exact the study of the original Scriptures from those whose want of parts or leisure dispenseth them from it; so I cannot but discommend those who, wanting neither abilities nor time to range through I know not how many other studies, can yet decline this: and who, sparing no toil nor watches to put it out of the power of the most celebrated philosophers to deceive them in another doctrine, leave themselves obnoxious to the ignorance, fraud and partiality of an in-

[a] See Preface.

terpreter, in that of salvation; and thereby seem more shy of taking any opinions upon trust than those in whose truth or falseness, no less than God's glory, and peradventure their own eternal condition, is concerned. Methinks those who learn other languages should not grudge those that God hath honored with speaking to us, and employed to bless us with that heavenly doctrine that comes from him, and leads to him."—BOYLE.

"The habit of reading the Scriptures in the original throws a new light and sense over numberless passages."—CECIL, *Remains*, p. 199.

312. The rules of interpretation which have been applied in the previous section to the English version, are equally applicable to the study of the original Scriptures. The importance of such study is obvious, from the fact that all versions are more or less accurate as guides to the meaning of the inspired writings. On referring to Sec. 6, Chap. i., it will be seen that the meaning of particular words, the connection of arguments, and the significance of parallel passages, are all liable to be obscured in even the best translations.

Previous rules applicable to study of original Scriptures.

313. In studying and explaining a living language, we determine the usage by a reference to our expressions in common life; but in the case of the languages of the original Scriptures, we are dependent for a knowledge of their meaning almost entirely upon books: grammars, lexicons, and versions are our authority, and for most purposes their authority is sufficient.

But others needed, because original languages of Scripture not *spoken*.

314. But in saying that our knowledge of the meaning of dead languages rests upon authority, an expression is employed which it is important to explain; we speak of the authority of law, and of the authority of a witness, or of a manuscript, but the word is used in these two cases in very different senses. By the authority of *law* is meant its rightful power; by the authority of a *witness* is meant his testimony, which we deem to be more or less credible in relation to the question in hand. Now it is in the second sense only that we speak of the authority of lexicons. A good lexicon has great weight attached to it, because it professes to give both carefully examined

We depend for meaning on authorities.

Authority is testimony.

meanings of the words it contains, and also a summary of the evidence upon which those meanings rest. If we doubt its explanations, we either examine other lexicons, from the days of Hesychius (A. D. 400) downwards, if the word be Greek, or examine the passages where the word is found, and then weigh for ourselves the evidence they supply. Whenever, therefore, we have to interpret a Divine precept addressed to us in a dead tongue, *we ascertain the meaning* of the precept through the medium of human authority, *i. e.*, testimony; *we obey the* precept because it has the authority of God. This difference of the two meanings of the word is important.

If, then, there be reason to question the meaning given to a word or phrase, in any lexicon or grammar, we proceed to investigate that meaning for ourselves, and various plans may be adopted.

315. i. We may consult other authorities, grammars or lexicons. We may turn (if the phrase be *Hebrew*) to the grammar and lexicon of the earlier Hebrew writers, Juda Chajug (1040), and Jona ben Gannach (1121), preserved in manuscript, in the Bodleian library; to the grammar of Moses Kimchi (12th century), or to the grammars and lexicons of his brother, D. Kimchi, or of Elias Levita, all of which have been published. We may examine the grammar and lexicon of Gesenius, the founder of the modern empirical school of Hebrew, or the grammar of Ewald, the founder of the scientific school, or the concordance of Furst, and the Hebrew works of his pupil, Delitisch, the founder of the historical school; the first, making great use of examples, and a moderate use of the Arabic and cognate tongues, the second, investigating too exclusively the philosophy of the language, and the third, the founder of historical investigation, and applying Sanscrit to the interpretation of Hebrew, For a knowledge of *cognate* dialects, we may turn to the Pentaglot of Schindler (Ham. 1612), the Heptaglot of Castel (Lon. 1669), to Hottinger's grammar of Heb., Chald., Syr., Hebrew Lexicons and Grammars.

and Arab., (1649), or to the Hebrew grammars (Institutiones, 1737, Origines Hebrææ, 1723), of Schultens.

316. In the case of the *Greek* language we may use either a general Greek grammar, that for example, of Buttman, or of Matthiæ, or of Jelf, and a general lexicon, Stephens' Thesaurus, for example, or the hand-lexicon of Liddell and Scott, or we may use a Hellenistic or New Testament grammar and lexicon. Winer's grammar is rich in the illustration of New Testament idiom; and Schleusner's lexicon is invaluable from the light it throws on the New Testament, from the version of the LXX. The lexicons of Bretschneider, and of Robinson, are also well known and highly useful.[a]

Greek Lexicons and Grammars.

317. ii. We may examine the versions of the Bible. They give the translator's views of the meaning of the words of Scripture,

Versions.

The first in value for purposes of interpretation, are the fragments of Origen and Jerome, both of whom took great pains to ascertain the exact meaning of the original Scriptures.

Origen and Jerome.

Next to these are the Greek versions. The LXX, however, alone remains in a perfect state: it is of great value, but often fails to be of service in difficult passages, from the freeness of the translation,[a] the carelessness or ignorance of the translators,[b] and the want of fixed rules of translation.

LXX.

Next in value are the Targums, (See Part ii.), and inferior to these, the comments of the Talmud, and the Notes of the Masorets. (§ 119, Part II.)

Targums.

[a] Isa. i. 21; iv. 4; xlii. 1: Exod. vi. 12, 30: Deut. xxxii. 8; xxxiii. 2: Numb. xii. 8: Exod. xviii. 7.

[b] Esth. vii. 4: Lev. xix. 26: Psa. lxxviii. 69: Exod. xiv. 2. Compare Numb. xxxiii. 7: Isa. xxiii. 1, 10, 14: Ezek. xxvii. 12; xxxviii. 13: compared with Isa. ii. 16; lx. 9: (See further illustrations in Carpzov's Critica Sacra, New Testament, p. 513.)

Ainsworth on the Pentateuch, and Gill's Commentary, throughout, generally give the interpretations of the Targums, etc., whenever they are important.

Last of all among the ancient versions are the Peschito and the Vulgate. The former is, on the whole, well translated, but not unfrequently disfigured by additions and omissions. The latter is lessened in value, from the fact (which Jerome acknowledges) that it was translated hastily, that he retained many of the old renderings, though deeming them inaccurate, from a desire not to offend the popular ear (Preface to Pent., and Commentary on Eccl.), from the very free use which has been made of the LXX, and also from the general inaccuracy of the modern Vulgate text.

Peschito and Vulgate.

The portions of the Vulgate translated by Jerome are better helps to *interpretation* than the other books: but for the *settlement* of the Hebrew *text*, the other books (which belonged to the Old Italic versions,) are the more important.

Of modern versions the merits are very various. Latin versions made by *Romanists* are generally extremely literal, and often obscure: such are the versions of Pagninus (1528), Arias Montanus (1584), Cajetan (1639), and Malvenda 1650). Some (as the version of Clarius) are founded on the Vulgate, which they merely correct. Houbigant (1753) gives an elegant version of his amended Hebrew text. The New Testament has been translated by Erasmus and Sebastiani.

Modern Latin versions. Romanist.

Among *Protestants*, Munster (1534) gives an intelligible version from the Hebrew preferable to the versions of Pagninus and Montanus. He follows, however, the same text, and does not widely differ in principles of translation from those authors.

Protestant.

Leo Juda (1543–4) began another version of the Hebrew and LXX, which was published by Bibliander, the New Testament being added by others. This version is both free and faithful.

Castalio (1573) gives a version from the original, in which he studied to give the sense in *elegant classical* Latin. It is wanting, however, in simplicity and force.

The version of Junius and Tremellius (1590) is deemed by M. Poole among the best. They expressed the article by the demonstrative pronoun. The version of the Osianders, like that of Clarius, is founded upon the Vulgate. The version of Schmidt (1696) is extremely literal, and that of Dathe (1773–99) remarkable for fidelity and elegance. The *New Testament* of Beza is highly esteemed.

Vernacular versions. Luther's, etc.

Among modern versions into vernacular tongues, that of Luther is one of the best (1517–30). It is the basis of the Swedish (1541), the Danish (1550), the Icelandic (1584), an early Dutch version (1560) and the Finnish, with its cognate dialects (1642, etc.). A German-Swiss translation was also made by Leo Juda (1525–29), and, in 1667, a new or revised version for the same church was published at Zurich. Luther's version was also revised and published by the Zuinglians in 1679.

French.

The Scriptures were translated into *French* by R. P. Olivetan (1535), with a considerable number of references from the LXX placed in the margin. This version was corrected, chiefly as to the language, by Calvin (1540); again, by Bertram, Beza, and others (Geneva, 1588); and has since, from time to time, undergone other alterations of the same sort; the revision of Ostervald is best known. A French version by Beausobre and L'Enfant (1718) was published at Amsterdam, and is highly esteemed for its accuracy.

Dutch.

By order of the Synod of Dort, a version was made into the *Dutch* language, in place of a version made from Luther's, which had been used till then. This version was printed in 1637, and is highly valued for its fidelity.

Spanish.

There are two versions of the Old Testament into *Spanish;* the one made by a Romanist (Reyna), Basil, 1569,

and the other by a Protestant (Valera), Amsterdam, 1602. They are founded chiefly on the Latin version of Pagninus, and the second partly on the Genevan-French Bibles. There are also three Spanish versions made from the Vulgate (1478, 1793–4, 1824).

The best *Italian* version is that of Diodati (afterwards translated into French), 1607. It follows both the LXX and the Hebrew, and is free, accurate, and clear. Italian.

In opposition to the vernacular versions of Protestants, Popish versions have been made into nearly all the preceding languages, generally from the Vulgate.

318. All these versions, however, and especially the earliest of them, are inferior to a good modern lexicon. Most of them were made under peculiar influences and amidst many difficulties. A modern lexicographer has larger helps, a more certain text, and the very apparatus which these versions themselves supply. So that, not to excel with all these advantages on his side would prove him to be incompetent or careless. Their value for interpretation.

319. iii. In further investigating the meaning, we may seek for help from the words THEMSELVES, their etymology, the analogy of speech, and the meaning of similar words in cognate dialects. Help from the words themselves.

320. (1.) *Etymology* traces the progress of the meaning of words, the changes of form which they undergo, and points out the significance of their several parts. It often gives the true meaning, explains the allusions of the context, and accounts for the rendering of ancient versions. Etymology.

In Genesis, the "*firmament*" should be translated "*expanse*," contrary to the Septuagint, Vulgate, and English; the root meaning to beat or spread out.

The Hebrew phrase for "making a covenant," refers to the stroke that smote the victim, whose death confirmed it.

ἱερεύς, a priest, is so called, from the fact that he attends to sacred

things, or because he sacrifices to God, ἱερὰ ῥέζειν, in the sense of θύειν. So facere, for sacrificare, Virgil Ec., iii., 77, and עָשָׂה asa, for "*offer*," Lev. ix. 6, 16: Numb. xxviii. 24.

The original word for "minister," in Heb. viii. 2, means, in classic Greek, one who performs a public work at his own cost; or, regarding the whole phrase as a Latinism (Antistes Sacrorum), it indicates that our Lord presides over the worship of the church, and presents it acceptably through his intercession.

The Hebrew word for "to make atonement" (כָּפַר kipper) means, properly, to "cover over" sin, or expiate; and, secondarily, to propitiate, *i. e*, to remove the displeasure of another in relation to it. The corresponding word in the LXX and New Testament (ἱλάσκομαι) means, first, to propitiate, and secondarily, to atone for. Both ideas are involved in each word, and are sometimes fully expressed

The Greek word for "to sacrifice" (θύειν) means, in Homer, to burn wine or food in the fire as an offering, and in later writers, to sacrifice, properly so called. From this double meaning we have two sets of Greek words, the one referring to the slaying of victims, θύω, θυσία, and the other to the sweet odors, or incense, which were offered to God (θυμίαμα, thus), and sometimes both ideas are combined, Lev. iv 31: Eph. v. 2. Hence, also, θύω is used to translate two different Hebrew words, meaning, respectively, to sacrifice and to burn sweet incense, 1 Sam. iii. 14: 2 Chron. xxv. 14; xxviii. 3: Jer. i. 16; xliv. 5.

Nearly all the names in Hebrew are significant, and a knowledge of their meaning throws light upon the context. The prophecies of Jacob concerning his sons refer in a great degree to their names, chap. xlix. compared with chaps. xxix, xxx. See also Ruth i. 20: Gen. iv 16.

So the meaning of Prov xxv. 21, 22, and Rom. xii. 20, "heap coals of fire," is explained by the fact, that חָתָה, chatha, means, etymologically, to apply fire, and thence to soften.

The rendering of the LXX and Vulgate in Psa. vii. 14, etc., is owing to their translating etymologically, and so elsewhere, ἐνωτίζομαι is an etymological translation of the Hebrew word הֶאֱזִין, heezin, Lev. xiv. 52, as τριμερεῖς, שְׁלֹשׁ, shillesh, Deut. xix. 3. "To stir up," in 2 Tim. i. 6, means, in the Greek, to blow fire into a flame, ἀναζωπυρεῖν.

In the use of the English version, of course, etymology is allowable as a guide to the sense only when the etymology of the English corresponds with the etymology of the original: Gospel, for example, = εὐαγγέλιον; crucify = σταυρόω; pre-

determine = προορίζω; mediator μεσίτης = intercessor, one who acts for another especially to produce harmony between parties. It is an important principle, that etymology does not of itself fix the meaning, except where usage is either doubtful or silent; and it is always, from the changes of meaning which words undergo, an uncertain guide.

321. (2.) ANALOGY fixes the meaning of one form of a word from the known meaning of the similar form of another word, or of one word from the meaning of some opposite or corresponding one. Analogy.

If, in reading Hebrew, for example, we meet with a noun ending in (ר), we may conclude, from the general meaning of that ending, that it is probably an ordinal number or a patronymic: if we meet with a verbal noun beginning with (מ), it indicates probably an act, or the place where some act is performed; such being, for the most part, the meaning of this preformative.

Commonly, the Hiphil forms of verbs are causative of the Kal, as יָצָא, yatsa, "to go out," and in Hiphil, "to bring out;" אָבַד, abhad, "to perish," and in Hilphil, "to destroy." If, therefore, we meet with a verb in Hiphil, it has probably a causative meaning; though there are exceptions to this rule.

The Hiphil forms of the Old Testament the LXX found it difficult to translate without a paraphrase, and hence that version sometimes uses a neuter verb in an active sense, Gen. ii. 9; iv. 11; xix. 24: Numb. vi. 25; xxxiv. 17; and the New Testament, as may be supposed, often employs the same form for the same purpose.

Matt. v. 45, literally, "he rises," "he rains;" *i. e.*, "he causes to rise," and "causes to rain." 1 Cor. iii. 6, "increased;" *i. e.*, "gave the increase." Luke xi. 53, not "they began to speak off hand," or "to silence," but rather, "they caused Christ to speak off hand;" *i. e.*, "they provoked him to speak." 2 Cor. ii. 14, literally, "to triumph," or "to lead captive," as in Col. ii. 15; rather, as in the English, "to cause to triumph."

That "folly" means sin in Gen. xxxiv. 7: Deut. xxi. 21: Josh. vii. 15: 2 Sam. xiii. 15, may be gathered from the fact that "wisdom" means, in various parts of Scripture, "uprightness" or "piety."

Matt. vi. 2, 5, 16, ἀπέχουσι τόν μισθόν has been translated, "they hinder, or fail of their reward" (Gerard), and ἀπέχομαι is used in the sense of abstaining from; ἀποχή, however, the noun, means a receipt in full,

and hence the phrase may be taken to mean, "they have their reward;" that is, "all they will ever get."

In Matt. vi. 11, ἐπιούσιον has been variously rendered; it does not occur in the LXX, and is a very rare word. It has been translated "necessary for our subsistence" (Vulgate), "suitable for our subsistence" (Macknight), "sufficient for the morrow, or for future life" (Grotius): the meaning, however, is fixed by an analogous expression: περιούσιον means *more* than enough, and as ἐπί often indicates equality or adaptedness, ἐπιούσιον means "just enough," a translation which agrees with the context.

322. (3.) We may compare the words in Scripture with the same words in cognate languages. The value of *cognate* languages, though sometimes underrated, has been exaggerated. By modern lexicographers they are applied within proper limits, and are of use chiefly when ancient versions differ, and where we have not, in Hebrew, materials sufficient for defining the meaning of terms.

Usage in cognate languages.

(*a*). They give the roots of words, the derivatives of which alone are found in Scripture, and thus aid to a consistent meaning.

אֵיתָן, aithan, for example, is a somewhat rare word, translated "mighty stream" (*i. e.*, ever-flowing), Amos v. 24: "mighty waters" (ever-flowing), Psa. lxxiv. 15: "strength" (constant flowing), Exod. xiv. 27: "strong" (durable), Micah vi. 2: "mighty" (prosperous), Job xii. 19: so Numb. xxiv. 21: Jer. xlix. 19. The Arabic root means "to continue running;" then, "to continue" generally, *i. e.*, "to endure;" then, "to be inexhaustibly rich:" hence the apparently contradictory meanings of the texts in which the derivative is found.

(*b*) They fix meanings which might otherwise have been only conjectural.

בָּלַג, balag, for example, occurs four times in Hiphil: Job. ix. 27, "comfort myself:" x. 20, 'take rest:" Psa. xxxix. 13, "recover strength:" Amos v. 9, "that strengtheneth," the versions are altogether uncertain. The Arabic root means "to shine like the dawn;" "to be, or to render, clear and serene;" and that sense meets the requirements of all the passages. In the same way, many of the plants and minerals mentioned in Scripture are identified.

(*c*). They discover the primary meaning of roots whose secondary

senses only are found in Scripture, though the primary throws light on some texts.

גָּדַל, gadhal, for example, means "to be great," but, in Arabic, "to twist," and so, "to make great or strong;" hence a noun formed from it means "fringes," Deut. xxii. 12; "twisted thread," or "chain work," 1 Kings vii. 17. Another noun, similarly formed, means "brawniness," Exod. xv. 16; and the verb is used in its primitive sense in Job vii. 17, "to struggle," or "wrestle;" English, "magnify." So צָדַק, Tsadak, means "to be just;" in Arabic, to be "stiff," "inexorable," "unbending:" hence, in Isa. xlix. 24, "the lawful captive" ought to be "the captive of the inexorable ones;" see ver. 25.

(*d*) They explain idiomatic phrases, the true sense of which cannot otherwise be determined.

See on all this paragraph Gerard's "Institutes." These last examples are taken chiefly from Schultens. A large number may be found also in the Lexicon of "Gesenius."

In applying these principles to the New Testament, there are modifications of them which are rendered necessary by the nature of the Greek tongue, the large critical apparatus we already possess in classic authors, and the connection through the LXX between the New Testament and the language of the Old.

323. iv. In the case of the New Testament, we may seek the meaning of its words and phrases in classic authors.

Classic usage.

πίστις, which commonly means "faith," is used in the sense of proof, Acts xvii. 31; so Aristotle, Polyb.

ἐπαγγέλομαι means, by itself, "to announce," and so "to promise:" followed by certain nouns, it means to "profess" (1 Tim. ii. 10). The word is regularly used for professing an art or science, Diog. Laert., Proem. 5, 12: Xen. Mem. i. 2, 7.

παρά, in composition, often means in the Greek Testament "by the way," Rom. v. 20; or "secretly," Gal. ii. 14. Jude iv.; a usage found in classic authors, Polyb., Herodian, Plut.

τὸ ἐπιβάλλον μέρος, Luke xv. 12, is a legal phrase, indicating the share which fell to a man as heir; the use of the word here shows how completely the prodigal son was estranged from all filial feelings.

ἐπιβαλὼν ἔκλαιε, Mark xiv. 72, "when he thought thereon," rather,

"having rushed out;" and so it agrees with Matthew and Luke, Polyb.

ἔχων ἐν τῇ ἀσθενείᾳ, John v. 5, is classic Greek for "to be ill;" so that, when these words are translated "there was a sick man thirty-eight years old" (Paulus), the rendering is contrary to Greek usage.

The apparently incomplete sentences in Luke xiii. 9: xix. 42: xxii 42 (Gr.), are all good Greek; the custom being, frequently, to omit the apodosis (or conclusion) of a sentence after εἰ or ἐάν, when the meaning is clear, Raphel.

Bos, Elsner, Kypke, Grotius, Wolf, Wetstein, Raphel, have largely illustrated the phraseology of the New Testament from classic sources; Kypke and Raphel from particular authors, and the rest from classic authorities generally.

324. v. Or we may turn to the works of Josephus and Philo, which in this respect are not unimportant.

Usage in Josephus and Philo.

μετεωρίζεσθαι means, etymologically, to hang up in the air; but it is used both by Philo and Josephus for "to be of doubtful mind," as in the New Testament.

ὑπωπιάζειν, literally, to "hit under the eyes" (Luke xviii. 5: 1 Cor. ix. 27), means, generally, "to harass," "to afflict."

ἐφημερία, Luke i. 5, translated "course," means the daily service of the temple, which was discharged by bands of priests in rotation (Jos.).

κρίσις (judgment), Matt. v. 31, was the name given to the court of seven magistrates, who had the power of punishing small offences (Jos.).

ἐγκαίνια (the renewal), John x. 22, is the term used by Philo as appropriate to express the feast of the Dedication held on the 25 Kisleu; as νηστεία is *the fast* connected with the day of Atonement, 10 Tisri. Acts xxvii. 9.

All these phrases, and many others, are peculiar to Jewish writers. For ample illustration, see Ott. (Excerpta ex F. Josepho), *Krebsii* (Obs. ex F. Josepho), and *Loesneri* (Ob. ex Philone).

325. vi. Especially useful shall we find a reference to Semitic languages, including the Hebrew, from which, indeed, many New Testament phrases are taken.

Use of Hebrew in explaining New Testament phrases.

Hebraisms may be seen in Heb. i. 2, αἰών = עוֹלָם, olam; εἰρήνη often = שָׁלוֹם, shalom, "all blessing," Mark v. 34: Luke vii. 50; "peace to you" being the Hebrew form of "salutation," as χάριν is the

Greek, Jas. i. 1: sometimes εἰρήνη is used in the Greek sense for peace, Luke xiv. 32, and sometimes in the Christian sense, Rom. ii. 10: Luke xix. 42: ἐξομολογεῖσθαι (הוֹדָה), "to acknowledge the qualities of another;" so as "to praise," Matt. xi. 25: πορεύεσθαι, to indicate a "mode of life:" εἰ, after verbs of swearing, = not, Mark viii. 12: Heb. iv. 3, 5: *ἀνάγκη means "straits, calamity," Luke xxi. 23: Cor. vii. 26· εἰς τον αἰῶνα, τους αἰῶνας = "for ever," "to taste death," Matt. xvi. 28: heaven, for God, Dan. iv. 23: see 22: Matt. xxi. 25: Luke xv. 21: *ὀφείλημα ἀφίεναι = "to forgive sins:" δέειν and λύειν (שָׁרֵא אָסַר, shere esar), "to forbid and to appoint:" "to die in sin," John viii. 21, 24—"to perish because of sin" (Lev. v. 6): μαιχός, used spiritually after the Hebrew (זָנָה, zone), not literally, as in Greek, Jas. iv. 4, are all Hebraisms: though some (*) marked are found in classic authors, and are therefore called imperfect Hebraisms. So Acts xix. 6; xxiv. 4; ii. 14: Jas. ii. 9: Matt. xv. 2: Mark vii. 22, "evil" is — envious.

For other Aramæan expressions, see § 39. The Hebraisms of the New Testament are fully illustrated in the works of Lightfoot, the supplementary volumes of Schoetgenius, and in the Commentary of Gill. Koppe's Commentary on the New Testament (from Acts to Rev.) is very valuable for giving the results of the inquiries of his predecessors in this department.

326. ~~vii.~~ 7. Nor is it unimportant, in ascertaining the meaning of words, to consult ancient scholiasts and glosses, and the writings of the early fathers. The first two give the meaning generally, without supplying evidence or proof passages, and the second give professed interpretations of Scripture language.

Hesychius, for example, explains the "tittles" of the law, by calling them the marks made in beginning to write letters (ἀρχὴ γραμματος), Matt. v. 18; and Suidas explains βαττολογεῖν by "wordiness," or "much speaking" (πολυλογία), vi. 7.

μυσήριον is explained by Clem. Rom. (1 Cor.) as a revealed secret.

αὐθεντεῖν ἐνδέχεται, 1 Tim. ii. 12, means, etymologically, to kill her husband; but Theophylact explains it, "to usurp authority over:" so the English version. εὐτραπελία which means, properly, "lively discourse," is explained by Chrysostom in his oration on this subject, and by Jerome, as something said (generally foolish and sinful) to provoke a laugh; "foolish jesting" gives, therefore, the precise meaning. That ἀναλῆψις,

Luke ix. 51, refers to our Lord's ascension may be gathered from Acts i. 2, and it is proved by a similar use of this phrase in the Fathers.

These are verbal illustrations; doctrinal illustrations may be seen in a subsequent Section.

The chief Greek glossaries are the lexicons of Hesychius (400), Suidas (980), and Phavorinus (1523); the Etymologicum Magnum (10th century), with the works of Zonaras (1118) and Photius (850). The glosses, or explanations of the first four, so far as the New Testament is concerned, were edited by C. G. Ernesti, 1785–6, and those of Zonaras, in 1618. Matthæi (Mosc. 1774–5, Lips. 1779) and Alberti (Lug. Bat. 1735) have also published glosses, selected from the margin of ancient manuscripts of the New Testament.

For a view of the explanations, given in the Fathers, of New Testament terms, see by far the completest book on this subject, "Suiceri Thes. Eccl." ii. tom. 1728, or indexes of good editions of the Fathers themselves. For the teachings of the Fathers on books or parts of Scripture, see the compendious collections published under the name of Catenæ; some of their comments are good, many trifling.

327. viii. The chief help to the study of the New Testament, however, remains—the version of the LXX: words and phrases being often taken from that version, and used in an altogether peculiar sense.

Version of the LXX.

διαθήκη, for example, means in classic Greek, "a disposition of property," or "a will," but in the LXX, it is frequently used to translate (בְּרִית, Berith), in the sense of "covenant" or "agreement between parties," which classic authors express by *συνθήκη*, Gen. xvii. 9, 10. It is applied to the agreement between Abraham and Abimelech, xxi. 27–32: between Laban and Jacob, xxxi. 44: compare Deut. vii. 9; xvii. 2; xxix. 9: Psa. cxxxi. 12: Christ is given *εἰς διαθήκην*, Isa. xlii. 6; liii. 3.

ἀλήθεια, "truth," is used for, and means, "all probity or holiness," Psa. xxvi. 3; lxxxvi. 11, and also "substance," as opposed to "type or shadow," John i. 17: Heb. viii. 2.

νόμος = הַתּוֹרָה, the whole Mosaic encomy, Deut. iv. 8, 44: Matt. v. 17; vii. 12: John i. 17.

συγκρίνειν means in classic Greek, "to confound, or mix;" in the LXX it is "to interpret, or explain," Gen. xl. 8, and hence, 1 Cor. ii. 13, "expounding spiritual things by spiritual, or to spiritual."

ἐπὶ τὸ αὐτό = יַחְדָּו, yachdav, "together," Matt. xxii. 34: Acts i. 15: 2 Sam. ii. 13; xix. 10.

πᾶσα σὰρξ οὐ = "no flesh shall," = כל-לא, kol lo, Exod. xii, 15, 43: sometimes the LXX use the classic phrase, οὐκ οὐδείς, Exod. x. 15.

The LXX translate חַטָּאת, in the sense of "sin offering," τὸ τῆς ἁμαρτίας, Lev. xviii. 25: τὸ περὶ ἁμαρτίας, Lev. v. 8: τὸ ὑπὲρ ἁμαρτίας, Lev. viii. 2: ἱλάσμος, Ezek. xliv. 27, and hence the use of these phrases in the New Testament. On the other hand, it may be noticed, that חטאת, chatath, means both "an act of sin" and "a sinful disposition," as does ἁμαρτία. The New Testament has no distinct phrase corresponding to the Latin "vitium," which is the act, and "vitiositas," which is the disposition. Compare "a sin" and "depravity."

Ὁ ἐρχόμενος, "the coming one," is the LXX translation of various passages, which refer to our Lord, and hence it is applied frequently in the New Testament to him, Luke iii. 19: Heb. x. 37: not "*shall* come," but "is coming," or "is to come," Rev. i. 8.

The New Testament also abounds in Hellenistic constructions: Nouns absolute for example, Rev. i. 4, 5; ii. 20; iii. 12: unusual governments, adj. with gen. cases, where good Greek requires no prep., John vi. 45, and the contrary, Matt. xxvii. 24: ἀπό in the sense of "by" or "because," מן, min, Matt. xi. 19; xviii. 7: Gal. i. 1: 2 Cor. iii. 18: Acts xxii. 11.

328. The reference to Hellenistic usage, may, however, be carried to an extreme: δικαιοσύνη, for example, has been translated "mercy" in Rom. iii. 25, 26: and the rendering is defended by an appeal to the LXX, where it is used for חֶסֶד, chesedh. The LXX, however, itself corrects this translation. Nine times in the Old Testament, it is so used: but seven of these are in the Pentateuch, and many hundred times, *i. e.*, nearly always, it translates righteousness (צֶדֶק, Tsedek).

329. Perhaps we may best illustrate the connection between the Hebrew, the LXX, and the New Testament, by explaining the meaning of the various Greek words applied in Scripture to the work of our Lord; reconciliation, propitiation, expiation, atonement, redemption, satisfaction, substitution, and salvation.

Rules applied to explain reconciliation, etc.

(*a.*) Looking into the English New Testament, we find "reconciliation," and "reconcile" in several passages, in all of which (except one,)

the Greek word is some form of ἀλλάσσω, "to produce a change between parties" (when, for example, they have been at variance): in turning to the LXX, we find this word never used in this sense at all, nor have the many passages in the Old Testament, which speak of "making reconciliation," any verbal reference to these passages in the New Testament. The *idea* is involved in several passages, but it is never expressed by this word, nor by any single word. "To turn away anger," "to restore to favor," "to accept," are the common expressions; generally forms of רָצָה, ratsa, and δεκτόν, Isa. lvi. 7; lx. 7: Jer. vi. 20: Lev. xix. 7. Hence the important conclusion, that in the word of the New Testament translated "reconcile," there is reference only to the change or effect produced by some measure of mercy, and not to the nature of that measure itself: it describes merely the change produced in our relation to God, his moral sentiment of displeasure against sin (called his "wrath") is appeased, and the sinner's enmity and misgivings are removed. That there is this *double* change, may be gathered from the following passages, Heb. x. 26, 27: Rom. v. 9: Heb. ix. 26, 28: 2 Cor. v. 18–20: Eph. ii. 16: 1 Cor. vii. 11: Col. i. 20, 21.

(*b.*) In one passage, however, Heb. ii. 17, we have in Greek another word ἱλασκόμαι, translated also "make reconciliation." *Its* meaning may be gathered from an examination of the passages in the Old Testament, in which it occurs. It is, in fact, the constant rendering of a word translated in the English version, "to make reconciliation," or "to atone for," Lev. vi. 30; viii. 15: Ezek. xlv. 20: Dan. ix. 24, etc.

(*c.*) But it would excite surprise, if this were the only passage in the New Testament where this phrase is found. It occurs again, in fact, in Rom. iii. 25: 1 John ii. 2; iv. 10, but in each of these passages it is translated PROPITIATION, a word which does not occur in the Old Testament. EXPIATION, again, does not occur in the New, and but once in the Old, Numb. xxxiii. 35; it is the same word, however, as is translated elsewhere, "to make reconciliation," or "to atone for." ATONEMENT, itself, does not occur in the New Testament, except in Rom. v. 2, and there it has no connection with the Old Testament phrase, but is the same word as is translated "reconciliation" in the first sense above indicated, a change, that is, of state, between parties previously at variance.

(*d.*) Thus far, therefore, the result is clear. Reconciliation and atonement are, *in all the New Testament*, except Heb. ii. 17, translations of the same word, and mean the state of friendship and acceptance into which the Gospel introduces us. "Reconciliation," in the sense in which it is used in Heb. ii. 17, and "atonement," in the uniform

sense of the *Old Testament*, "propitiation" in the New Testament, and "expiation" in the Old, are all different renderings of one and the same Hebrew and Greek words כִּפֶּר, kipper, and ἐξιλάσκομαι, in some of their forms. These words, which may be regarded as one, have two senses, each involving the other. They mean to appease, pacify, or propitiate, Gen. xxxiii. 20: Prov. xvi. 14: Ezek. xvi. 63; and also to clear from guilt, 1 Sam. iii. 14: Psa. lxv. 3: Prov. xvi. 6: Isa. vi. 7, etc. In *propitiation*, we have prominence given to the first idea, in *expiation*, to the second; in *atonement*, we have a distinct reference to both.

(*e*) The thing which atones, propitiates, or expiates, is called in Greek, ἱλασμός, ἐξιλασμάς, and λύτρον, all translations of two derivates of the Hebrew word כְּפֶר (כְּפָרִים, kephurim, and כֹּפֶר, kopher), *i. e.*, price or covering.

(*f.*) The use of λύτρου for כֹּפֶר, introduces another form of expression, "redemption." This word, as a noun, always represents in the New Testament, λύτρωσις or ἀπολύτρωσις. Both are descriptive of the *act* of procuring the liberation of another, by paying some λύτρον or ἄποινα, *i. e.*, "ransom," or "forfeit," and hence always in the New Testament, of the *state* of being ransomed in this way.

These words mean (1,) to buy back, by paying the price, what has been sold, Lev. xxv. 25, and (2,) to redeem what has been devoted, by substituting something else in its place, Lev. xxvii. 27; Exod. xiii. 13: Psa. lxxii. 14; Psa. cxxx. 8: Isa. lxiii. 9.

The price paid is called λύτρον, (Matt. xx. 28: Mark x. 45,) ἀντίλυτρον, (1 Tim. ii. 6,) the Hebrew terms being גְּאֻלָּה, Geulla, and פִּדְיוֹן, Phidyon, answering precisely to λύτρον and כֹּפֶר, which again answers to ἱλασμός. In 1 Tim. ii. 6, this ransom is said to be Christ himself.

"Redemption," therefore, is generally a state of deliverance, by means of ransom. Hence it is used to indicate *deliverance from punishment* or guilt, Eph. i. 7: Col. i. 14; *sanctification*, which is deliverance from the *dominion* of sin, 1 Pet. i. 18; the *resurrection*, which is the actual deliverance of the body from the *grave*, the consequence of sin, Rom. viii. 23; *completed salvation*, which is actual deliverance from all evil, Eph. i. 14; iv. 30: 1 Cor. i. 30: Tit. ii. 14.

Once it is used without reference to *sin*, Heb. xi. 35, and perhaps in Luke xxi. 28.

(*g.*) Another word, translated "redemption" (ἀγοράζω), Gal. iii. 13; iv. 5: Rev. v. 9; xiv. 3, 4, means, as it is everywhere translated, to buy, referring to a purchase made in the *market*. What is paid in this case, is called τιμή (price,) and this price is said to be Christ, Gal. iii. 13; or his blood, Rom. v. 9. In Acts xx. 28, the word rendered "purchase"

(περιποιεῖσθαι), has no reference to redemption, or to price, but means simply "acquired for himself:" the following words, however, indicate that the sense is not materially different from purchasing, as that term is used elsewhere.

(*h.*) The word "*satisfaction*," is not found in the New Testament, but it occurs twice in the Old, Numb. xxxv. 31, 32. It is there a translation of כֹּפֶר or λύτρα, "that which expiates," or "ransoms." The use of these terms in reference to the New Testament doctrine, implies that what was done and paid in the death of our Lord was in every respect sufficient: it accomplished our pardon, and answered all the moral purposes which God deemed necessary, under a system of holy law.

(*i.*) The word "*substitution*" is not found in either Testament, but the idea is frequently expressed in both: "it shall be accepted FOR him," Lev. i. 4; vii. 18, is the Old Testament phrase, and the New corresponds. There we find in frequent use, ὑπέρ and ἀντί, the former meaning "on behalf of," "for," and "instead," and the latter meaning undoubtedly "instead of." Much stress ought not to be laid upon the first of these terms, as it is frequently used where it may mean "for the advantage of," Rom. viii. 26, 31: 2 Cor. i. 2: yet in John xv. 13, and 1 John iii. 16, it seems to mean "instead of:" and this is certainly the meaning of ἀντί, Matt. xx. 28: Mark x. 45: see Matt. ii. 22, "*in the room of.*" Apart, however, from particular prepositions, three sets of phrases clearly teach this doctrine.

(1.) Christ was *made a curse for us*, Gal. iii. 13; so a similar phrase, 2 Cor. v. 21.

(2.) He gave himself as a *sacrifice for our sins*, 1 Cor. xv. 3: Eph. v. 2: Gal. i. 4: 1 Tim. ii. 6, 14: Heb. vii. 27; v. 1, 3; x. 12: Rom. v. 6–8: 1 Cor. i. 13; v. 7; xi. 24: 1 Pet. iii. 18; iv. 1.

(3.) Christ *gave his life for* our life, or we live by his death, Gal. ii. 20: Rom. xiv. 15: 2 Cor. v. 15. Compare Rom. xvi. 4: Isa. liii. 45. The idea of *substitution* is in all these passages, and the phrase, though not Scriptural, is a convenient summary of them all.

(*j.*) "*Salvation*" is everywhere in the New Testament the representative of σωτηρία or σωτήριον. σωτηρία is always translated "salvation," except in three passages (Acts vii. 25; xxvii. 34, and Heb. xi. 7, where it refers to temporal deliverance), and the idea included in the term is, whatever blessings redemption includes,—but without any reference to λύτρον, or anything else as the ground of them. It includes *present* deliverance, Luke xix. 9, or *future*, Phil. i. 19: Rom. xiii. 11. "Salvation," therefore, is the *state* into which the Gospel introduces all who believe, and without reference to the means used, a price paid. Such

is the conclusion to which etymology and New Testament usage leads.

On turning to the LXX, however, we find that the idea of propitiation is involved even here. σωτήριον is very frequently the translation of שֶׁלֶם, shelem (זֶבַח, zebhach), *peace*-offering, θυσία σωτήρια, Lev. iii. 1–3; iv. 10; vii. 20; xi. 4: Judg. xx. 26; xxi. 4. שֶׁלֶם (shelem), is the sacrifice or retribution, restoring peace; and thus the meaning of σωτήριον touches upon the meaning of propitiation.

(*k.*) From this comparison, therefore, of the New Testament, the LXX, and the Hebrew, we gather the following conclusions. Conclusions.

Propitiation, giving prominence to the secondary meaning of כָּפַר, Kipper, and the primary meaning of ἐξιλασκομαι, is an act prompting to the exercise of mercy, and providing for its exercise in a way consistent with justice.

Expiation, giving prominence to the primary meaning of כָּפַר, and the secondary meaning of ἐξιλασκομαι, is an act which provides for the removal of sin, and cancels the obligation to punishment.

Atonement, giving prominence to both, and meaning expiation and propitiation combined.

Christ's atonement is said to be by *substitution*, for he suffered *in our stead*, and he *bears our sin;* and it is by *satisfaction*, for the broken law is vindicated, all the purposes of punishment are answered with honor to the Lawgiver, and eventual holiness to the Christian. Its *result* is *reconciliation* (καταλλαγή); the moral sentiment of justice in God is reconciled to the sinner, and provision is made for the removal of our enmity; and it is *redemption*, or actual deliverance, for a price, from sin in its guilt and dominion, from all misery, and from death.

Salvation is also actual deliverance, but without a distinct reference to a price paid. *Atonement*, therefore, is something offered to God; *redemption* or *salvation* is something bestowed upon man: *atonement* is the ground of *redemption*, and *redemption* is the result of *atonement* (Isa. liii. 4–9, 10, 12). The design of the first is to satisfy God's justice, the design of the second to make man blessed; the first was finished upon the cross, the second is in daily operation, and will not be completed, in the case of the whole church, till the consummation of all things, Dan. ix. 24: Eph. iv. 30.

In studying the Hellenisms of the New Testament, and tracing their connection with the Old, the Nov. Test. Græc., Editio Hellenistica. Lond., 1843, will be found of value: it consists of the New Testamen,

text, and illustrations from the LXX of the phraseology of every verse For further helps, see below § 331.

330. These illustrations and remarks refer chiefly to the meaning of words. Other rules of interpretation have been already illustrated—the words in connection with the sentence, the context, the scope, and parallel passages—and are the same, whether we be interpreting the original or a version and do not need further illustration. They apply with equal force to the study of the original Scriptures.

331. In reference to parallel passages, it must be remembered that *verbal* parallels in a version are available only when the version is strictly accurate, and that comparison and investigation of the original must be made through the medium, not of a translation, but of the original itself. The importance of this remark may be seen in § 329, where the use of the English version, even on the important subject of the work of Christ, will certainly mislead, the New Testament itself not translating uniformly, and still less agreeing in its translation with the corresponding expressions of the Old. Happily, this difficulty, which to an English reader would have been a few years since insuperable, is to a great degree removed by the helps mentioned below.

For the study of *Hebrew verbal* parallels, the best Concordance is Fürst's: for *New Testament Greek*, Bruder's. To ascertain the usage of the version of the LXX, and to compare it with the New Testament consult the Concordance of Trommius, which gives the Greek word, with the passages in which it is found, arranged under the different Hebrew words, of which it is the translation: a second table in the same book gives the Hebrew word first, with its different Greek renderings. The *English* student will obtain very considerable help from the "Englishman's Greek Concordance," which gives the Greek words of the New Testament, with their English renderings; and from the "Englishman's Hebrew Concordance," which gives the same information for the Hebrew Scriptures. The second tables in each give the English word and its various Greek and Hebrew representatives. *Taylor's* Concordance is formed on the same plan. *Wilson* makes the English word the basis of his Concordance, giving the Hebrew representatives. The plan

of the Englishman's Greek and Hebrew Concordances, however, is the more useful. A comparison of the New Testament Greek and the LXX can be made only through Trommius and Bruder, or by the help of the Lexicon of Schleusner, or the Thesaurus of Biel.

Usage of Greek.

332. The peculiarities of the Greek tongue are nowhere more instructive or beautiful than in the use of the article: and as the rules in reference to it afford important help in interpreting Scripture, it may be convenient to give them.

Article.

333. The Greek language has but one article, the definite; the indefinite is expressed in the New Testament by τις, "a certain;" very occasionally by ὁ and a participle, ὁ σπείρων, "a sower;" or generally by the omission of the definite article.

General idea of the definite article. Familiarity.

The general idea involved in the use of the definite article, both in Greek and in English, is, that the object to which it is prefixed is familiar; but the grounds of familiarity are different, as are, in some respects, the usages of the two tongues. Familiarity arises from different causes.

(*a.*) When things are in themselves well known, or are regarded as present to the senses.

Origin of this familiarity. Different cases.

1. The names of persons well known generally take the article; but because they are well known, their names also dispense with it. Hence Ἰησοῦς and ὁ Ἰησοῦς: see Matt. i. 1–16; ii. 16, 19. On the first mention of a name the article is generally omitted. The names of persons not well known also take the article when mentioned a second time,

2. If the proper name is followed by a description which has the article, the name is without it unless the person is very eminent. "John *the* Baptist" is the common form.

3. Objects present to the parties concerned have the article attached to their names, Matt. xxvi. 23, in *the* dish. John xiii. 26, *the* sop. Mark xi. 5, loosing *the* colt. 1 Thess. v. 27, *this* epistle. Matt. xiii. 27, *these* tares. Hence the nominative, with the article, to express the vocative. Eph. v. 22: Heb. i. 8.

4. The possessive pronoun, in Greek, with a noun, takes the article; not my will—the will of me—but "the thy will" be done.

The second and third of these rules are in accordance with English usage, the others are not. We can say, indeed, the Christ; but then Christ is not a name, but a description, and means "the anointed."

(*b.*) Familiarity may arise from something in the context, as from

1. Previous mention, Luke ii. 16, *the* child: in verse 12, *a* child. John iv. 43, after *the* two days: verse 40, two days. The English adopts this rule whenever it can be adopted without violating another.

2. Implication in some preceding expression, Mark ii. 4, *the* roof, verse 1. Luke xv. 4, the ninety and nine; one out of a hundred being lost. Luke xi. 38, before *the* dinner or meal: verse 37, to dine with him. Matt. i. 24, from the sleep, in which he had a dream, verse 20. Matt. x. 12, into the house, *i. e.*, where they receive you, verse 11: Acts xx. 13: 2 Thess. ii. 11: see ix. 10.

3. Association, when the noun, without being implied in anything previously expressed, is connected with it. John xxi. 8, came in *the* small boat, *i. e.* of the fishing vessel: see verse 3. So Acts xxvii. 16: Luke xi. 7: John xiii. 5: Mark iv. 38: Acts xx. 9, *the* window, the only one of the chamber; Acts xxi. 26, 27, until *the* offering, and so throughout referring to the law on vows. The article thus rendered necessary by the context is often to be expressed by the possessive pronoun, "putting his (Gr. *the*) hands upon him," Acts ix. 17.

The difference between Greek and English rules will be seen from the examples.

(*c*). Familiarity arises from something neither mentioned nor suggested, of which there are several kinds.

1. Abstract nouns generally take the article, and always when they are personified. 1 Cor. xv. 26, death (ὁ θ.). John vii. 22, 23, circumcision. 1 Cor. xi. 14, nature, Matt. xi. 19: Phil. iii. 3. Numbers in the abstract (τὸ ἕν, unity, the state of being one), and the infinitive used as a noun, belong to this class, τὸ πιστεύειν = believing. This usage is not frequent in English.

2. Nouns representing objects in nature which exist singly, and entire natural substances, generally take the article. Matt. v. 18, heaven and earth: xxiv. 29, the sun. Mark xiii. 28, summer (= *the* hot season); light; salt; water. Generally, *we* omit the article in these cases, whenever, at least the use of it would indicate some particular thing, rather than the universal substance.

3. Words indicating entire species, either of animals or objects, generally take the article. Matt. vi. 1, men, as men: vii. 6, dogs, as dogs. Matt. x. 16, serpents. Luke xxi. 29, fig-tree. James iii. 4, (the) ships. The omission of the article would indicate that the statement made is true only of some, and not of the class as a whole. The English generally omits the article in these cases.

4. Whole classes of agents generally take it. Matt. x. 10, the laborer. Matt. xviii. 17, the publican. Matt. xxv. 32, the shepherd.

5. Many words in all languages express ideas familiar to classes of readers, and properly take the article; and generally it is best to retain it, even in a translation, though the translation be not quite clear. Matt. xvii. 24, τὰ δίδραχμα, *the* half-shekel temple-tax: xxi. 12, *the* doves used, viz., in the temple service. John xviii. 3, ἡ σπεῖρα, the detachment on duty. John i. 21, art thou *the* prophet. Luke xxi. 8, ὁ καιρός, the time (so long expected). 1 Cor. iii. 13, *the* day shall show it, Heb. x. 25, εἰς τὸν αἰῶνα = for ever, to eternity, Matt. xxi. 19: Mark xi. 14: John iv. 14. So ἡ ὁδός, *that* way, *i. e.* the Gospel, Acts ix. 2: xix. 9, 23; xxiv. 22: so in proverbial expressions, Matt. xxii. 24, *the* camel, *the* gnat: so τὸ ὄρος = *the* mountain district of Gallilee, or of Palestine, Matt. xiv. 23, Mark iii. 13. ὁ κρημνός, *the* precipice (surrounding the lake), Matt. viii. 32. τὸ πλοῖον, Matt. xiii. 2: Mark iv. 1, the vessel generally used by our Lord and his apostles. ἡ οἰκία, the house to which he resorted when at Capernaum, Matt. xiii. 1, 36: Mark ix. 33.

For obvious reasons Luke and John, the former writing for those who knew nothing of Palestine, and the latter writing after the whole aspect of the country had been changed, never use these latter expressions.

334. The exceptions to these rules are numerous, but easily classified. Exceptions classified.

(*a*). Generally, it may be said that it is often dispensed with where the intrinsic meaning is so clear that perspicuity is not affected by the omission. Where intrinsic meaning is clear.

Proper names are often without it, 1 Cor. iii. 22. Abstract nouns are often without it. Certain principal objects of nature are without it, Matt. xiii. 6: 1 Cor xx. 41: 2 Pet. iii. 10: James i. 6. Superlatives and ordinal numbers take it or are without it, Mark xv. 33: Matt. xiv. 25; xxii. 38. So to a certain extent in English.

(*b*). Nouns not in themselves definite are often without it,

Where it is clear from usage or context.

especially if in very common use. In these cases, they are made definite by the context, or usage, and are unambiguous.

βασιλεύς means, in classic Greek, a king; ὁ βασιλεύς alone, the Persian king; and in later Greeek, βασιλεύς itself has that meaning. So, in the New Testament, θεός is applied, without the article, to God, and κύριος to Jehovah, both in the New Testament and in the LXX, 1 Thess. ii. 5. see verse 10: see Matt. x. 28, 37.

(*c*). Nouns used adverbially, *i. e.*, with prepositions, often dispense with the article.

Nouns used adverbially.

John i. 1: Rom. viii. 4.

335. An accurate application of these rules will solve many difficulties, and is essential to the right understanding of portions of Scripture.

Applied.

In Matt. i. 17, for example, it is said that all the generations from Abraham to David are fourteen. Probably the article here refers rather to the generations just enumerated.

In Rom., νομός, without the article, refers to any revelation or written rule of moral duty; Ὁ νομός, either to the Mosaic law, or to some law just named.

336. A very striking use of the omission of the article is to call attention to the idea in the anarthrous—unarticled—word.

Omission of article.

Heb. i. 1, 2, of old, God spake by the prophets, now by one who is Son, ἐν υἱῷ: so vii. 28. 1 Cor. xiv. 4, one *man—a church.* John iii. 6, that which is born of the flesh (article) is *flesh* (no article). Rom. xi. 6, grace (article) is no longer *grace* (no article), vii. 13.

337. In the collocation of words, the following rules are important.

Rules on the collocation of words.

(*a*). When two or more words are connected, and are descriptive of a single object, or of objects regarded as single, the article is prefixed (as in English) to the first only.

Matt. xii. 22, the blind and dumb. Luke xi. 28, he that heareth and keepeth. John vi. 40: Rom. ii. 3: 1 John ii. 4: Eph. v. 20.

(*b*). Nor is the article repeated, when a single class of things or qualities is described, by an enumeration of its parts.

Eph. iii. 18, what is *the* breadth and length, etc., describing the extent. Matt. xx. 19, to mock (article), and scourge, and crucify—the sufferings. So Acts viii. 6: 1 Cor. xi. 22.

(*c*). Nor when the words used express one idea, though a complex one.

Phil. ii. 17, upon the sacrifice and service of your faith. 2 Cor. xiii. 11, the God of love and peace (not and *of* peace), 2 Pet. i. 10.

(*d*). Nor when two or more persons make one agency, or a single act is directed against two or more objects.

Matt. xvii. 1, Peter (article), and John, and James, Luke xix. 11: Acts iii. 11; xvii. 15.

(*e*). On the contrary, the article is repeated when distinctness is given to each of the things named.

Matt. xxiii. 23: Tit. iii. 4, the goodness and the philanthropy of God our Saviour appeared.

(*f*). And when the words employed are not descriptive of a single object, or of what is regarded as such.

Heb. xi. 20, Isaac blessed τὸν Ιακώβ and τὸν Ησαῦ. 2 Thess. i. 8, to those who know not . . . and to those who do not obey.

(*g*). Apply these rules to explain the following.

Tit. ii. 13: 2 Thess. i. 12: Eph. v. 5: 1 Tim. v. 21: 2 Pet. i. 11: Jude iv. Examples.

338. The doctrine of the Greek article was first formally examined in modern times by Granville Sharp; afterwards, at greater length, and with more accuracy, by Dr. Middleton, some of whose conclusions, Literature of the Greek article.

however, have been overthrown by more recent investigation. The above rules are in harmony with such of Middleton's as have stood the test, and are most of them taken substantially from Winer's "Idioms," and from Green's "Grammar of the New Testament Dialect," 1842.

Sec. 6. Of the Use of External Helps in the Interpretation of the Bible.

"The Bible resembles an extensive garden, where there is a vast variety and profusion of fruits and flowers, some of which are more essential or more splendid than others; but there is not a blade suffered to grow in it, which has not its use and beauty in the system. Salvation for sinners is the grand truth presented everywhere, and in all points of light. but the pure in heart sees a thousand traits of the Divine character, of himself, and of the world; some striking and bold, others cast as it were into the shade, and designed to be searched for and examined."—Cecil, *Remains*, (p. 198.)

339. Thoroughly to understand the Scriptures, to harmonize apparent contradictions, to gather up all the truth it contains, and sometimes even to enable us to select out of several meanings the one which is most consistent with the Divine will, it is often necessary to seek some external or collateral help. We need to know the opinions and ideas prevalent among the people to whom the various parts of Scripture were addressed; facts of general history, of chronology, of natural history, of geography, and especially the manners and customs of Eastern nations.

Estimation in which such helps are held.

340. The estimation in which these external helps have been held, has been singularly subject to depreciations in some cases, and to excess in others. With many they are the chief study, and it is thought that no one is qualified to understand the Bible until he is in a position to use them. By others they are despised. The *first* class forget that these helps are of value chiefly in confirming a sense, which is already discovered, or in expounding less important texts; the statements of Scripture on all knowledge essential to salvation, being, when compared with one another, abundantly plain. The *second* forget that these

helps are often needful to determine the sense when it remains doubtful, and that if we neglect them, much of the significance of Scripture in particular passages, many of them impressive, is concealed.

341. (i.) Some knowledge of the ideas and opinions prevalent among the people to whom the inspired writings were addressed, or among surrounding nations, is often important.

At the time, for example, when our Lord appeared, there was a general expectation among the Jews of the coming of the Messiah, and his reign was called, "the world to come," "the heavenly Jerusalem,"[a] "the kingdom of heaven," or "of God."[b] To enter that kingdom was to become his disciple. The Jews had very erroneous conceptions of its nature; and it was necessary that our Lord should correct them. This he does in the teaching of himself, and his apostles. The nature of the kingdom of God must be learned, therefore, from the New Testament: and the fact (which we learn from external sources) that the name was given by the Jews to the reign of the Messiah, completes our knowledge and confirms the interpretation. Kingdom of Heaven.

"He is born again," was the Jewish description of a proselyte; and this use of the expression confirms the common interpretation of the language of our Lord, John iii.

"To bind and loose," meant among the Jews, as Lightfoot has shown, to forbid as unlawful, and to allow as lawful· (as "bound not *to*" is still used among us). Hence the true explanation of Matt. xviii. 8· (Wetstein).

The precepts of the sermon on the Mount become more impressive from the following facts. The Pharisees held that the thoughts of the heart are never sinful (See Matt. v. 28); the Scribes, that the gifts which Jewish worshippers were required to place upon the altar, expiated all offences which were not amenable to the Judge, (ver. 24). All maintained, says Maimonides, that oaths by heaven or by earth, might be taken collusively, and had not the solemn obligation of oaths in which the name of God occurred (v. 34). It was also maintained (Buxtorf,) that the prayer which is long shall not return empty (6, 7).

342. The chief sources of information on the opinions of the

[a] Schoetgenii, Horæ Heb. i., Diss. v., chap. vi.

[b] See Lyall's Propædia Prophetica, p. 270.

ancient Jews, are the Targums and the Talmud. Next in importance is the Sohar of R. Simeon ben Joshai, who flourished early in the second century. This book is held in the highest veneration, and is the foundation of the Cabbala. See Part ii., "Intro. to the Gospels." Its subject is the coming of the Messiah, and the events foretold concerning his reign. It illustrates both the meaning of Scripture, and the unbelief of the Jews, that the sense which was put upon the several prophecies quoted by the apostles in the New Testament, is the same (with two or three remarkable exceptions,) as had been put upon them by the Jews generally. All the Psalms, for example, and all the predictions of Isaiah quoted in the New Testament, are applied by the authorities just named to the Messiah. And yet in a Messiah, who so remarkably fulfilled them, they do not believe.

The student will find the views of Jewish authors largely quoted in the Horæ Hebraicæ of Lightfoot and Schoetgenius; in the commentaries of Dr. Gill and Koppe, and in the notes of Wetstein's Greek Testament.

343. It is important to observe, however, that while a knowledge of the opinions held in early times may often suggest the original meaning of the words employed in Scripture, that meaning is only an auxiliary help in ascertaining their Scripture use. "A regenerate man," meant to a Jew, a proselyte; one made a Jew by circumcision or baptism. But it is plain that though this use of the term accounts for the adoption of it by our Lord, and to a great extent even explains its meaning, yet the true and complete meaning can be gathered only from Scripture itself.

Caution.

344. A knowledge of the religious opinions of the nations by whom the Israelites were surrounded, is also often useful.

Among the *Egyptians*, for example, a lamb or kid was an object of veneration, and the male, as the representative of Ammon, was worshipped.

The plagues of Egypt were all inflicted on objects of Egyptian wor-

ship, and thus they became a rebuke to idolatry, as well as an evidence of Divine power.

At solemn festivals the *Phœnicians* ate of the raw flesh of their offerings; part of it they roasted in the sun, and part was sodden for magical purposes, the intestines being used for divination, and the fragments for charms and enchantments. All these practices were forbidden to the Jews, and though no doubt other solemn lessons were taught by the burning of the victim in the fire, it was also intended to teach them to avoid the rites of the heathen.

See also Lev. xix. 28: Lev. xi. 11: Psa. xvi. 4: Jer. xliv. 17, 18.

Among the ancient *Persians* it was held that there were two deities, of equal power, Ormuzd and Ahrihman. Jehovah, in his address to Cyrus, claims authority over them both. "*I* form light and darkness —peace and evil," Isa. xlv. 7.

Many who had embraced the *oriental* philosophy became Christians, and attempted to blend their former tenets with the doctrines of Christ. Some of them (the Gnostics, for example,) held the opinion that there were several emanations of the Godhead, called the Word, the Life, the Light, etc.: and it is supposed that the apostle John refers to their opinions in John i. 1–18, where he claims all those titles for our Lord.

From their principles, many of them deduced a loose morality, and others justified the imposition of unreasonable austerities. To the speculative opinions of those sects are opposed such passages as these, 1 John i. 1, 2, 7; ii. 22, 23; iv. 2, 3, 9, 14, 15; v. 1–5, 9–20; and to their practice, 1 John i. 5, 6; ii. 2, 6; iii. 4–10; v. 18, 21. The deeds of the Nicolaitanes were probably of the same order, Rev. ii. 6.

In Europe, the *Greek* philosophy was most prevalent, and the Greek character showed its tendency in subtle disquisition. Two only of the Grecian sects are mentioned in Scripture the Epicureans and the Stoics. The first held that God took no concern in the affairs of the universe, but dwelt in some distant region: and the second held that he was the soul of the world. They agreed, however, in maintaining that the Greeks were superior to all other nations. The apostle Paul rebuked both, Acts xvii. 18–32, alternately correcting their errors, and revealing to them the great doctrines of the resurrection, and the atonement of Christ. A knowledge of their views explains his appeal, rebukes "reserve" in the exhibition of the Gospel, and illustrates the simplicity and dignity of truth.

The Divinity of our Lord, and the inutility of the ceremonial law, are both taught in the Epistles of Paul. It is a confirmation of this view that the *Ebionites*, who observed the law, and maintained the

simple humanity of Christ, rejected those Epistles, and received only a mutilated copy of the Gospel of Matthew. Wilson, p. 283.

Many of the discourses of our Lord contain special reference to the views of the various Jewish sects. The reader will find those views noticed at length in the introduction to the Gospels.

345. Here, again, a caution is needed. The errors referred to in the passages which are thus made clear by this knowledge were often local and temporary. They generally sprang, however, from some deep-seated tendency of human nature, and are apt to show themselves under different forms; and the refutation of them, given in Scripture, always embodies truths of permanent and universal application.

Caution.

346. (ii.) A knowledge of ancient profane history often aids in the study of the Bible.

In Gen. 46, it is said, "every shepherd is an abomination to the Egyptians." This fact explains the assignment of the land of Goshen (on the extreme border of Egypt,) to the Israelites; an arrangement which preserved them from too intimate a connection with the Egyptians: and it is itself explained by the investigations of Dr. Hales, and Mr. Faber. They tell us, from a fragment of Manetho's, that about the year 2159, B. C., Egypt was invaded by a band of Cushite shepherds from Arabia, who after many years of cruel domination, were expelled by the general revolt of the princes of Upper Egypt, and then withdrew to Palestine (*the land of shepherds,*) and are known in Scripture as the Philistines. This event, which occurred some time before the commencement of Joseph's administration, accounts for the suspicion with which the Israelites, coming from the same quarter, were received, and for the abhorrence in which their occupation as nomade or wandering shepherds was held.

It may be added, that while Egyptian archæologists, Champollion, Rosellini, and Wilkinson, agree in this view of a shepherd invasion, Hengstenberg has thrown doubts upon the whole of this part of Manetho's narrative, though without sufficient reason. See Tables of Egyptian Chronology (Part ii.).

It is instructive to remark, that the history of Assyria and the antiquities of Egypt, which were once the favorite resort of infidelity, now

supply some of the most decisive external evidences of the truth of Scripture.

So, again, the best commentary on Deut. xxviii., and on our Lord's prophecy of the destruction of Jerusalem, is found in the history of the Jewish wars by Josephus. He was himself a Jew by birth, born at Jerusalem, about A. D. 37, and was an eye witness of the siege of that city. The truth of his narrative is confirmed both by contemporary writers, and by the testimony of the Emperor Titus.

Matt. ii. 2, 3, is explained by the fact, that there was a general impression at that time throughout the East, that a great prince was about to appear and govern the world, Tact. Hist. i. 5: Suet. Vit. Vesp. c. 4.

In Matt. xxiv. 15, 16, our Saviour warns his disciples to quit Jerusalem before the siege began; and profane history tells us that they profited by his instructions, for before the city was surrounded by the Roman armies, they retired to Pella, on the eastern side of the Jordan.

The rest spoken of in Acts ix. 31, is explained in contemporary history. It must not be ascribed to the conversion of Saul, for the persecution continued three years after; but to the circumstance, that at that time (A. D. 40,) Caligula attempted to set up his statue in the Holy of Holies. The consternation of the Jews at this threatened profanation diverted their attention from the Christians, and so "the churches had rest."

In Acts xvii. 16, Athens is said to be "full of idols" (margin). Ælian (A. D. 140,) calls it the altar of Greece, and Pausanias, another historian (A. D. 170,) tells us that this city had more images than all Greece besides. All antiquity agrees in representing it as the seat of Grecian learning, and as the school of the world. How instructive is this combination of secular enlightenment and gross idolatry!

The nobleness of Paul's conduct in his address to Felix (Acts xxiv. 25), is evident even upon the surface of the narrative. Josephus tells us that Felix was notorious for oppression, and that he had been living in adultery with Drusilla, the wife of the late king of Edessa. Paul neither defended himself, nor attacked the vices with which Felix was chargeable; but with admirable tact he reasoned on the virtues of righteousness and temperance, and on the solemn truth of future judgment. Felix had no excuse for interrupting him, and yet it is evident that he felt his appeals.

347. (iii.) Ecclesiastical history is also of value in interpreting Scripture: sometimes by supplying *facts* on which

the sacred writers are silent; sometimes by giving the history of *opinion* in the church itself.

Labors of the apostles.

We learn, for instance, that before the destruction of Jerusalem, and within thirty years of the death of our Lord, the Gospel had been preached in Macedonia and Syria, by Jude; in Egypt and parts of Africa, by Mark, Simon and Jude; in Ethiopia, by the Eunuch of Candace, and by Matthias; in Pontus, by Peter; in the territories of the seven churches, by John; in Parthia, by Matthew; in Scythia, by Philip and Andrew; in Persia, by Simon and Jude; in Media, by Thomas; in Italy and Greece, by Paul. In most of these regions, churches were formed about the same time. So rapidly did the seed of the kingdom spring up and fill the earth, Mark xvi. 15–20.

348. The history of the sound opinions of good men, and of the origin of erroneous ones, is also of great moment.

In a letter still extant, drawn up by the Christians of Smyrna, and giving an account of the martyrdom of Polycarp, they say, in reply to an accusation of the Jews, that they were ready to worship Polycarp instead of Christ, "This is impossible, for Christ only is, or can be, the object of worship: to him alone we offer adoration: and the martyrs (they add,) are objects only of gratitude and love." The Fathers of the first three centuries all deliver the same doctrine in relation to our Lord; and "hence (adds Eusebius,) the hymns and psalms written from the beginning by the faithful, celebrate the praises of Christ, and attribute Divinity to him," Eccl. Hist. v c 27, 28. Matt. xxviii. 17.

The duty of all classes to search the Scriptures, is clearly implied in various passages of the Bible[a] and it is interesting to know that the early writers of the church enforce this duty in the strongest terms; Chrysostom and Jerome, and Origen and Agustine, all agree on this question. They even affirm, that the cause of the evils of their times, is to be found in the fact "that the Scriptures are not known." (See § 144.)

349. These opinions are not *authority*, but they are *evidence*.

These opinions not authority but evidence

They prove that the interpretation now attached to the passages of Scripture, which speak of these truths, is such as commended itself to the judgment

[a] 2 Tim. iii. 15: John v. 39: Acts xvii. 11, 12. Luke xvi. 29: Matt. xxii. 29: John xxi. 30, 31. 2 Pet. i. 19: 1 Thess. v. 27: Rev. i. 3.

of good men, who had peculiar facilities for ascertaining the meaning of the inspired volume.

350. Nor less important is the history of erroneous opinions on questions of truth.

We first read, for example, of the title of universal Bishop (at Rome,) A. D. 606; of the canonical authority of the Apocrypha, and Vulgate, and traditions as articles of faith, at the Council of Trent, in the 16th century; of the use of the Latin tongue in worship, to the exclusion of the vernacular in the 7th century (666). Transubstantiation was first taught in the 8th century. In the 11th, the Lord's Supper was mutilated by the establishment of communion of one kind. In the 12th, the doctrine of Seven Sacraments was first taught. The doctrines of the meritorious virtue of penance, of purgatory, and prayers for the dead, date no earlier than the 7th century, and were not positively affirmed till the year 1140. The power of granting indulgences was not claimed by the Popes till the 12th century. Auricular confession was first enjoined by the 4th Lateran Council, in the 13th century. The celibacy of the clergy as universal and compulsory, was ordained at the end of the 4th, and was confirmed by Gregory VII. at the end of the 11th. Col. ii. 23: 2 Thess. ii. 7–12.

351. The comparatively recent origin of all these errors is not authoritative against them, but it is evidence of the meaning of the Bible. It proves that Popery is a novelty, and that its Dogmas were not taught by those who lived nearest to the times of our Lord, and who had most facility for ascertaining the meaning of Scripture.

352. It is an important canon in reference to the help which we thus receive from history, that the historical fact which is gathered only from profane or ecclesiastical writers, is not part of the Bible. It may embody a truth which is taught in Scripture, and then we believe that truth, because it is found there: or it may explain a Scripture statement, but without being itself anywhere revealed. In that case, we believe it according to its evidence, but never as a truth taught of God.

Such history no part of Scripture.

353. (iv.) A knowledge of the order of events, and of the intervals between them, is essential to an understanding of

parts of Scripture: and such knowledge is supplied by chronology, the science of computing and adjusting the epochs and periods of time.

It illustrates the depravity of human nature, for example, to know that in the *second* generation from Adam, all flesh had so corrupted its way, that it repented the Lord that he had made man.

It is an aggravation of the guilt of Sodom and Gomorrah, that when they became so utterly wicked, their progenitor Noah had not been dead a hundred years.

The judgment against the house of Eli, in Shiloh, was first executed in the death of his sons, but it was not completed till eighty years afterwards, in the forfeiture of office by Abiathar, (1 Kings ii. 26, 27). God visits surely though slowly.

The sin that most dishonored David's character was committed when he was fifty years of age. An instructive illustration of the power of temptation, and the inefficiency of even long religious experience to preserve the Christian.

From 2 Kings xxiii. 13, we learn that the places built to Ashtaroth remained till the days of Josiah, or for 350 years: Solomon probably died penitent, and yet the consequences of his sin were felt for several generations.

The earliest of the apostolical Epistles, is the First Epistle to the Thessalonians, and it contains a special direction that the Epistle should be read to the churches. This direction, given at such a time, shows that this class of writings is part of the canon of Scripture.

The date of the Epistle to Timothy, A. D. 64, nearly thirty years after the conversion of St. Paul, adds great weight to his declaration, that he was the chief of sinners. He never ceased, it is plain, to cherish a deep sense of his sinfulness. We may measure our progress in holiness by the degree of our humility, 1 Tim. i. 15.

Some commentators have supposed that 2 Cor. xi. 25, refers to the events recorded in Acts 27, but in fact, the Epistle was written before those events took place.

The man of sin, mentioned in 2 Thess. ii. 3, has been referred by Grotius, and others, to Caligula; but the Epistle was not written till twelve years after his death.

The precept of Peter, 1 Pet. ii. 17, "Honor the king," derives additional force from the fact, that the tyrant Nero was then emperor of the Roman world.

An examination of the 5th chapter of Genesis, will show that Noah might have received the account of the Creation from Adam, through

Enos only, or from Lamech his own father. Lamech was 56 years contemporary with Adam, and 100 years with Shem. Shem was contemporary for several years with Abraham and Isaac. The communication from Adam to Isaac may only have been through Lamech and Shem. So easy is it to account for the transmission of Divine truth from the earliest times

More than 4000 years elapsed between the time of the first promise and its fulfilment. more than 400 between the promise given to Abraham, and its accomplishment under Joshua: and not less than 400 between the prophecy of Malachi and its fulfilment in John the Baptist. "A thousand years are with the Lord as one day:" though the promise tarry long, we are to wait for it.

This knowledge is especially important in interpreting prophecy, both to enable us to ascertain the event foretold, and to perceive the accomplishment. Prophecy.

The meaning of Isa. xxxvii. 22–34, is fixed, for example, by a reference to chapter xxxvi. The former is a prediction of a remarkable deliverance from impending danger, and the latter points to Hezekiah and Sennacherib, as the persons in whom the prediction was fulfilled.

354. In the chronology of all nations some remarkable date is fixed upon, from which they begin their computations. Christians reckon from the birth of Christ, A. D. The Romans reckoned from the foundation of their city, A. U. C. The Greeks by Olympiads, the first of which dates 776 years before Christ, about 55 years before the captivity in the days of Uzziah. These points are called epochs or eras, though the former is the more usual term. The following are the chief: Chronological epochs.

The Grecian year of the world from -	Sept. 1, B. C. 5598.
The era of Constantinople, ecclesiastical and civil - - - - -	Apr. 1, Sept. 1, B. C. 5508.
The Jewish era, ecclesiastical and civil, A. M. - - - - - -	Apr. Sept. B. C. 3761.
The era of Abraham, or Eusebian era	Oct. 1, B. C. 2015.
The era of the destruction of Troy -	June 12, or 24, B. C. 1184.
The era of Solomon's temple - -	May, B. C. 1015.

The Olympiads, Ol. - - - -	New Moon of Midsummer, B. C. 776.
The Roman era (the Consular year from Jan. 1), A. U. C. -	Apr. 21, B. C 753.
The era of Nabonassar - - -	Feb. 26, B. C. 747.
The era of the Seleucidæ - -	Sept. 1, B. C. 312.
The Pontifical and Constantinopolitan era - - - - - -	Jan. 1, Sept. 1, B. C. 3.
The common Christian era, A. D. -	Jan. 1, A. D. 1.
The Hegira, the Mohammedan era -	July 16, A. D. 622.
The Persian era - - - -	June 16, A. D. 632.

355. As several remarkable events are recorded in Scripture, each of general or of national importance, there are various divisions of sacred chronology. The Jews reckon from the Creation (A. M.), from the Flood, from the Exode, Numb. xxxiii. 38: 1 Kings vi. 1; or from the building of the temple, 2 Chron. viii. 1.

The first epoch begins with the Creation, and ends at the Flood. Its duration can be gathered only from Scripture, by summing up the ages of the patriarchs on the birth of the son whose name is placed on the record (not always the eldest), see Gen. v. This number amounts, according to the common Hebrew text, to 1656 years; according to the Samaritan text to 1307; and according to the Septuagint, to 2262, or to 2256 years.

In the English version, the dates ascertained from the Hebrew text are generally used, and the adjustment of them which is adopted is the one which was completed by Archbishop Usher, slightly modified by Bishop Lloyd.

Whence taken.	Period.	Usher.	Septuagint.	Josephus, by Hales.
Gen. v.	1. From the creation to the flood .	1,656	2,262	2 256
Gen. xi. 10–32: xii. 4.	2. From the flood to the call of Abraham	427	1,207	1,062
Gen. xxi. 5; xxv. 26; xlvii. 9, 28.	3. From the call of Abraham to the Exode	430	425	445
1 Kings vi. 1. .	4. From the Exode to the foundation of Solomon's temple . .	479	601	621
	5. From the foundation of Solomon's temple to the restoration of Cyrus	476	476	493
	6. From the restoration of the Jews to the birth of our Lord.	536	537	534
		4,004	5,508	5,411

The modern Jews reckon the age of the world at the coming of Christ 3,760; 244 years less than Usher.

356. The difference between the LXX and the Hebrew in these chronological statements, will be seen in part from the following tables; the origin of the differences being easily explained.

To six of the patriarchs *before* the Flood, the LXX gives an additional hundred years, on the birth of his son. It also adds six years to Lamech, though in the corrected text of Josephus, those six years are taken off. Immediately *after* the Flood, the LXX adds 100 years to the ages of the six first patriarchs. It inserts, also, as does Luke iii. 36, the name of Cainan, making him 130 years old on the birth of Salah; and it calls Serug eighty years old instead of thirty. The total difference, therefore, in the second period is 780 years. . . . . The Samaritan text agrees with the LXX in this period, except that it omits Cainan. Before the Flood it reckons 1307 years.

The difference in the date of the third period arises from the fact, that the chronology founded on the LXX reckons Abraham's call as given in Haran, while Usher and the English version regard it as given five years before in Ur (Gen. xii. 1. See also Acts vii. 2, 3).

I. From the Creation to the Deluge.

Proof.		Hebrew.	Septuagint.	Sam.
		Years.	Years.	Years.
Gen. v. 3	Adam lived	130 and begat	230	130
" 6	Seth lived	105 "	205	105
" 9	Enos lived	90 "	190	90
" 12	Cainan I. lived . .	70 "	170	70
" 15	Mahalaleel lived . .	65 "	165	65
" 18	Jared lived	162 "	162	62
" 21	Enoch lived	65 "	165	65
" 25	Methuselah lived .	187 "	187*	67
" 28	Lamech lived . . .	182 "	188†	53
Gen. vii. 11	Noah at the Deluge .	600 years.	600	600
		1656	2262	1307

Josephus makes the total 2256, agreeing in Lamech with the Hebrew, and elsewhere with the LXX.

* Some copies, 167. † Jos. 182.

II. and III. From the Deluge to the Exode.

Proof.		Hebrew.	Septuagint.	Sam.
		Years.	Years.	Years.
Gen. xi. 10	Shem, after the Flood, lived . .	2 and begat	2	2
" 12	Arphaxed lived . .	35 "	135	135
LXX, and Luke iii. 36	Cainan II. lived . .	. .	130 & begat	. .
Gen. xi. 14	Salah lived	30 and begat	130	130
" 16	Heber lived	34 "	134	134
" 18	Peleg lived	30 "	130	130
" 20	Reu lived	32 "	132	132
" 22	Serug lived	30 "	130	130
" 24	Nahor lived	29 "	79	79
Gen. xi. 26, 32; xii. 4.	Terah lived	130 "	130	130
Gen. xii. 4	Abraham lived . .	75 and had the promise.	75	75
" xxi. 5	" after that lived	25 and begat	29	20
" xxv. 26	Isaac lived	60 "	60	60
" xlvii. 9	Jacob aged	130 and went to Egypt.	130	130
Exod. xiii. 40, 41: Septuagint. Gal. iii. 17: See Numb. xxvi. 59.	Israelites in Egypt. :	215 years.	215	215 (?)
		857	1637	1502
The Exode therefore occurred A. M. or B. C.		2513 1491	3899	2749

The differences in the fourth period are not owing so much to various readings, as to the authenticity of one passage, and the meaning of others. Nor is the subject free from grave difficulties.

Usher makes the fourth period 480 years (479 years 16 days), taking as his guide 1 Kings vi. 1. If the reading of that passage is correct, the question is decided. But there are strong doubts concerning it. The LXX indicates by various readings the uncertainty of the text. In 2 Chron. iii. 2 (the parallel passage), there is no date. Josephus, Theophilus, and others who have left systems of chronology, seem to have been ignorant of this computation, which is first mentioned in the 4th century by Eusebius, and he does not adopt it. St. Paul, again, seems to assign 450 years as the time from the division of Canaan "till Samuel" (Acts xiii. 20), and if so, the whole period must have been 579 years at least.[a] Usher, however, supposes the 450 years to refer to the time between the birth of Isaac and the entry upon Canaan: a somewhat forced construction. Josephus mentions for the whole period 592 years (Ant. viii. 3, 1); 632 (x. 8, 5); and 612 (xx. 10, 1); and Dr. Hales supposes his true reckoning to be, after obvious corrections, 621 years. Petavius reckons 519 years; Greswell, 549 years; Jackson, 579 years; Clinton and Cunningham, 612 years.

In turning to the history in Judges, and reckoning up the periods named, the questions raised by these different views are not solved. Six servitudes are mentioned, extending over 111 years; and fourteen Judges (not including Joshua, Eli, or Samuel), extending over 279 years, or 390 in all: adding to this number 46 and 83 as in the note [a], we have an entire period of 519 years. But here are various elements of uncertainty. Are these servitudes and judgeships to any extent contemporaneous. Usher thinks they are. Hales, supposing that Judges ii. 18 applies to all, concludes that they are not. Again, nothing is told us of the length of Joshua's government, or of the government of the Elders, who survived him, except in the case of Othniel, his son-in-law. Nor, further, is it clear whether Eli was a political ruler, or simply a civil judge, as Usher describes him. If the latter,

[a] viz. In the wilderness, and till the land was divided 46 years.
Judges to Samuel - - - - - - 450 "
Saul 40: David 40: 3rd Sol. 3 - - - 83 "
579

he is not to be reckoned chronologically among the Judges. And lastly, we cannot gather from Scripture what time elapsed between the death of Samson and Saul. Eli judged Israel forty years, but Usher makes him a contemporary of Samson, and not his successor. He reckons between Eli's death and Saul's election twenty-one years: though Samuel could hardly have been, in that case, "old and gray-headed" (1 Sam. xii. 2). Eusebius reckons Eli at forty, and includes Samuel in Saul's reign, while Josephus reckons fifty-two years for Eli and Samuel; Hales allowing for them seventy-two. Clinton supposes St. Paul's reckoning to end with the beginning of Samuel's judgeship, and adds for that thirty-two years. On the whole, therefore, it may be said, that if we set aside the reading in 1 Kings vi. 1, and are uncertain of the precise meaning of Acts xiii. 20, we have not materials for solving the difficulties which this fourth period involves.

The dates of the fifth and sixth periods nearly agree, and are gathered, the first from Scripture, and the second almost wholly from profane authors.

357. The comparative claims of these systems are not easily settled. The longer chronology, is by many, considered to be best entitled to confidence; and among other reasons for the following:—

1. The Hebrew is deemed the more likely to have been altered, as, for some time after the Christian era, its use was very much confined to the Jews (and chiefly to the more learned amongst them), who had a motive for shortening the period between the creation and the birth of Jesus, in order to make it appear that the time which their expositors had fixed for the appearance of the Messiah was not yet passed; whilst, on the other hand, no motive so strong can be supposed to have existed on the part of the Jewish translators of the Septuagint: nor could there have been an *opportunity* to alter the Greek version after it was made; for it was in extensive circulation, and in constant public use, both among Jews and Christians.

2. The length of time assigned by the Septuagint, the Samaritan text, and Josephus, to the period between the deluge and the birth of Abraham (about 1100 years), is deemed more consistent with historical facts than the shorter time assigned by the Hebrew (about 350 years), which appears insufficient for the great multiplication and extended dispersion of Noah's descendants over immense tracts of country, extending from India and Assyria to Ethiopia, Egypt, and Greece; and for the estab-

lishment of the organized and powerful monarchies of Babylon, Nineveh, and Egypt; besides the lesser chieftaincies of Canaan, which seem to have been founded by descendants of Ham, after the expulsion of earlier settlers.

3. The longer chronology appears to bring the age of each patriarch, on the birth of his eldest son, into better proportion to the gradually diminished length of human life.

Those who adhere to the shorter computation urge, principally, the following considerations:—

1. The general accuracy of the original Hebrew text, which was preserved by the Jews with most jealous care.

2. The facilities afforded by the shorter chronology for the safe and rapid transmisson of revealed truth in the earliest ages; Lamech being contemporary both with Adam and with Shem, whilst Shem was contemporary with Abraham.

3. The coincidence (at least, within a few years) of the date fixed for the creation with a remarkable astronomical epoch, when the major axis of the earth's orbit coincided with the line of the equinoxes.

4. The objection drawn from the shortness of the interval between the deluge and the birth of Abraham, compared with the apparent populousness of the earth, is more than met by the increase of mankind in newly-peopled districts in modern times, and by the fact, that the Hebrew text gives at least as many generations as the LXX; while, on the supposition that men generally married as early as the ages assigned in the Hebrew text, it implies a larger population.

On the whole, therefore, the longer chronology is not established; and, without accepting all the reckonings of Usher, we may safely deem it to be as probable as any opposite system.

358. In addition to all the difficulties created by facility of mistake in copying figures, and consequent different readings, there are difficulties in chronology which arise from different modes of reckoning.

Origin of these discrepancies.

The principal eras begin, as we have seen, in different months. Many nations have two or more modes of reckoning the beginning of the year itself, civil, ecclesiastical; civil, consular; and above all, the year of chronology does not agree with the year of actual

time. The Julian year, for instance, consisted of 365 days, 6 hours, which was 11 minutes, 9 seconds too much. From A. D. 1, to A. D. 1836, therefore, the Julian year would be 14½ days in advance. The Council of Nice, however, struck out 2½ days, and in 1582, Gregory XIII. corrected the Calendar, by ordering the 5th of October to be called the 15th, thus disposing of 10 days more. In ENGLAND, the 3d of September, 1751, was reckoned as the 14th, and in 1800, the usual 29th of February was omitted. We therefore have corrected accurately the overreckoning of the Julian era, so that from A. D. 30, to A. D. 1836, is, within a few hours, exactly 1806 years.

Other eras are more erroneous than the Julian, and it is obvious that the absence of the necessary corrections in each, must give rise to many errors.

Different eras.

Other peculiarities of reckoning add further to our difficulties.

(*a*). Jewish historians, for example, speak of the reign of a king which is continued through one whole year and parts of two others as a three years' reign. It may be two years and ten months, or it may be one year and two months.

Different modes of reckoning.

(*b*). They sometimes set down the principal number, the odd, or smaller number, being omitted; as in Judges xx. 35: see ver. 46.

(*c*). As sons frequently reigned with their fathers in ancient monarchies, the time of the reign of each is sometimes made to include the time of the other, and sometimes to exclude it.

Thus Jotham is said to have reigned sixteen years, 2 Kings xv. 33; and yet, in ver 30, mention is made of his twentieth year. For four years he seems to have reigned with Uzziah, who was a leper. So 2 Kings xiii. 1. 10: 2 Kings xxiv. 8, compared with 2 Chron. xxxvi. 9.

A similar principle explains Dan. i. 1: Jer. xxv. 1: Nebuchadnezzar being king with his father when Jerusalem was besieged.

This peculiarity of reckoning has been applied, with great advantage, to explain the chronological tables of Egypt and other eastern countries.

(*d*). It not unfrequently happens that different modes of reckoning are adopted in reference to the same transaction.

See Gen. xv. 13, and Gal. iii. 17; Moses, speaking of 400 years from

the birth of Isaac to the Exode; Paul, of 430 years from the call of Abram to the giving of the law, which occurred three months after the Exode. See Exod. xii. 40.

The same remark applies to other numbers.

In Gen. xlvi. 26, 27, it is said that all the souls that went with Jacob into Egypt (not including his sons' wives) were sixty-six, or (adding Jacob, Joseph, and his two sons) seventy. In Acts vii. 14, it is said that Joseph sent and called Jacob and all his kindred, seventy-five persons. This last includes the *nine* wives of Jacob's sons (for Judah's and Simeon's wives were dead, and Joseph's was already in Egypt). These nine, added to the sixty-six, make the seventy-five mentioned in the Acts. These passages were long supposed to involve a contradiction.

Comparing Ezra ii. and Neh. vii., we find that 42,360 persons returned from Babylon, of whom the numbers of the tribes of Benjamin and Judah, and of the priests, are given. The numbers in Nehemiah amount to 31,089; in Ezra, to 29,818. Add to Nehemiah's number 494 names, mentioned only in Ezra; and to Ezra's, 1,765 names, mentioned only in Nehemiah, the results agree—31,583. The difference, 10,777, represents the number of persons belonging to other tribes. This apparent discrepancy was long regarded as an objection to the narrative.

In reference, generally, to these apparent contradictions, it becomes us rather to suspect our own ignorance than the writer's accuracy. No passage can appear more contradictory than Ezek. xii. 13, and yet it was literally fulfilled: Zedekiah did not see Babylon, though he died there.

In framing a chronological system, two rules are of great value.

1. Ascertain important epochs, and reckon onwards or upwards from them. The epoch of the birth of our Lord is of course the centre point of all modern chronology, and of much of ancient. The year of the Council at Jerusalem, or of the death of Herod, is the key to the chronology of the Acts: as the date of Paul's conversion is the key to his Epistles. The return from the captivity, the destruction of Jerusalem by Nebuchadnezzar, and the building of the first temple are all (reckoning upwards from A. D. 1) epochs of Old Testament History. Clinton, in different parts of his Fasti, has well illustrated this rule.

Rules for framing a system of Chronology.

2. Wherever practicable, test chronological conclusions by astronomical facts.

The Jewish Passover, for example, was commenced on the day preceding that on which the moon was full, between the 18th of March and the 16th of April. As the moon can be eclipsed only at the full, the day of the Passover for any year will be the day preceding any eclipse that occurs between those dates. The Passover day was the 14th of Nisan, and reckoning backwards we ascertain the first day of each year Fifty clear days after the 14th of Nisan came Pentecost: and 177 clear days from the full of the moon of Nisan—six lunations that is—came the feast of Tabernacles. The Great Day of Atonement was five days earlier, the 10th of Tisri.

Mr. Greswell applies this rule to confirm his chronology. Supposing the date of our Lord's crucifixion to be April 5th 30, A. D., he reckons that an eclipse mentioned by Dion must have occurred August 1st, 45, A. D., and another by Pliny, April 30th, 59, A. D.[a] Pingre's tables, based on astronomical calculations, show that eclipses did, in fact, take place on these days.

Recorded eclipses may be found in Pingre's tables, and in Playfair's Chronology. See also Hales's Chronology, i., p. 74.

Tables have also been framed for correcting errors consequent upon the difference between the chronological and astronomical year.

359. v. Many of the allusions and expressions of Scripture can be explained only by the aid of knowledge of natural history.

In Psa. xcii. 12, for example, it is said that "the righteous shall flourish like the palm," and the habits of this tree beautifully illustrate the character of the righteous. The palm grows not in the depths of the forest, or in a fertile loam, but in the desert. Its verdure often springs apparently from the scorching dust. "It is in this respect," says La-

[a] Mr. Greswell's reasonings on these facts, however, are not very complete. He fails to supply the links which connect the dates of the eclipses with the date of the crucifixion of our Lord.

borde, "as a friendly lighthouse, guiding the traveler to the spot where water is to be found." The tree is remarkable for its *beauty*, its erect aspiring growth, its leafy canopy, its waving plumes, the emblem of praise in all ages. Its very foliage is the symbol of joy and exultation. It never fades, and the dust never settles upon it. It was therefore twisted into the booths of the feast of tabernacles (Lev. xxiii. 40), was borne aloft by the multitude that accompanied the Messiah to Jerusalem (John xii. 13), and it is represented as in the hands of the redeemed in heaven (Rev. vii. 9) For *usefulness*, the tree is unrivalled. Gibbon says that the natives of Syria speak of 360 uses to which the palm is applied. Its shade refreshes the traveler. Its fruit restores his strength. When his soul fails for thirst, it announces water. Its stones are ground for his camels. Its leaves are made into couches, its boughs into fences and walls, and its fibres into ropes or rigging. Its best fruit, moreover, is borne in old age, the finest dates being often gathered when the tree has reached a hundred years. It sends, too, from the same root a large number of suckers, which, in time, form a forest by their growth (Judges iv. 5). What an emblem of the righteous in the desert of a guilty world! It is not uninstructive to add that this tree, once the symbol of Palestine, is now rarely seen in that country.

Another beautiful tree found in Palestine, and also an emblem of the Christian, is the *cedar*. "The righteous shall grow like the cedar." This tree strikes its roots into the cloven rock. Like the palm, it loves the water; and if the wells near which it grows are dried, it withers, or ceases to grow. As its roots stretch away into the mountains, its boughs are spread abroad. Like the palm, it is an evergreen; though used to wintry weather, it is always covered with leaves. Its bark and leaves are highly aromatic, and the "smell of Lebanon" has become a proverb for fragrance. The cedar is sound to the very core. It adorns the mountain's brow, and then does service in the temple. After living a thousand years, it preserves all it touches, and gives beauty to the lintels and ceiling of the house of the Lord. Such is the character and influence of a resolute and consistent Christian!

In Deut. xxxii. 11, God is said to have taught Israel as the *eagle* trains her young. When the eaglets are old enough to fly, she stirs up her nest, separates its parts, and compels the young birds to fly to some neighboring crag; she then flutters over them, teaching them to move their wings and to sustain and guide themselves by their movements. Finding them weary or unwilling, she spreads her wings, takes her brood upon her back, and soars with them aloft. In order to exercise their strength, she then shakes them off; and when she perceives that their pinions flag, or that an enemy is near, she darts beneath them

with surprising skill, and at once restores their strength, or places her own body between her young and the danger that threatens them. The eagle is the only bird endowed with this instinct, and the whole of her procedure is suggestive of instructive lessons in relation to the dealings of God. In the history of ancient Israel, and in the history of the church, it is found that He weans his people from their resting-place—in Egypt, in the world, and in their own righteousness—by means of affliction: He stirs up the nest. By the example of good men, by the exhibition of his perfections, by the life and character of his Son, he flutters over them; while his promise and Spirit sustain their hearts, and make their happiness and safety as sure and unchanging as his own.

In mountainous countries like Palestine, the *ass*, or mule, was often preferred for domestic uses even to the horse. Asses are consequently enumerated among the riches of Abraham and Job, Gen. xii. 16: Job xlii. 12. Mephibosheth, the grandson of Saul, rode upon an ass; as did Ahithophel, the prime minister of David; and as late as the reign of Jehoram, the son of Ahab, the services of this animal were required by the wealthy. The Shunammite, for example, a person of high rank, saddled her ass and rode to Carmel, the residence of Elisha, 2 Kings iv. 8, 24. In later times, however, and even from the reign of Solomon, the paces of the horse began to be regarded as more stately and noble. Solomon himself introduced a numerous stud of the finest horses—horses of Arabia; and after the return of the Jews from Babylon, their great men rode for the most part on horses or mules. It soon became, therefore, a mark of poverty or of humility to appear in public on an ass, and this was the impression generally prevalent in the time of our Lord. (Compare Zech. ix. 9 with Matt. xxi. 45).

The Hebrews employed both the ox and the ass in ploughing the ground, Isa. xxx 24; xxxii. 20; but they were forbidden to yoke them to the same plough, partly because of their unequal step, and partly because the animals never associated happily together. This prohibition was perhaps intended to suggest the impropriety of an intercourse between Christians and idolaters in social and religious life; but it was also intended in the first instance, and chiefly, to protect the animals from cruel treatment.

Issachar is compared to an ass; and vigor and bodily strength are suggested by the comparison. It is said also that he should bow his shoulder to bear, and prefer the yoke of bondage to the difficult issues of war, and inglorious ease to just freedom, Gen. xlix. 14: a prophecy fulfilled in the history of that tribe, who submitted successively to the Phœnicians on the one hand, and to the Canaanites on the other.

The tail of the Syrian *sheep* is much larger than in other breeds. In a sheep weighing seventy pounds, the tail will often weigh fifteen; and it is deemed the most delicate part of the animal. Hence, in the religious ritual of the Hebrews, the priest is commanded to take the ram *and the tail* (or the rump, as it is called in our version, Lev. iii. 9), and present them in sacrifice to Jehovah. Both were to be placed on the altar, to indicate the completeness and the value of the offering. . . In its domesticated state, the sheep is a weak and defenceless animal. It is therefore dependent upon the shepherd both for protection and support. To the disposition of these animals to wander from the fold, and thus to abandon themselves (in a country like Judæa) to destruction, there are many touching allusions in Scripture, Psa. cxix. 176: Isa. liii. 6. . . . The Eastern shepherd calls his sheep, and they recognize his voice and follow him. His care of them, and their security under his protection, are beautifully set forth in John x. 11. It is plain that a knowledge of their habits is essential to a right appreciation of the imagery of Scripture.

The *lion* is remarkable for courage and strength. If he retreats from an enemy, he retreats with his face towards him. After he has killed his victim, he tears it in pieces, and devours it with the utmost greediness, Psa. xvii. 12. Hos. xiii. 8. The young lion subsists, according to ancient naturalists, by hunting, and seldom quits the deserts; but when he has grown old he visits more frequented places, and becomes more dangerous to man. This fact explains the language of God by Hosea. "I will be unto Ephraim (or the ten tribes) as a great (or old) lion," most therefore to be dreaded; "and to the house of Judah as a young lion," chap. v, 14. In accordance with this prophecy, Ephraim was driven into a distant land, where this tribe suffered a protracted exile, while Judah retained its position for 133 years longer, and was then carried into captivity for the shorter term of seventy years. . . . One of the coverts of this animal was in the low ground in the neighborhood of the Jordan, which, like the Nile, overflows its banks every spring. At that season, therefore, the coverts were laid under water, and the wild beasts were all driven to the hills, where they often committed great ravages, Jer. xlix. 19. "Like a lion from the swellings of Jordan," thus became a proverb in Judæa, which comparatively recent discovery has enabled us to understand. The energy of the Gospel in striking terror into the hearts of the impenitent, and in imparting comfort to the church, is compared to the roaring of the lion, Joel iii. 16. The savage disposition of the lion is sometimes referred to, and then always in a bad sense. In 1 Pet. v. 8, Satan is compared

to a lion, and the enemies of the church generally are represented under the same name, Isa. v. 29.

Many other expressions and figures are borrowed from natural history. The "oil" of the olive berry soothes pain, and, by closing the pores of the body against noxious exhalations, promotes health. It was thought peculiarly successful in counteracting the effect of poison, and hence it is often used to describe the power of the Gospel. Its medicinal properties (see James v.) made it of great commercial value: hence it is said that "he that loveth oil shall not be rich."

The "myrrh" and "balm" (or balsam) of the East are strongly aromatic gums, which flow spontaneously or by means of incision from the trees, and were in great request as articles of commerce. The balm of Gilead, Jer. viii. 22, was deemed a very valuable medicine, and the expression is often used figuratively to indicate any great remedy or restorative.

The habits of the ant, of the locust, of the camel, of the dove, are all interesting, but they are generally sufficiently known, or are referred to with sufficient minuteness in the Scriptures themselves.

360. Since the English Bible was completed, our knowledge of Eastern botany especially has largely increased; and as the force of the imagery of Scripture frequently depends upon a knowledge of the plants which are named, we append a table of all the plants referred to in the Bible, with such a description as will enable the reader to identify them. In some instances the results are rather conjectural than certainly accurate, but these are few, and even in these there is no doubt as to the general accuracy of the renderings proposed. The table is drawn up from various documents, and chiefly from the very elaborate articles on this subject, prepared by Dr. Royle, for Kitto's Biblical Cyclopædia.

Almond is the name of two trees mentioned in Scripture; the one, Luz, translated "hazel," Gen. xxx. 37, is the wild almond (Boch. Jer. Rosenm.), and the other Shaked, the cultivated almond. The flowers are like the bloom of the apple-tree, at first rose-colored, and then white. It is hence a symbol of old age, Eccl. xii. 5, and from its early blossoming, of any sudden interposition, Jer i. 11: Numb. xvii. 8: Gen. xliii. 11.

Almug, or Algum, is not known. Sandal wood, which is yellow or white, and fragrant, answers the description given 1 Kings x. 11,

12. The name given in 2 Chron. ii. 8 is probably an error of the transcribers, see 1 Kings x. 11, and 2 Chron. ix. 10, 11.

Aloes, properly lign-aloes, must be carefully distinguished from the aloe, which emits no agreeable odor, see Psa. xlv. 8: Numb. xxiv. 6. This tree is still known in India by the name of Aghil, and in Europe as the Eagle-tree (*Aquilaria*). The wood is highly odoriferous, and the tree is said in Eastern tradition to have been one of the trees of Paradise. The wood was very costly, and was used to impart fragrance to the linen in which dead bodies were wrapped, John xix. 40. Heb. Ahalim.

Anise, or Dill, occurs only in Matt. xxiii. (ἄνηθον). It is an herb of small value. Its seeds are aromatic and carminative, yielding an oil much used in flatulency.

Apple of Scripture is probably the quince, which is in the East more highly scented and much sweeter than in Europe (Cels. Ray), or it may be the citron, a rich golden-colored fruit, Prov. xxv. 11; Joel i. 12: Cant. ii. 3, 5; vii. 8. Heb. Tappuach. But see Bib. Dic.

Bay-tree occurs only in Psa. xxxvii. 35, and is the *laurus nobilis*, an evergreen with an agreeable spicy odor. Heb. Ezrach. Native.

Bean occurs in 2 Sam xvii. 28: Ezek. iv. 9, and is rightly translated. There are various species, but not widely different from each other. Heb. Pol.

Box-tree of the East is the same as that of Europe, though in the East it grows wild and large, Isa. xli. 19, lx. 13. It is specially adapted to mountainous districts and a calcareous limestone soil, like Lebanon. Heb. Teashur.

Briers.—The thorny plants of Palestine are very numerous, and Rabbinical writers say that as many as twenty-two words are used in Scripture to express this species. The particular plants indicated by these words are generally not known, but they are nearly all thorny and useless.

Brier, בַּרְקָנִים, Barkanim, Judg. viii. 7, 16, some thorny, prickly plant. Rosen. translates "*flails.*" חֲדָק, Chedek, Prov. xv. 19, "thorns," and Mic. vii. 4, "a brier," a species of nightshade, *Solanum spinosum* (Royle).

סַלּוֹן, Ez. xxviii. 24: סִרְפַּד, Isa. lv. 13: שָׁמִיר, Isa. xxxii. 13; and everywhere else in Isa. except lv. 13; thorny plants no now known. Heb. Sillon: Sirpad: Shamir.

Bramble, Judg. ix. 14, 15, etc., אָטָד, properly *thorns*, which see.

חוֹחַ, thorn or thistle, which see.

Nettle, Prov. xxiv. 31: Job. xxx. 7: Zeph. ii. 9, חָרוּל, Charul. Royle thinks wild mustard. It is destructive to other vegetation; common to the East, and known by the name of Chardul, or in English, Curlock. The nettle is probably the plant mentioned in Isa. xxxiv. 13: Hos. ix. 6: Prov. xxiv. 31 (קִמּוֹשׁ, Kimmosh), where it is so translated.

Bush (סְנֶה, *βατος*), Exod. iii. 2: Deut. xxxiii. 16. The Greek word means bramble: and the *Rubris sanctus* is common in Palestine. Pococke thinks the hawthorne the more probable. Heb. Sene.

Thistles (דַּרְדַּר), Gen. iii. 18, *τριβολος* in LXX and New Testament, Matt vii. 16: Heb. vi. 8: a common prickly plant spreading over the ground. Tribulus (חַדֶק), probably a thornbush, Job. xli. 2: Prov. xxvi. 9: Isa. xxxiv. 13.

Thorns, a general name, שָׁמִיר, נַעֲצוּץ, קוֹץ, חוֹחַ, חֵדֶק (pricks), סִירִים, צִנִּים Gr. *ἀκάνθα* in the LXX, and in Matt. vii. 16 · xiii. 7, 22; xxvii. 27: John xix. 2, 5. All these words are translated thorns, and there is nothing in the terms to lead to a more minute knowledge of the species to which they refer: another name is אָטָד, Atad, Judg. ix. 14, 15: Psa. lviii. 9, translated "bramble," probably a kind of buckthorn. It puts forth long, slender, thorned switches, and is by many supposed to be the thorn with which Christ was crowned, *Zizyphus Spina Christi*.

Thorns, thistles, and brambles are to this day very numerous in Palestine. The common bramble and the holy bramble (*Rubris sanctus*) abound: and thistles cover large tracts of ground, and grow to a prodigious size; among others, travelers mention the white Syrian thistle, with the Egyptian or purple variety, and the musk-scented thistle (*Carduus mollis*).

Calamus, or Sweet Cane, Exod. xxx. 23: Cant. iv. 14: Eze. xxvii. 19: Isa. xliii. 24: Jer. vi. 20. This plant is found in Asia and Egypt, though the most fragrant are said in Jer. to come from a far country. Dr. Royle thinks that a species found in the Himalayas (and which he calls *Andropogon Calamus aromaticus*) best answers the description of Scripture. It was one of the ingredients of the anointing oil of the Sanctuary. Heb. Kana. [Kaneh 2]

Camphire, old English for Camphor, is probably the Athenna (Gr. Kupros) of the East: a very fragrant shrub, with flowers growing like those of the lilac. The leaves form a powder used for dyeing

the nails and eyebrows, both in Syria and Egypt, Cant. i. 14; iv. 13. Heb. Kopher.

Cassia, Exod. xxx. 24: Eze. xxvii. 19, an inferior kind of cinnamon. The bark yields an essential oil, less aromatic than cinnamon, but in larger quantities and of a more pungent taste. Heb. Kida.

Cedar, the name probably of the pine-tribe of trees, and especially of the noblest of the tribe, the cedar of Lebanon. The Hebrew word was probably used with the same extent as the English, hence we have the red, or pencil cedar, which is a juniper, and indeed the cedar of the Pentateuch (Lev. xiv. 4, 6) was probably a juniper, which tree is common in the desert of Sinai. Heb. Erez.

Chestnut-tree, Gen. xxx. 37: Eze. xxxi. 8, probably the plane, one of the most magnificent of trees. Those of Assyria were especially fine, see Eze. 31.

Cinnamon, Ex. xxx. 23: Prov. vii. 17: Cant. iv. 14: Rev. xviii. 13, the bark of the *laurus kinnamomum*. The plant is found in India and China; but the best kind is from Malabar and Ceylon.

Cockle, Job. xxxi. 40, perhaps the English plant so called: but more probably a species of night-shade (*Solanum nigrum*), or Aconite. The plural of this word is translated "wild grapes," Isa. v. 2: the nightshade referred to grows largely in the East, and the Arabic name resembles the Hebrew. The fruit is narcotic and poisonous. Heb. Beushim.

Coriander, an umbelliferous plant, yielding a fruit (called seed) the size of a pepper-corn, globular and grayish. It is common in the south of Europe, and is cultivated in Essex. The fruit is used by distillers, etc., as a good stomachic, Exod. xvi. 31: Numb. xi. 7. Heb. Gad.

Cucumber, Numb. xi. 5: Isa. i. 8; rightly translated. The plant is called kissa by the Arabs, and is extensively cultivated in the East. Heb. Kishuim.

Desire, Eccl. xii. 5. The word so translated is generally regarded as the caper plant (see 2 Sam. xix. 34, 35), which yields a pungent pickle, stimulating to the appetite. The flower-buds, and in some species the unripe pod, in others the berry, are used for this purpose. Heb. Ebiyona.

Doves-Dung, 2 Kings vi. 25, is probably the chick-pea, a vetch common in the East. The same name is still applied in Arabic to the dung of pigeons, and to these peas (Bochart, Taylor). Some suppose that the root of a wild-flower, the star of Bethlehem, is the article here mentioned. Heb. Dibhyonim.

Ebony, Eze. xxvii. 15, wood greatly prized for its color and hardness

It is the heart-wood of a date-tree which grows in great abundance in the East, and especially in Ceylon. Heb. Hobhnim.

Fig-tree, Arab. teen: properly translated: a native of the East; with broad shady leaves (1 Kings iv. 25). The fig sprouts at the vernal equinox, and yields three crops of fruit. The first ripening about the end of June, having a fine flavor, and generally eaten green (Jer. xxiv. 2). The others are often preserved in masses or cakes, 1 Sam. xxv. 18, 25, etc. Heb. Teena.

Fir-tree (בְּרוֹשׁ, Berosh) is frequently mentioned in Scripture, 2 Sam. vi. 5: Cant. i. 17, etc., and probably includes various trees of the pine tribe. Some regard the cypress and juniper as the true representatives of Berosh; others the cedar, and others the common pine. All are found in Palestine: and as cedar and fir constantly occur together in Scripture, they probably include the whole genus.

Flax (פִּשְׁתָּה, Pishta, once translated tow, Isa. xliii. 17, more properly a wick): the common plant, so called, used to make linen, cord, and torches; extensively cultivated in Egypt and Syria. Gr. λίνον, Matt. xii. 20.

שֵׁשׁ, Shesh, translated fine linen and silk, was probably the *hemp* plant, in Arabic husheesh, yielding an intoxicating drink (whence assassin), now known as the *bang* of the East. The plant is cultivated in Persia, Europe, and India.

Two other words are translated linen in the English version, בַּד, Bad; בּוּץ, Butz, the former is used in the Pentateuch, etc., and is probably the *linen* made from flax; the latter is used only in Chron. and the Prophets, and is probably *cotton* cloth, a product not mentioned till after the captivity: it is generally translated fine linen, and was probably of finer fibre than the flax. The βύσσος of the New Testament was probably linen. In the LXX, βύσσος translates both words. The word *cotton* does not occur in Scripture, but the Hebrew name (Karpas) is found in Esth. i. 6, where it is translated *green*. The cotton plant seems not to have been known in Palestine before the captivity. The cotton is the lining of the seed pods, and is gathered by hand as the pods ripen and burst.

Flag (translated meadow in Gen. xli. 2, 18), Job. viii. 11, probably any green herbaceous plants of luxuriant growth. Heb. Achu.

Fitches, i. e., vetches, occurs only in Isa. xxviii. 25, 27, and is probably a species of Nigella. The seeds are black, and are used in the

East, like carraway seeds, for the purpose of imparting to food an aromatic, acrid taste. Heb. Ketzach.

Galbanum, Ex. xxx. 34 only, a very powerful and not very fragrant gum, exuded by a shrub belonging to the family of Umbelliferæ (*Bubon Galbanum*). It was used in preparing incense.

Garlick, Numb. xi. 5 only. This plant is now known by the name of eschalot, or shalot, and is common in Europe (*Allium Escalonium, i. e.*, of Ascalon). Herodotus states that it was supplied in large quantities to the laborers engaged in the erection of the pyramids. Heb. Shum.

Gopher is mentioned only in Gen. vi. 14. Probably a tree of the pine tribe, perhaps cypress (Bochart, Celsius), which is very abundant in Assyria. Heb. Gopher.

Gourd, Jonah iv. 6–10, is now generally admitted to be the Palma Christi, or castor-oil plant. It is of very rapid growth, with broad palmate leaves, and giving, especially when young, an ample shade. The oil is obtained from the seeds of the tree.

Gourd, Wild, 2 Kings iv. 39. The wild cucumber, whose leaves are like those of the vine, but of a poisonous quality and bitter taste. Heb. Kikayon and Pakuoth.

Hemlock, Hos. x. 4: Amos. vi. 12, translated "gall" in Deut. xxix. 18: Lam. iii. 19. Tremellius and Celsius regard hemlock as the true meaning: others think it a general name for any bitter herb (Royle). Heb. Rosh.

Hyssop, Exod. xii. 22, etc., either marjoram, a small shrub, its leaves covered with soft wooly down, adapted to retain fluid; or the thorny caper (Royle), which grows wild in Syria, and is possessed of detergent properties. Arab. Asaf. Heb. Ezov.

Husks (κεράτια), Luke xv., the pods (probably) of the Carob-tree, a tree which is called St. John's Tree, is of middle size, the fruit consisting of flat pods, six inches long and an inch broad. The seeds are hard, bitter, and useless, but the pods are used for feeding swine. The tree is common in Spain, and its pods were the chief food of the horses of the British cavalry there in 1811, 1812.

Juniper, 1 Kings xix. 4, 5: Job xxx. 4: Psa. cxx. 4, is probably the Spanish broom. The wood of this tree burns with a remarkably light flame, giving out great heat: hence coals of juniper in Psa. cxx. This fact is noticed by various Eastern travelers.

Leeks (חָצִיר, τράσιν), Numb. xi. 5. The word so translated is rendered grass, 1 Kings xviii. 5: herb, Job. viii. 12: and hay, Prov. xxvii. 25. It properly means anything green. But it is translated leeks

in these passages by most of the versions; and the plant has been known (and indeed worshipped) in Egypt from very early times.

Lentiles, a kind of pulse from a small annual, and used for making soups and pottage. It is of the color of chocolate (reddish brown), and is compared by Pliny to the color of the reddish sand around the pyramids. Wilkinson (Anct. Egypt) has given a picture of lentile-pottage making, taken from an ancient slab, Gen. xxv. 34: 2 Sam. xvii. 28. Heb. Adashim.

Lily, this word is probably applicable to several plants common in Palestine. In most passages of Scripture where the word is used there is reference to the lotus, or water-lily of the Nile. This species was eaten as food: the roots, stalks, and seeds are all very grateful, both fresh and dried. Hence the allusion to feeding among lilies. The "lily of the valley," *i. e.* of the water-courses, belongs also to this species, Cant. ii. 2, 16; iv. 5, etc. The flower was worn on festive occasions, and formed one of the ornaments of the temple, 1 Kings vii. 19. Heb. Shushan.

The lily of the New Testament (κρίνον) is the scarlet martagon lily (*Lil. Chalcedonium*), a stately turban-like flower. It flowers in April and May; when the sermon on the Mount was probably delivered, and is indigenous throughout Galilee. It is called in the New Testament the "lily of the field," Matt. vi. 28.

Mallows, only in Job xxx. 4, is probably what we understand by the name. It is still used by the poor as a common dish. Others suppose that a kind of salt-wort (*orache*) is meant; so Bochart and Dr. M. Good. Heb. Malluach.

Mandrakes, Gen. xxx. 14, 16: Cant. vii. 13, *Atropa Mandragora*, a plant like lettuce in size and shape, but of dark green leaves. The fruit is of the size of a small apple, and ripens in wheat-harvest (May). It is noted for its exhilarating and genial virtues.

Melon, Numb. xi. 5. The gourd tribe, to which cucumbers and melons belong, are great favorites in the East, and abound in Egypt and India. There are different kinds,—the Egyptian (*Cucumis Chate*), the common water-melon, etc., all of which are probably included in the Scripture name. Heb. Abattichim.

Millet, Eze. iv. 9, the *panicum miliaceum* of botanists, a small grain, sometimes cultivated in England for feeding poultry, and grown throughout the East. It is used for food in Persia and in India. Heb. Dochan.

Mulberry, in the New Testament *Sycamine*-tree, Luke xvii. 6, (very different from the Sycamore, which is a kind of fig), is the mulberry of Europe, very common in Palestine. The word translated

mulberry in 2 Sam v. 23, 24: 1 Chr. xiv. 14, 15, probably means *poplar*. The rustling of its leaves answers the description given in these passages. The same word occurs in Psa. lxxxiv. 6, and is there regarded as a proper name (Baca), but most of the versions translate it "weeping:" Valley of Baca equalling "vale of tears."

Mustard (Σίναπι) is either a species of the plant known in England under this name, which has one of the smallest seeds, and is itself among the tallest of herbaceous plants, or the *Salvadora Persica*, a shrub or tree, whose seeds are used for the same purpose as mustard (Royle, Irby).

Myrrh is the representative of two words in Hebrew, of which the first (מֹר σμύρνα) is properly translated, Exod. xxx. 23: Psa. lv. 8, etc.: Mark xv. 23. 36. It is a gum exuded by the *Balsamodendron Myrrha*, and other plants. It is highly aromatic and medicinal, and moderately stimulating. The Greeks used it to drug their wine. The shrub is found in Arabia and Africa.

בְּדֹלַח, Bedolach, Gen. ii. 12: Numb. xi. 7, is probably a gum, still known as bdellium. The gum exudes from more than one tree, and is found in both India and Africa.

לֹט, Lot, is properly labdanum. It is a gum exuded by the cistus, and is now used chiefly in fumigation, Gen. xxxvii. 25; xliii. 11. Other similar gums mentioned in Scripture are:

Balm (צֳרִי), Gen. xxxvii. 25: Jer. viii. 22. It is probably the balm or balsam of Gilead (the Hebrew of which word, however, בֹּשֶׂם, is generally translated spice, or sweet odors). This tree is common in Arabia and Africa. The gum is obtained in small quantities, and is highly aromatic and medicinal.

Frankincense (לְבוֹנָה) is a gum taken from a species of Storax, and is highly fragrant. It was employed chiefly for fumigation, and was largely used in the service of the temple. It was regarded as an emblem of prayer, Lev. ii. 1: Psa. cxlv. 1, 2: Rev. viii. 3, 4. Heb. Lebona.

Spicery (נְכֹאת), Gen. xxxvii. 25; xliii. 11, is a kind of gum, perhaps taken from the tragacanth tree. Heb. Necoth.

Stacte (נָטָף) occurs only in Exod xxx. 34, and is another gum, not now certainly known. Celsius thinks it an inferior kind of myrrh. Heb. Neteph.

Myrtle grows wild in Palestine, and reaches the height of twenty feet. Its leaves are dark and glossy, and its wild flowers highly aro-

matic. Its branches were used at the Feast of Tabernacles, Neh. viii. 15: Isa. xli. 17–19. Heb. Hadas.

Nard, Mark xiv. 3 (נֵרְד, nerd, translated spikenard in the Old Testament), the plant *Nardostachys Jatamansi*, from which a delicious and costly perfume is made. The root and the leaves that grow out of it have the appearance of spikes, hence the name (stachys = spike), Cant. i. 12; iv. 13, 14: John xii. 3.

Nut is the translation of two Hebrew words.

בָּטְנִים. Botnim, Gen. xliii. 11, the *pistachio-nut* tree, well known in Syria and India, but not in Egypt, and אֱגוֹז, Egoz, the *walnut-tree*, which is called in Pers. and Arab. "gouz," Cant. vi. 11.

Oak (אַלּוֹן), Gen. xxxv. 8: Isa. ii. 13; vi. 13; xliv. 14: Eze. xxvii. 6: Hos. iv. 13: Amos ii. 9: Zech. xi. 2. In other passages where the word "oak" is found, the word ought to be turpentine-tree (see *teil*). The oak is not common in Palestine, nor is the English oak (*Q. robur*) found there. Oaks of Bashan are still of large size; but they are chiefly either the evergreen oak (*Q. ilex*), the prickly-cupped oak (*Q. Valonia*) or the Kermes oak (see *Scarlet Oak*). Heb. Allon.

Olive, an evergreen, common from Italy to Cabul. The unripe fruit is preserved in a solution of salt, and is used at desserts; when ripe, it is bruised in mills, and yields an oil of peculiar purity and value. Both the oil and the tree were used in the feast of tabernacles. In Judæa it was an emblem of prosperity, Psa. lii. 8, and in all ages it has been an emblem of peace.

The wild olive (Rom. ii. 17, 24) was probably a wild species of the *Olea Europœa*. It was a common mode of grafting, in Italy, to insert a branch of the wild olive on the stock of the cultivated plant (*Columella*). Heb. Zaith.

Onion, a plant well known in this country and in the East. In hot climates it loses its acrid taste, and is highly agreeable and nutritious, Numb. ii. 5. Heb. Betzal.

Palm, or date-tree, Arab. tamr., is one of the most valuable Eastern trees, Exod. xv. 27. It flourished especially in the valley of Jordan (hence Jericho, the City of Palm Trees) and in the deserts of Syria (Tamar = Palmyra). It was considered characteristic of Judæa, being first met with there by nations traveling southward from Europe. Heb. Taman.

Pomegranate ("grained apple"), a tree of great value in hot climates. Its fruit is globular, and as large as a good sized apple. The interior contains a quantity of purple or rosy seeds, with a sweet

juice, of a slightly acid taste, 1 Sam. xiv. 2. The tree is not unlike the common hawthorn, but larger. It is cultivated in North Africa, and throughout Asia, Hag. ii. 19: Deut. viii. 8: Cant. viii. 2: Joel i. 12. Heb. Rimmon.

Carved pomegranates were placed on the capitals of the columns of the temple.

Poplar, Gen. xxx. 36: Hos. iv. 13, is either the white poplar or the storax-tree. The latter yields the fragrant resin of frankincense. Either tree answers the description given in Genesis and Hosea. In the former, the LXX translate storax, and in the latter, poplar. The version of Genesis is the more ancient and authoritative. Heb. Libna.

Reed, of the East, is a tall, grassy plant, consisting of a long, hollow-jointed stem, with sharp-cutting leaves. The plant grows on the banks of rivers and in moist places, 1 Kings xiv. 15: Job. xl. 21: Isa. xix. 6, 7; xxxvi. 6: Ez. xl. 5: Matt. xi. 7, and was used for measuring, fishing, walking, etc.

A small kind was used for writing, 3 John xiii. This reed is very abundant in the marshes between the Tigris and the Euphrates. Heb. Kaneh.

Rose, Cant. ii. 1: Isa xxxv. 1. Though the rose was known in Syria, and one species (the Damask rose) takes its name from Damascus, it is not mentioned in Scripture; the word so translated being (as its name implies) a bulbous-rooted plant. It is probably the narcissus, which is found throughout Syria, and is both very fragrant and beautiful. Heb. Chavatzeleth.

Rue, only in Luke xi. 42, is the common garden-plant so called. Its leaves emit a strong and bitter odor, and were formerly used medicinally.

Rush, Isa. ix. 14, translated also "hook," Job xli. 2: and bulrush, Isa. lviii. 5, ought to be translated *reed*, or *rush*, in all these passages. גֹּמֶא (Gome), translated, also, bulrush, Exod. ii. 3: Isa. xxxv. 7; xviii. 2, is the Egyptian *papyrus*, which belongs to the tribe, not of rushes, but of sedges. It grows eight or ten feet high. The stem is triangular and without leaves, but is adorned with a large, flocculent, bushy top. The plant was used for making boats, sails, mats and ropes; the stem itself yielding the celebrated paper of Egypt. The plant is found in all parts of the Nile, near Babylon, and in India. Heb. Agmon.

Saffron, κρόκος, part of the yellow crocus, Cant. iv. 14. The stigmas and style of the flower formed this fragrant perfume, which was used to flavor both meat and wine, and as a powerful stimulative

medicine. It is very common throughout Asia, and derives its English name (saffron) from the Arabic "zafran."

Scarlet oak, of Palestine, is not mentioned in Scripture, but the insect living upon it is mentioned (תּוֹלָעַת, Tolaath), Exod. xxv. 24: Lev. xiv. 4, 6, etc. The tree is the kermes (hence crimson), or *quercus coccifera* (holm-oak), and the insects, a worm (vermes, hence vermillion), seem to grow on the branches, and were long thought to be vegetable excrescences of the tree itself. These insects are a lively red, and formed in early times the common scarlet dye. This was superseded in part by the Tyrian purple, and in later times by cochineal, the product of another insect (*Coccus cactus*), indigenous to South America.

Shittah-tree, the acacia, or Egyptian thorn, Exod. xxv. 5, etc. The stem is straight and thorny, the bark is a grayish-black, the wood very light and durable, and therefore well adapted for a moveable structure like the tabernacle. All this species bear flowers, and are remarkable for their fragrance and beauty.

Soap, of Scripture, Jer. ii. 22: Mal. iii. 2, was a carbonate of soda, obtained from a kind of salt-wort. The ashes of this species of plants is called in commerce barilla, and is used in the manufacture of glass. Probably the carbonate of potash (pearlash), which is obtained by burning poplar and other plants, is included under this name. Heb. Bor, or Borith.

Sycamore, 1 Kings x. 27: Psa. lxxviii. 47, etc., erroneously translated by the LXX συκάμινος (see *Mulberry*). In its leaves it resembles the mulberry, but is really a fig-tree, bearing a coarse, inferior fruit (*Ficus sycamorus*). It is lofty and shady (Luke xix. 4), with wood of no great value (1 Kings x. 27: 2 Chron. i. 15). The mummy-cases of Egypt were generally made of it. This tree must be distinguished from the English sycamore, which is a kind of maple.

Tares (ζιζάνια), Matt. xiii. 25, the *Lolium temulentum*, a kind of darnell, or grass, resembling wheat. It impoverishes the soil, and bears a seed of deleterious properties.

Teil-tree, Isa. vi. 13, is the linden-tree of botanists (*Tilia Europ.*): called also the turpentine-tree (*Pistachia Terebinthus*). The word so rendered is translated elsewhere elm, Hos. iv. 13, and oak, Gen. xxxv. 4. It grows to a great size, and yields a kind of turpentine, of agreeable odor and taste. Heb. Ela.

Thine-wood (Rev. xviii. 12) was in great demand among the Romans, who called it thya, or citron-wood. It grows only in the neigh-

borhood of Mount Atlas, in Africa, and yields the sanderach rosin of commerce. It is highly balsamic and odoriferous.

Vine (גֶּפֶן, Gephen, ἄμπελος) Gen. ix. 20, etc., a well-known tree, and highly esteemed throughout the East. The vines of Eshcol, and of Sorek, were especially celebrated. The vine was grown on terraces on the hills of Palestine, Isa. v. 1: Micah i. 6, or elsewhere on the ground, Ezek. xvii. 6, 7. Sometimes it formed an arbor, 1 Kings iv. 25: Hos. ii. 12, propped up and trained. A noble vine =men of generous disposition, Jer. ii. 21; Isa. v. 2. A strange, or wild vine=men ignoble and degenerate, Deut. xxxii. 32: Gen. xl. 9, 10, etc.

Willow, Psa. cxxxvii: Isa. xliv. 4, was well known in Judæa, and one species, the weeping willow, is the *Salix Babylonica*. (צַפְצָפָה), Tsaphtsapha, Ez. xvii. 5, is probably the Egyptian willow (*Salix Ægypt*).

Wormwood, (לַעֲנָה, Laana, ἄψινθος, "root of bitterness," Deut. xxix. 17: Rev. viii. 10, 11, an emblem of trouble. There are various species of this tribe (*Artemisia*), of which the English plant (*A. absinthium*) is a specimen. There are several kinds found in Judæa, all of which are exceedingly bitter. The wormwood of commerce consists of the tops of the plants, flowers, and young seeds, intermixed.

361. For the same reason (§ 360), we append tables of the minerals mentioned in Scripture. They will be found to throw light on several passages.

1. Earths and other Mineral Substances.

Bitumen, or asphalt, translated slime, is an earth-resin, abounding in the neighborhood of the Dead Sea and elsewhere. It was used as cement, Gen. xi. 3, as it still is in Zante and in some parts of the East. Pliny states that the Egyptians used it for making the papyrus boats of the Nile water-tight: (see Exod. ii. 3). Heb. Chamar.

Brimstone, or sulphur, a mineral found in a natural state, and obtained by art from pyrites and various rock formations. It is found in Palestine in both states, Gen. xix. 24, 25: Psa. xi. 6: Ezek. xxxviii. 22: Isa. xxx. 33; xxxiv. 9: Rev. xiv. 10. Heb. Gophrith.

Naphtha is also found in Palestine, and is, with the foregoing, highly combustible. The word occurs only, or rather, this earth-oil is mentioned only in Theodosius's version of part of Daniel.

Clay, an unctuous earth, used in making earthenware, Isa. xxix. 16; xlv. 9: Jer. xviii. 4, 6, and, when mixed with sand,—then called mud—for building, Job iv. 19. טִיט, Tit (properly dirt), has also the meaning of clay in Isa. xli. 25.

Earth has three representatives in Hebrew: אֶרֶץ, Eretz, = *the* earth, habitable and uninhabited; אֲדָמָה. Adama, properly, red earth, cultivable land, and sometimes the whole earth; עָפָר, aphar, dry earth, or dust. There are also words for very fine dust (Deut. xxviii. 24: Nahum i. 3), and a dust particle, or atom (Isa. xl. 15). Clods of earth have three names, Job vii. 5; xxxi. 33: Joel i. 17.

Nitre (soda), natrum, נֶתֶר, Nether, a mineral alkali, (as בֹּרִית, Borith, translated soap, is a vegetable alkali), found in a natural state in Egypt, etc. It occurs only. Jer. ii. 22. and in Prov. xxv. 22. Vinegar (any acid) makes it emit a disagreeable odor, and destroys its qualities; hence the last passage.

Salt abounds in Palestine. The Dead Sea is strongly impregnated with it. The salt-valley of 2 Sam. viii. 13: 1 Chron. xviii. 12: Psa. lx., is a large plain, still existing, south-west of the Dead Sea. The salt-pits of Zeph. ii. 9, were probably such as are still dug in the borders of the Dead Sea, into which the water runs, and where a thick crust of salt is soon deposited. Figuratively, salt expresses *permanence*, friendship, payment or support, sterility; pure, salutary, healthy influence; preserving from decay. Hence a covenant of salt, 2 Chron. xiii. 5: Rosenm. on Lev. ii. 13: Ez. iv. 14, marg.: Psa. cvii. 34 (because nothing can grow in a soil covered with salt, Jer. xvii. 6: Judg. xix. 45): Col. iv. 6 (where it refers to apposite pure discourse): Matt. v. 13: Mark ix. 50. Heb. Melach.

Sand abounds in Palestine, and is often used as a comparison, to express abundance, extensiveness, weight, etc. Heb. Chol.

2. Stones and Rocks.

Alabaster, (from the Coptic, *the whitish* stone) of the moderns, is a kind of gypsum: among the ancients the word was applied to a box, made of a kind of onyx (Pliny, lib. xxxvi. chap. i), Matt. xxvi. 7: Mark xiv. 3: Luke vii. 37. Pliny states that it was much used for perfumery boxes, as it still is in Egypt.

Chalk-stones, Isa. xxvii. 9, lime-stone, the chief material of the hills of Syria and Palestine. It is hard and whitish; sometimes yellow or gray. Heb. Gir.

Crystal (Ezek. i. 22: Job xxviii. 18) means literally in Hebrew and Greek, *ice*, a transparent, glass-like stone, of the flint family, Rev. iv. 6; xxii. 1. Heb. Kerach, Gabhish.

Flint, Deut. viii. 15· xxxii. 13: Psa. cxiv. 8: Isa. l. 7 Job xxviii. 9, translated also rock. The rocks of Sinai, to which in Deut. viii., the word is applied, are granite, porphyry and green-stone, and such rocks are no doubt intended. Heb. Chalamish.

Lime (שִׂיד, Seed, Isa. xxxiii. 12: Amos ii. 1, translated plaster, Deut. xxvii. 24), is more properly gypsum, which was more suitable for the purpose named in Deut. xxvii. Lime, or gypsum, was early used for plastering, Dan. v. 5.

Marble (שֵׁשׁ, Shesh) is limestone of a close texture. The name in Hebrew means whiteness and this was probably the common color, 1 Chron. xxix 2: Esther i. 6 Cant. v. 15. It is very common in Arabia and Persia. Josephus states that the second temple was rebuilt by Herod with white marble, either from Arabia, or, possibly, from the hills of Syria.

Rock (צוּר, Tsur) is the generic name. High, precipitous rocks, fit for refuge, are called סֶלַע, Sela, Judges xv. 8, 11: 1 Sam. xiv. 4: Psa. xviii. 3.

Stone (אֶבֶן, Even), is generic. The Hebrew has distinct names for pebbles and gravel, צְרֹר, מָעוֹט, חָצָץ.

3. Precious Stones.

Agate, a common compound mineral, of flint and various gems, so called from the river Achates, in Sicily (Pliny), Exod. xxviii. 19; xxxix. 22. The word in Isa. liv. 12: Ez. xxvii. 16, is different (כַּדְכֹּד). A similar Arabic word means vivid redness, and the stone referred to is probably the oriental ruby.

Amethyst, a kind of blue transparent quartz, sometimes purple or grayish; supposed by the Greeks to have the power of driving away drunkenness, hence its Greek name; by the Hebrews, of procuring dreams (חֲלָם, Chelem, a dream), Rev. xxi. 20.

Beryl, Tarshish stone, or *chrysolith*, properly, a gem of yellow *gold* lustre, sometimes verging to yellow green, Exod. xxviii. 20; xxxix. 13: Cant. v. 14: Ezek. i. 16, etc.: Rev. xxi. 20: see *Onyx*.

Carbuncle (flashing as lightning); the word so translated is rather the oriental emerald (σμαραγδος), a beautiful green, of different shades, Exod. xxviii. 17: Ezek. xxviii. 13: so LXX: Jos.

Other words are used in Isa. liv. 12, meaning "sparkling stones." Carbuncle is derived, etymologically, from carbo, a glowing coal. See *Emerald.*

Diamond, יַהֲלֹם, Yahalom, and שָׁמִיר, Shemir. The *first* is the *Onyx*, a kind of chalcedony, of various tints. When red, called sardonyx (see *Sardius*); reddish gray, chalcedonyx; tawny, memphitonyx. This gem, the onyx, was semi-transparent (like the human *nail*, hence its name), and was much used for cameos and seals, Exod. xxviii. 18· Ezek. xxviii. 13.

The *second* is found Jer. xvii. 1 (also Ezek. iii. 9: Zec. vii. 12, translated *adamant*), and probably means *emery*, an aluminous mineral, very hard, used for polishing glass.

Emerald, rather, carbuncle, under which name several brilliant red stones were included, especially the ruby, *garnet*, etc. Exod. xxviii. 18: Ezek. xxviii. 13.

Jasper, an opaque gem, of various tints, green, red and yellow, Exod. xxviii. 20: Ezek. xxviii. 13: Rev. iv. 3; xxi. 11, 18, 19.

Ligure, *hyacinth*, or *jacinth*, a transparent gem, orange-yellow-red, found in Ceylon and India, Exod. xxviii. 19. Rev. xxi. 20; ix. 17.

Onyx, probably the *beryl* or *chrysoprase*, Gen. ii. 12: Rev. xxi. 20 (*i. e.*, a leek-green stone), generally transparent, and a pale green color, Exod. xxv 7. Ezek. xxviii. 13

Sapphire, a transparent gem, generally sky-blue, and very hard; hence the floor of the throne of God in heaven is compared to it, Exod. xxiv. 10: Ezek i 26: Rev xxi. 19. The sapphire of the Greeks was our *lapis lazuli*, the same color as the Scripture sapphire, but much softer.

Sardius, (אֹדֶם, Odem, *red* stone), properly, cornelian (a carne), a flesh-colored gem, of the chalcedony family. It abounds in Arabia, and was found largely at *Sardis*, in Lydia, Exod. xxviii. 17: Ezek. xxviii. 13: Rev. iv. 3; xxi. 28.

Topaz, a yellow gem, with red, gray or green tinge, found in South Arabia. Hence the topaz of Cush; an island of the Arabic Gulf being called Topaz island (Diod. Sic. Pliny), Job xxviii. 19: Exod. xxviii. 17: Ezek. xxviii. 13: Rev. xxi. 29.

The descriptions in Revelation, it will be noticed, are closely connected with those in Exodus, and in Ezekiel.

4. Metals.

Amber, Ezek. i. 4, 27; viii. 2, properly, a metal composed of copper

and gold. Electron, which is used by the LXX to translate it, meant amber, and also a similar composition (Pliny). The corresponding Greek word is found in Rev. i. 15, "fine, shining brass."

Antimony, or stibium, occurs in the Hebrew, but is translated *paint* (viz., the eyes), literally, with antimony, 2 Kings ix. 30: Jer. iv. 30: Ezek. xxiii. 40. The verb is כָּחַל, Kachal, to color with al-kohol, a *fine* black powder made from the metal. The name (*i. e.*, הַ, al-kohol), was ultimately applied (in Europe) to the *purely* spirituous part of liquors. The stones of Jerusalem are said to be set in stibium, "fair colors," Isa. liv. 11.

Copper, or *brass*: the former word is derived from Cyprus, where it was largely found. Brass is copper mixed with zinc or tin. In early times this metal was generally used instead of iron. Wherever the word *steel* occurs in our version, the original is brass. There is ample evidence from classic and Egyptian authorities that brass was extensively used, and it is said that the Egyptians had the art of tempering it. It was employed in making bows, and arms of all kinds. The columns of the temple, 1 Kings vii. 13–21, the bath, or sea, in the priests' vestibule, the forks used in sacrifice, the mirrors, were all of this material, Exod. xxxviii. 8: 2 Kings xxv. 13. The "copper shining like gold," Ezra viii. 27, was probably a mixture of the two metals. See *Amber*.

Gold, (סְגוֹר, Segor, כֶּתֶם, Kethem, properly, what is barely concealed; חָרוּץ, Charuts, what is strongly lustrous; פָּז, Paz, *pure* gold; and זָהָב, Zahab, gold itself, its mineral name) is found pure, and in combination with silver or iron. The Jews obtained their gold chiefly from Sheba and Ophir, both in Arabia, 1 Kings ix 28 Psa. xlv. 9. At present no gold is found there, but ancient writers (Artemid. Diod. Sic.) affirm that it was formerly found in considerable quantities. The places named in Dan. x. 5, and 2 Chron. iii 6, are not known. Beaten, or perhaps alloyed (Ges.) gold, is mentioned in 1 Kings x. 16, 17. Gold and silver were sometimes purified by fire, Prov. xvii. 3; lead, antimony, salt, tin, and bran, being used for this purpose. Gold ornaments were early used. The first mention of gold money is in David's age, 1 Chron. xxi. 25.

Iron was largely found in Syria, even in the earliest times, Deut. viii. 9. Instruments and tools were made of it, Numb. xxxv. 16: Deut. xxvii. 5. *Steel* is called in Jer. xv. 12, "northern iron." The tribe celebrated in ancient times for making it were called Chaly-

bes, and resided near the Black Sea. Hence Jer. description: and its Greek name. Another name for steel (פַּלְדָּה, Palda, from the Arabic), is translated torches, Nahum ii. 4: steel scythes. See *Copper.*

Lead is first mentioned, Exod. xv. 10. Before quicksilver was known, it was used to purify silver. Hence several expressions, Jer. vi. 29: Ezek. xxii. 18. In Amos vii. 7, a weight of lead, or plummet, is mentioned. The word is the Arabic for lead (אֲנָךְ, Anak).

Ore of gold or of silver has in Hebrew a separate name. It means, properly (Arabic similar), something broken off. It is variously translated in our version. Heb. בְּצֵר, Betzar.

Silver (כֶּסֶף, Keseph, literally, as in Greek, white metal) is found native and combined with sulphur and acids. It often lies in veins, Job xxviii. 1, and was purified by lead and heat (see *Lead*). Lead and silver combined is called silver dross; the separated silver, purified silver, Psa. xii. 6. It was brought (among other places) from Spain, Ezek. xxvii. 12: Jer. x. 9. In very early times we find it in use, Gen. xxiii. 15, 16. Many utensils were made of it, Gen. xliv. 2: Exod. xii. 35: Numb. vii. 13; x. 2. The earliest mention of it as money is in Gen. xx. 16. The shekels were not coins, however, but pieces weighed out; see Gen. xxiii. 16: so even in the days of Jeremiah, Jer. xxxii. 9. The first coinage in Palestine was in the days of the Maccabees: see p. 286. The word rendered *pieces of silver* in Josh. xxiv. 32, is, properly, a kesitah, *i. e.*, a piece equal to four shekels, as Gesenius gathers from Gen. xxxiii. 19, and xxiii. 16.

Tin is first mentioned, Numb. xxxi. 22. Later, the Tyrians imported it from Tarshish, Ezek. xxvii. 12: a leveling instrument of tin is mentioned, Zech. iv. 10. This word is also used for a refuse of lead and silver (see *Lead*), in Isa. i. 25.

For further information on the foregoing, consult Rosenmuller on the mineralogy of Scripture, and Gesenius's Lex.

362. vi. A knowledge of the manners and customs of the Jews is of great service in interpreting Scripture.

363. Habitations. (*a.*) The founders of the Israelitish nation were a tent-dwelling people. Tents were invented before the deluge, and seem naturally associated with pastoral life, Gen. iv. 20. The first tents were covered with skins,

Ex. xxvi. 14, but the coverings of most of those mentioned in Scripture were of goat's hair, spun and woven by the women, (Ex. xxxv. 24): hence their black color (Sol. Song i. 5): tents of linen were used only occasionally for holiday or travelling purposes. The early tent was probably such as is still seen in Arabia, of an oblong shape, and eight or ten feet high in the middle. Sometimes a person of consequence had three or four tents; one for himself, another for his wives, a third and fourth for his servants and strangers, Gen. xxiv. 67; more commonly, however, a very large tent was divided by curtains into two or three compartments. The Holy Tabernacle was formed on this model, Ex. xxvi. 31–37.

(*b.*) Of huts, the intermediate erection between the tent and the house, we read but little in Scripture. Jacob seems to have used them to shelter his cattle (Gen. xxxiii. 17), and we find them in later times erected in vineyards to protect those who watched the ripening produce (Job xxvii. 18: Isa. i. 8).

(*c.*) The Israelites probably saw good houses in Egypt; on entering Palestine, however, they occupied the houses which their predecessors had built, and afterwards constructed their own on the same model. Domestic architecture must have made progress during the monarchy. Solomon's palace, built by the aid of Phœnicians, no doubt suggested improvements. Jeremiah (xxii. 14) indicates some grandeur in building, and in the days of our Lord, the upper classes, at all events, had gathered instruction from the rules even of Grecian art.

364. (*a.*) The houses of the poor in the East, were generally built of mud, and thus became appropriate images of the frailty of human life. The walls were easily broken through, and the houses as easily destroyed (Job xxiv. 16: Ezek. xii. 5: Matt. vi. 19.) Houses.

(*b.*) The houses of the rich were of a different order. They had generally four sides, of which one fronted the street, having only a door, and one or two small windows above. The door opened into a porch, and the porch led by a side door into a waiting-room, and the waiting-room into a four-

sided court, open at the top, and surrounded by the inner walls of the house. Covered walks often running along by the walls on the ground-floor, while above them was a gallery of the same dimensions. Opposite the passage leading from the waiting-room into the court, was the guest-chamber (Luke xxii. 11), where the master received visitors, and occasionally transacted business. The roof was flat, surrounded on the outside by a breast-work or battlement; and on the side next the court, by a balustrade of lattice-work. The stairs to the roof, and to each story of the building, were generally in a corner of the quadrangle nearest the entrance, so that each visitor ascended to the roof, and to each of the rooms, without passing through the rooms below. In summer, the people slept on the roof, and at all times it was used as a place of devotion, of mourning, and of rest. At the Feast of Tabernacles tents were erected here, and during festivals or public rejoicings, the guests often assembled in the square below, which was sometimes covered.

These facts explain the following passages and many others: Deut. xxii. 8: 1 Sam. ix. 25: 2 Sam. xi. 2: Isa. xxii. 1: Acts x. 9: Mark xiii. 15: Mark ii. 4.

(*c.*) The doors of eastern houses were double, and moved on pivots: they were secured by bars (Deut. iii. 5: Judges xvi. 3), of wood, or of metal, Isa. xlv. 2. Ancient locks were merely wooden slides, secured by teeth or catches, Sol. Song v. 4. The street-doors, as well as the gates of towns, were adorned with inscriptions taken from the Law (Deut. vi. 9). The windows had no glass, but were latticed: in winter they were covered with thin veils, or with shutters having holes sufficient to admit light, 1 Kings vii. 17: Sol. Song ii. 9.

(*d.*) No ancient houses had chimneys, though holes were sometimes made, through which the smoke escaped, Hos. xiii. 3. In the better class of houses, the rooms were warmed by charcoal, as is still the practice in the East (Jer. xxxvi. 22): John xviii. 18.

(*e.*) The articles of household furniture in use in the East,

have always been few and small. In sitting rooms, little chairs or seats, and sometimes tables appear, Mark xiv. 54. The seat was either a rug or mat, on which the people sat cross-legged, or with their knees bent under them, or a legged seat, such as chairs and stools (1 Kings ii. 19: 1 Sam. i. 9. Prov. ix. 14: Matt. xxi. 12). The beds consisted generally of mattresses and quilted coverlets; sheets, blankets and bedsteads were not known, though on the house-tops a settee of wood, or a legged frame of palm branches was used, on which to place the bed (Psa. cxxxii. 3: Amos vi. 4.)

(*f.*) The common domestic utensils were of earthenware, or of copper, and a few were of leather: they consisted of pots, kettles, leather bottles, plates, cups, etc.; lamps fed with olive oil were used for giving light at night and were of earth or of metal: in the houses of the rich they were placed upon stands, called candlesticks, and those had occasionally branches for several lamps (Gen. xv. 17: Ex. xxv. 31–40). A lamp was always kept burning at night (Job xviii. 6: Prov. xx. 20.)

(*g.*) The towns of Palestine were small in size, but very numerous. Jerusalem, Samaria, and afterwards Cæsarea, seem to have been the only exceptions: from the want of temples and public buildings (except at Jerusalem), they must have had but a mean appearance, the streets being exceedingly narrow, dull, and unpaved. Even in the time of Moses, those towns had many of them high walls (Numb. xiii. 25–33), and gates implying walls are mentioned as early as the days of Abraham (Gen. xix. 1). At the gates most of the public business was transacted (Gen. xxiii. 10, 18: Deut. xxi. 19: Ruth iv. 1): there also the markets were held so long as the business of the Israelites was confined chiefly to the sale of their produce, or flocks (2 Chron. xviii. 9: Neh. viii. 1, 3); but afterwards, they had in the large towns, bazaars, or covered streets of shops, such as are now usual in the East.

365. The DRESS of the Jews consisted commonly of two garments: the one a close-bodied frock or shirt, generally with long sleeves, and reaching to a little Dress.

below the knees, though later to the ankle: and the other, a loose robe of some yards in length, fastened over the shoulders and thrown around the body. Within doors, the first dress only was often worn. It was regarded, however, as a kind of undress, in which it was not usual to pay visits, or to walk out. Hence persons clothed in it alone, are said in Scripture to be naked (Isa. xx. 2, 4: John xxi. 7: John xiii. 4) or to have laid aside their garments.

The sleeves were generally sufficiently long to cover the hands, and were used during visits of ceremony to conceal them. On occasions when great or continued effort was required or implied, the arm was "made bare," and the sleeve tucked up or removed, Isa. lii. 10: Ezek. iv. 7.

The outer garment (a kind of mantle or plaid), sometimes served as a covering by night, or as a bed (Deut. xxiv. 13: Exod. xxii. 27). The Israelites on leaving Egypt, folded their kneading troughs in it. Prophets and others wrapped it round their heads as an expression of reverence or of grief (1 Kings xix. 13: 2 Sam. xv. 30: Esth. vi. 12), or sometimes as a protection from the rain or wind. When gathered around the middle of the body, the garment is called the lap (2 Kings iv. 39); when gathered around the shoulders, the bosom (Psa. lxxix. 12: Luke vi. 38). A considerable part of the wealth of Eastern nations consisted in these garments, which were easily exchanged, and were often given and worn as expressions of affection and respect, Gen. xlv. 22: 2 Kings v. 22.

For a single shirt, the wealthy classes sometimes substituted a shirt of fine linen, and an outer one of coarser material, the mantle being worn as an additional garment. The beauty of these garments consisted not in their shape, which never varied, but in their whiteness, Eccles. ix. 8, and they were torn or rent in token of sorrow or repentance, Gen. xxxvii. 34: Job i. 20.

The inner garment was made of either linen or cotton, the outer garment generally of wool, or of wool and hair. The art

of embroidery was evidently somewhat known, Exod. xxxv. 35: Judges v. 30; and one family seems to have been peculiarly famous in the manufacture of fine linen, 1 Chron. iv. 21. White, blue, and various shades of red and purple, were the favorite colors for clothes, and no others indeed are mentioned in Scripture.

Around the shirt, or inner garment, a girdle was sometimes worn, made of leather, fastened with clasps, 2 Kings i. 8, or of muslin, wound in many folds around the waist, Jer. xiii. 1: Matt. iii. 4; and still more commonly around the mantle. To have the loins girt in this way was especially necessary in traveling, or when engaged in strenuous effort of any kind. In the girdle a knife or sword was sometimes carried, or in the case of literary men, an inkhorn and pens, 2 Sam. xx. 8: Ezek. ix. 2: other valuables were often put into it too, 1 Sam. xxv. 13: 2 Sam. xviii. 11: Matt. x. 9 (Greek).

Drawers were a part of the dress of the High Priest, and were, perhaps, used in later times by the people generally (Exod. xxviii. 42). They were worn next the person.

The feet were covered with sandals, consisting of soles of leather, or of wood, bound to the foot by thongs or latchets (Matt. iii. 11). In transferring property, or in passing to the next of kin any personal obligation, it was customary to deliver a sandal (Ruth iv. 7) as in the middle ages, a glove. To throw a shoe or a sandal over a country was a symbol of possession (Psa. lx. 8). To remove the sandals was an expression of reverence (Exod. iii. 5: Deut. xxv. 9). The operation being often performed by servants; to loose or to carry them was a familiar symbol of a servile or degraded condition, Mark i. 7: Acts xiii. 25: Matt. iii. 11: Isa. xx. 4. Stockings were never in use, and the mass of the people went altogether barefoot, except in winter, or during a journey.

The neck was generally left bare, and very frequently the head; when covered, it was protected among the higher classes by a kind of turban, and among the common people by a piece of cloth confined by a fillet around the brows: in

the case of women, this turban was connected with a veil covering the upper part of the person.

The Israelites allowed the hair of the head and beard to grow; the former was occasionally cut, and the partial use of the razor in trimming the beard was not unlawful. Baldness was rare, and was despised, 2 Kings ii. 23: Isa. iii. 24: Jer. xlvii. 5. The beard as the sign of manhood was much respected; to shave it, to spit upon it, to pull it, even to touch it, except as a salutation, was a gross insult (2 Sam. x. 4–6: 1 Chron. xix. 3–6: Isa. vii. 20), and for a man to neglect or maltreat his own beard, was a sign of madness or of extreme grief (1 Sam. xxi. 13: 2 Sam. xix. 24: Isa. xv. 2).

366. All the Easterns generally, and the Israelites, were simple and plain in their FOOD, which consisted largely of bread, fruits, honey, milk, butter, and cheese. Meat was but little used, animal food being in some degree restricted by the law, which allowed the flesh of no beasts to be eaten, but such as chewed the cud and parted the hoof, nor any fish but such as had both fins and scales (Lev. ii. 1–28). It was in this general way that the hog was forbidden, but as it was commonly eaten in the East, this application of the prohibition of the law attracted more attention than the rest. Blood and fat, the large lobe of the liver, and the kidneys were also forbidden. Poultry was used but sparingly, pigeons and the common fowl being the only domestic birds kept in Palestine, except the "fatted fowl" provided for the tables of Solomon and Nehemiah (1 Kings iv. 23: Neh. v. 18). Eggs are only twice mentioned as articles of food. Though fish with fins and scales were allowed, it does not seem that much use was made of this indulgence: the operations of fishing were clearly well known, however (Job xix. 6: Isa. li. 20: Job xli. 1: Isa. xix. 8): fish-ponds are mentioned in Sol. Song (vii. 4): fish were even brought by the Phœnicians across the country, from the Mediterranean to Jerusalem (Neh. xiii. 16), and one of the gates of the city,

Food and meals.

called the Fish-gate, seems to have been appropriated as the place of sale (2 Chron. xxxiii. 14: Neh. iii. 3).

Among insects, it may be noticed, that locusts were permitted to be eaten, Lev. xi. 22, and were a common article of food in the East, Matt. iii. 4.

Bread was not baked, as with us, in loaves, but in cakes, rolls, and large thin biscuits, each family baking its own, and that daily. The modes of baking were various; the thicker roll or cake was baked upon the heated hearth; the thin bread upon metal plates, or around the sides of earthenware vessels, or of a pit in the floor, Gen. xviii. 6: Lev. ii. 2, 4, 5. This work, like that of grinding corn, was at first performed by the wives and daughters of families, Gen. xviii. 6: 2 Sam. xiii. 6, 8: Jer. vii. 18; but was in time abandoned in some cases to servants, 1 Sam. viii. 13. The bread in common use needed not to be cut, but was broken, Isa. lviii. 7: Lam. iv. 4: Matt. xiv. 19.

The Jews had generally two meals a day; one in the morning, between the third and sixth hours, and the other, their principal meal, about the eleventh hour, or five o'clock, in the cool of the day. At this meal the guests all reclined on their left sides, on couches placed around a circular table. In this posture, the head of one guest approached the breast of his neighbor, upon whose bosom, therefore, he was said to lean. Hence Christ told John who was to betray him, without the other disciples hearing his description, John xiii. 23: Prov. xxvi. 15. The feet were stretched out from the table, and were of course first reached by any one entering the room (Luke vii. 38). Hence it is said that the woman who washed our Lord's feet stood *behind* him. This practice was borrowed from the Persians: in earlier times, the Jews probably used seats, or sat, as is the present custom in the East, around a table raised only a few inches from the ground.

The food was taken by the hand, without aid of knife or fork, and hence the practice of washing before and after meals, Mark vii. 5. In very early times, each guest had his own

portion, Gen. xliii. 34; see 1 Sam. i. 5: but later, all ate from the same dish.

The ordinary beverage taken, not during the meal, but afterwards, was water, or wine diluted with water. A common acid wine diluted in this way, is called in our English version, vinegar, and was the usual drink of laborers and soldiers, Ruth ii. 14: Matt. xxvii. 48. This was what the soldiers gave our Lord when he cried "I thirst." The beverage previously offered him, vinegar and gall, or wine and myrrh, Matt. xxvii. 34: Mark xv. 23, was given to persons about to be executed, in order to stupify them. Our blessed Lord refused to drink it. In full consciousness he endured the cross, despising the shame.

The beverage with which each guest was supplied, was in ancient times handed to him in a separate cup, ready mixed by the host: and hence the word cup is frequently used to signify a man's lot or portion, Psa. xi. 6: Isa. li. 22: Matt. xxvi. 39. "Mixed wine," in the English version, was not wine and water, but wine made stronger by spices, Prov. xxiii. 30. "Strong drink" including a very inebriating liquor, made from dates and various seeds, Lev. x. 9: 1 Sam. i. 15.

Not unfrequently, precious oils were used at banquets for anointing the guests, Psa. xxiii. 5; xlv. 7: Amos vi. 6. Christ was thus honored by the woman, Matt. xxvi. 7. She broke the box or jar, in proof of the purity of the oil; the neck being sealed, to show that it was an imported perfume, Mark xiv. 3.

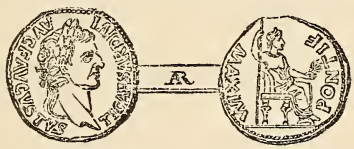
The principal meal being in the evening of the day, was generally called supper. The light and joy within the house on such occasions, were often employed to represent the happiness of heaven, while the darkness without, the outer "darkness, was employed to shadow forth the misery of the lost, Matt. viii. 12.

367. The system of TAXATION employed in Palestine before the days of the Romans is not clearly defined. The royal revenue, however, consisted in part in presents, 1 Sam. x. 27; xvi. 20: 2 Chron. xvii. 5; in

Revenue and taxation.

the produce of the royal flocks, 1 Sam. xxi. 7 : 2 Chron. xxvi. 10; xxxii. 28, 29; in lands and vineyards, either confiscated or reclaimed from a state of nature by the sovereign, 1 Kings xxi. 9–16 : 1 Chron. xxvii. 28; in tribute, probably a tenth of the income of the people, 1 Sam. viii. 15; xvii. 25 (see Gesenius); in the plunder of conquered nations, 2 Chron. xxvii. 5; and in payments imposed upon merchants passing through the territory, 1 Kings x. 15. Later still we find, probably in the place of some of the above, a toll and a tax on articles of consumption, corresponding to our excise, Ezra iv. 14, 19, 20. Both these were of Persian or Assyrian origin. Of the system of taxation prevalent in the time of our Lord, we have more accurate information.

Soon after Judæa was reduced to a province of the Roman empire, an enrolment was made of the names and fortunes of the citizens, and on this enrolment was founded a *capitation* "*tax* or tribute." This tax was laid by the magistrates of each city. It occasioned much division of opinion in Judæa, and gave rise to more than one insurrection, Acts v. 37. Our Lord was urged to identify himself with its advocates or opponents, Matt. xxii 17. The tax was paid to collectors, either in Roman money (the denarius, or penny), or in Grecian (the drachma). If paid in the latter, however, the coin had to be changed by the traders, or "money-changers," as Roman money only was received at the Roman treasury.



The Denarius (penny) of Tiberius, with the "image" of the Emperor, and the "superscription." Tiberius Cæsar Augustus, son of the Divine Augustus! On the obverse he is seen as "Pontifex Maximus." Such coins must have profaned "the Treasury," and hence the necessity for money-changers.

Besides this census or head tax, there were *custom duties*, or taxes on exports and imports, Matt. ix. 9. These were fixed by law, and were levied by revenue farmers through

their servants. These servants are called Publicans in the New Testament, and the farmers of the revenue, Chiefs of the Publicans. This system of farming the revenue proved a strong temptation to the Publicans, who were generally unpopular.

The third public *tax* in Judæa was the half shekel required by the law to be paid by every Jew into the *temple* treasury. It was always paid in Jewish money, and by all Jews, even by those who lived out of Palestine. The money-changers who sat in the temple, procured this Jewish money in exchange for Greek and Roman coins, Matt. xxi. 12: John ii. 16. This tax was regarded as paid to God: when, therefore, our Lord intimates to Peter that the children of kings are exempt from tribute, He implied that He himself was the son of the Father, Matt. xvii. 26.

This distinction between the different kinds of taxes is always preserved in the original of the New Testament, and generally in the English translation.

368. A knowledge of the MODES OF RECKONING employed by the Jews will often aid us in gathering lessons from Scripture, and is sometimes essential to an intelligent interpretation of Scripture language.

Weights and money.

The following are tables of the weights, measures and money mentioned in the Bible. They are taken from Arbuthnot's work, as quoted by Horne.

369. (1.) Jewish weights reduced to English troy weight:

	lbs.	oz.	pen.	gr.
The gerah, one-twentieth of a shekel	0	0	0	12
Bekah, half a shekel	0	0	5	0
The shekel	0	0	10	0
The maneh, 60 shekels	2	6	0	0
The talent, 50 maneh, 3,000 shekels	125	0	0	0

370. (2.) Scripture measures of length reduced to English measure.

								Eng. ft.	in.
							A digit, Jer. lii. 21	0	0·912
						4	A palm, Exod. xxv. 25	0	3·648
						12	A span, Exod. xxviii. 16	0	10·944
						24	A cubit, Gen. vi. 15	1	9·883
						96	A fathom, Acts xxvii. 28	7	3·552
						144	Ezekiel's reed, Ezek. xl. 3–5	10	11·328
						192	An Arabian pole	14	7·104
						1920	Measuring line, Ezek. xl. 3,	145	11·04

371. (3.) The long Scripture measures:

						Eng. miles.	paces.	ft.
					A cubit	0	0	1·824
					400 A stadium, or furlong, Luke xxiv. 13	0	145	4·6
					2000 *A Sabbath day's journey, Acts i. 12	0	729	3·0
					4000 An eastern mile, Matt. v. 41	1	403	1·0
					12000 A parasang	4	153	3·0
					96000 A day's journey	33	172	4·0

*So called because this was the distance between the tabernacle and the extreme point of the camp.

372. (4.) Scripture measures of capacity for liquids, reduced to English wine measure:

						Gal.	pints.
					A caph	0	0·625
					1·3 A log, Lev. xiv. 10	0	0·833
					5·3 4 A cab	0	3·333
					16 12 3 A hin, Exod. xxx. 24	1	2
					32 24 6 2 A seah	2	4
					96 72 18 6 3 A bath, or ephah, 1 Kings vii. 26: John ii. 6	7	4
					960 720 180 60 20 10 A kor, or homer, Ezek. xlv. 14: Isa. v. 10	75	5

373. (5.) Scripture measures of capacity for things dry, reduced to English corn measure:

						Peck.	gal.	pints
					A gachal	0	0	0·1416
					20 A cab, or chœnix, 2 Kings vi. 25: Rev. vi. 6	0	0	2·8333
					36 1·8 An omer, Exod. xvi. 36; xxix. 40	0	0	5·1
					120 6 3·3 A seah, Matt. xiii. 33	1	0	1
					360 18 10 3 An ephah, Ezek. xlv. 11	3	0	3
					1800 90 50 15 5 A letech, Hos. iii. 2	16	0	0
					3600 180 100 30 10 2 A homer, or kor, Numb. xi. 32: Hos. iii. 2	32	0	0

374. (6.) Jewish money, and its value in English coin:

	£.	s.	d.
A Gerah, Exod. xxx. 13.*	0	0	1·2687
10 | A bekah, Exod. xxxviii. 26	0	1	1·6873
20 | 2 | *A shekel, Exod. xxx 13: Isa. vii. 23: Matt. xvii. 27	0	2	3·375
1200 | 120 | 50 | A maneh, or minah Hebraica, Luke xix. 13	5	14	0·75
60000 | 6000 | 3000 | 60 | A talent	342	3	9
A solidus aureus, or sextula, was worth	0	12	0·5
A siculus aureus, or gold shekel, was worth	1	16	6
A talent of gold was worth	5475	0	0

*First coined by Simon Maccabæus, 1 Mac. xv. 6.

In the preceding table, silver is valued at 5*s.* and gold at 4*l.* per oz. In ancient times, gold and silver were much scarcer than now, and therefore of higher relative value. A shekel would probably purchase nearly ten times as much as the same nominal amount will now purchase.

375. (7.) Roman money mentioned in the New Testament, and its value in English money:

	£.	s.	d.	far.
A mite (λεπτον or ασσάριον), Mark xii. 42	0	0	0	0¾
A farthing (κοδράντης), Mark xii. 42 about	0	0	0	1½
A penny, or denarius (δηναριον), Matt. xxii. 19	0	0	7	2
A pound, or mina	3	2	6	0

The Grecian drachma in common use was of about the same value as the denarius. The Persian daric is the first coin mentioned in Scripture, and is the most ancient history makes known to us. It was rather heavier than a guinea. See 1 Chron. xxix. 7; Ezra ii. 69: Neh. vii. 70–72, where the word is translated dram.

376. Many passages may be explained by these Tables.

From Table 3, we learn that the Sabbath day's journey was less than a mile. How suggestive of the sacredness of the day, when everything approaching to bodily fatigue was forbidden!

From Table 6, we learn to admire the noble disinterestedness of Elisha. Naaman offered him 6,000 pieces, or shekels, of gold, or more than ten thousand pounds. This was the temptation under which Gehazi fell, and yet it did not excuse his guilt.

The same Table illustrates strikingly the unreasonableness of an unforgiving spirit, and the aggravations of our own

guilt. The debtor, who threw his fellow-servant into prison because he owed him a hundred pence, about 3*l.*, had himself been forgiven 10,000 talents, or, if these were silver, upwards of three millions sterling.

How clearly does it illustrate the prophecy of Isaiah, "He was despised and rejected of men," to find that Judas betrayed our Lord for thirty pieces of silver, or 3*l.* 10*s.* 8*d.*, the price paid for a slave when killed by a beast.

From Tables 4 and 5, we learn the displeasure of God against covetousness.

"Ten acres of vineyard (says the prophet) shall yield one bath, and the seed of an homer shall yield an ephah," Isa. v. 10.

That is, one acre of land shall yield less than a gallon of wine, and nine-tenths of the seed shall perish. Unfaithfulness and irreligion are real folly. The fear of the Lord, is, in all senses, the beginning of wisdom.

377. The Jewish mode of reckoning time was peculiar. They had two years: the sacred and the civil. The sacred began in March or April (according to the moon), the month of deliverance of the children of Israel from Egypt; and the civil in September or October, the commencement of seed-time.[a] The prophets use the former; those engaged in civil and agricultural concerns, the latter. The year was divided into twelve lunar months, with every third year, a thirteenth. Till the return from captivity, these months had no separate name, except the first, which was called Abib (the month of "the green ears of corn"), or Nisan, the month of "the flight," Esth. iii. 7. (See Exod. xii. 33: Heb.) After the captivity, Babylonish names were employed.

Time and modes of reckoning.

The *natural* day was from sun-rise to sun-set (as with the Romans), and was divided (after the captivity) into twelve

[a] The Rabbins say that the year began in March, as did the Roman year, and in September; but the probability is, that in *earlier* times it began with the new moon of April and October respectively. See Jahn Archæologia Bib., §103.

hours of unequal length. The *civil* day (the day used in common reckoning) was from six in the evening to six in the next evening; differing in this respect from the Roman civil day, which, like ours, was from midnight to midnight. This was divided again into night and day of equal length.

The *night* was divided, in very early times, into three watches. The first (Lam. ii. 19) till twelve o'clock; the middle till three in the morning (Judges vii. 19); and the morning watch till six (Exod. xiv. 24). In the time of our Lord, however, the night was divided, as among the Romans, into four watches, of three hours each (Mark xiii. 35); the third of which was called cock-crowing (Matt. xxvi. 34). The *day*, properly so called (from six in the morning till six at night), was divided into twelve hours, of which the third, the sixth, and the ninth, were devoted to the public services of worship. This division is still retained among the Jews. In very early times, and till the Babylonish captivity, the day was divided into the following parts:

The break of day.	Mid-day at 12 o'clock.
The morning.	The cool of the day, from 3 o'clock till 6.
The heat of the day, from 9 o'clock till 12.	And the evening.

From the sixth hour (or twelve o'clock), till the close of the day, was called evening. This part of the day was divided into two portions, called evenings, Exod. xii. 6. Levit. xxiii. 5 (original).

378. These distinctions explain several passages.

About the eleventh hour the husbandman said to the laborers, "why stand ye here *all the day* idle?" (Matt. xx. 6.) With us, the eleventh hour is not yet noon: with the Jews, it was about an hour from sunset. . . . Peter's reasoning is rendered forcible by these facts. It is (said he) but the third hour of the day (nine o'clock), Acts ii. 15, the time of the morning sacrifice, before which time the Jews did not eat or drink.

On the day of the crucifixion there was darkness over all the land from the sixth to the ninth hour, *i. e.*, from twelve o'clock to three. The passover was always kept at the full moon: this darkness, there-

fore, could not have taken place in the ordinary course of nature from an eclipse of the sun. . . . It was at the ninth hour, Jesus cried with a loud voice, and shortly afterwards (or "between the evening," the time of offering the customary sacrifice) he expired. . . . John says that Pilate brought Jesus forth to the people at the sixth hour (John. xix. 14), probably reckoning from midnight, the commencement of the Roman civil day. After the overthrow of the Jewish state, the adoption of the civil day of Europe and Egypt for reckoning was the more natural.

It was at the fourth watch of the night, or about dawn, that Jesus went to the disciples on the sea. He had spent the whole night, therefore, in prayer, Mark vi. 48.

The highest praise was bestowed upon the servant whom his Lord found watching in the second or third watch, *i. e.*, from nine till three, Luke xii. 38.

It is to be observed, that the Jews and other Orientals generally speak of any part of a day, or of a period of time, as if it were the whole.

Thus Jesus said, "After three days I will rise again," Matt. xxvii. 63; though he was in the grave only a day and a half, from sunset on Friday to the earliest morning on Sunday. He intimated, also, quoting from Jonah, that he would be in the grave three days and three nights, *i. e.*, part of three separate civil days; day and night meaning a day of twenty-four hours, Matt. xii. 40: 1 Sam. xxx. 12, 13. In the same way, a week is called eight days in John xx. 26, as it often is in German.

379. There are many other customs referred to in Scripture on which it is impossible to enlarge. Miscellaneous customs.

Opulent Jews, for example, in ancient times, had their children taught some *mechanical art*, to prepare them for any reverse of fortune; and so St. Paul received a liberal education, and learned tent making, Acts xviii. 3.

At the time of the passover the people of Jerusalem prepared *private rooms*, in which any stranger might celebrate the feast; and hence Christ sent Peter and John, without any scruple, to seek an upper room for this purpose, Mark xiv. 15.

In ancient Rome, children were adopted at first privately; then the *adoption* was ratified by a public act; and the children so adopted became the heirs of their foster parents. Hence, in Rom. viii., Christians

are said to be adopted, and yet to wait for their adoption, even the redemption of their bodies; *i. e.*, for their public recognition at the coming of the Lord, ver. 23.

The common salutation in the East was a kiss; sometimes upon the beard (2 Sam. xx. 9), sometimes upon the cheek: the kiss of respect and homage was upon the brow (Gen. xxvii. 26: Exod. iv. 27: 1 Sam. x. 1: Psa. ii. 12: Acts xx. 37). . . . In meeting, the Jews used many ceremonies, and persons charged with urgent business, therefore, were forbidden to salute by the way (2 Kings iv. 29: Luke x. 4). . . . The usual greeting was, "Peace be with thee," (Judges xix. 20: 1 Sam. xxv. 6): other forms may be seen in Ruth iii. 10; ii. 4: Psa. cxxix. 8.

Persons paying visits to a superior generally brought presents (Prov. xviii. 16: Job xlii. 11). Kings and princes also made presents as marks of distinction (Gen. xlv. 22, 23: Esther viii. 15: 1 Sam. xviii. 4). Not to wear garments thus given was a great affront (Matt. xxii. 11, 12).

An insult was shown by maltreating the beard, by spitting in the face, by putting men to degrading employments (Judges xvi. 21: Lam. v. 13), by clapping the hands (Job xxvii. 23), by casting contempt upon a man's mother (1 Sam. xx. 30: 2 Sam. iii. 39; xvi. 10; xix. 22), by dishonoring the dead (Jer. xxvi. 23; viii. 1; xvi. 5, 7).

In the earliest times there were no inns like ours, and travellers generally waited in the street, or at the gate, till invited to some house (Gen. xix. 2: Judges xix. 15–21). In the time of our Lord there were places of accommodation where lodging was provided, but where each guest brought his own provisions, fuel and bed. In the stable of such an inn, there being no room in the lodging apartment, the Saviour of the world was born. Places of a similar kind, probably without resident occupants, were found upon the main roads even in the days of the patriarchs (Gen. xlii. 27; xliii. 21: Exod. iv. 24). Both are still found in the East; the former called khans, and the latter, caravanserais.

When a person died, his relations rent their garments from head to foot; a smaller rent being made by spectators: hired mourners often added to the expressions of grief by their lamentations and music (Jer. ix. 17, 18: Matt. ix. 23: Acts ix. 39). Embalming was common, though, except in Egypt, the process seems to have consisted of little else than anointing the body with odoriferous drugs and wrapping it in linen. The funeral followed death within twenty-four hours; the body not being placed in a coffin, but closely wrapped from head to foot on an open bier, and so borne to the place of burial, which was always, except in the case of kings and distinguished men, at some distance from the city. For the poor, there was a common burial ground; but fami-

lies had often their sepulchres in their own fields or gardens. There was no particular ceremonial at the grave, but the day was concluded by a funeral feast (2 Sam. iii. 35: Hos. ix. 4). Mourning was expressed afterwards by rent clothes and sackcloth, sometimes by a shrouded face, and sometimes by dust sprinkled upon the head (2 Sam. iii. 31; xix. 4: Job ii. 12). The graves were generally dug in the rocks, with niches all round, each holding a corpse (Job x. 21, 22; xxxiii. 18: Psa. lxxxviii. 6: Isa. xiv. 9–19; xxxviii. 10: Ezek. xxxii. 18).

Crucifixion was the punishment of slaves only, or of those upon whom it was intended to fix the deepest ignominy. It was not a Jewish punishment, nor was it inflicted upon a Roman citizen. Thus Christ was delivered to the Gentiles, and numbered with the wicked in his death, Matt. xx. 19.

At the feast of tabernacles, the people ("on the last day of the feast") *drew water* from the spring of Siloam, which issued from a rock near the temple. Part of this water they drank amidst joyful acclamations; the people singing the words of Isaiah, "With joy shall they draw water from the wells of salvation," and the rest they poured on the evening sacrifice: see John vii. 37.

In the time of our Lord it was the common practice for the *kings* of Syria to visit *Rome*, to obtain the confirmation of their title from the emperor and senate, or to court their favor. Herod the Great went to Augustus for this purpose, and his sons visited Rome. They went, as our Lord expresses it, "to receive a kingdom and to return," Luke xix. 12 This practice explains the incidental allusions to the custom in many of the parables; and it gives an indirect proof of the truth of the gospel.

The *bottles* of the ancients were not of glass, but of skins, and hence they shrank in the smoke (Psa. cxix. 83) and burst, if new or fermenting wine were placed in them, Matt. ix. 17.

When a person charged with crimes against the State was tried in ancient times, the citizens who tried him voted for his acquittal by dropping a *white stone* into the box, and for his condemnation, by dropping a black one. Our Lord, therefore, is said to give unto him that overcometh a white stone (Rev. ii. 17).

Many customs were connected in ancient times with sealing; the *seal*, generally a signet-ring bearing the name of the owner, preserved the object, Job xiv. 17, and secured privacy, Isa. xxix. 11. It gave authority and completeness to documents, Neh. ix. 38: Esther viii. 8: Dan. vi. 9, 13, 17; or it marked the object as the peculiar property of him whose seal was placed upon it, 2 Tim. ii. 19: Rom. iv. 11: Rev. vii. 2, 3.

380. vii. A knowledge of geography, under its twofold division of historical and physical, is of great use in the study of Scripture.

381. The Bible directs us to the high parts of Armenia and the fertile plains between the Tigris and the Euphrates, as the first settlement of mankind after the flood. The pride and idolatry of Shinaar dispersed them; Shem and his descendants occupying the peninsula between the Black Sea and the Indian Ocean; Ham, Africa; and, after some time, Japhet, Europe, and part of Asia.

The lands of the Bible.

Going south-westward from Ararat, we come to Mount Lebanon in Palestine, and have around us "the lands of the Bible." Looking southward from this position, we have on our left, far over the Syrian desert, the Euphrates and the Tigris, which, taking their rise in Armenia, run into the Persian Gulf, and, as they flow, inclose the country called Mesopotamia ("between the rivers"). On the banks of these rivers men first formed societies; on the Euphrates rose the city of Babylon, and on the Tigris, the city of Nineveh.

Between the Euphrates and the table-land, east of Jordan, is Arabia Deserta; southward, Arabia Petrea (the rocky), with Petra as its capital; southward still, and reaching to the Indian Ocean and Persian Gulf, is Arabia the fruitful, whence (or through which) came the gold and spice of Eastern story.

382. Returning to Lebanon, and looking (still to the south) on the region below us, we find Palestine, having on its northern seaboard Phœnicia (the coast of Tyre and Sidon), and, on its southern, Philistia. Looking northward for a moment (supposing that we stand on Hermon, where Libanus and Antilibanus seem to join), we find two ridges of hills running through the whole of Syria, Libanus and Antilibanus, till they are lost in Asia Minor; the district they inclose is Cœle-Syria, (or the hollow Syria), called also the Plain of Lebanon; its capital Baalbec, the city of the *sun*. Looking southward, again, we find these ridges running through the whole of Palestine, till the left-hand ridge is lost in the Red Sea, and the

right-hand ridge in the peninsula of Sinai, the scene of the wanderings of the Israelites during forty years.

To the west of this latter region we find Egypt.

383. Immediately beneath us, on the left, we have the city of Damascus, ever famous for bigotry and fruitfulness; on the right, we have the blue tideless waters of the Mediterranean, connecting the traffic of Europe with the marts of the East; and in succession, Cyprus, Crete, Malta, and Sicily—"the isles of the sea." If now we carry our eye in a line with our right hand, we enter Asia Minor, whose various provinces are mentioned in the Acts. Running westward, and crossing the Ægean Sea, we come to Hellas, or Greece ("Achaia"), having Macedonia on the north, and Thrace on the north-east. From Macedonia, Illyricum stretches away in a north-west line. Crossing the Adriatic, we land at Brundisium, in Italy, whence we proceed over the Appenine Hills to Rome, on their western side. Thence we may travel by land over the Alps, or, by sea, through the Gulf of Genoa, to France (Gaul); and from France, over the Pyrenees, to Spain, and proceeding southward, come to "Tarshish." We thence sail along the northern coast of Africa till we reach Carmel and Lebanon again.

Still occupying our position on Mount Hermon, and looking southward, we find on our left, beyond Jordan, the high lands of Gilead and the pasture-grounds of Bashan. The whole country is beautiful and verdant. The valleys, says Buckingham, are filled with corn and olives, and the hills are covered with vines. See Numb. xxxii. 1–4. Here, to the south, were the territories of Ammon, Moab, and Edom.

384. Between the ridge of hills which runs through this district, on the east side of the river, and the ridge of Lebanon, which also runs southward on the west side (under the names of the mountains of Naphtali, of Ephraim, or Israel, and the mountains of Judah), lies the valley of the Jordan; containing the lake of Gennesareth (or sea of Galilee), the Jordan itself, and the Dead Sea. The

Valley of the Jordan.

whole length of the Jordan with windings, is about 200 miles; the width of the sea of Gennesareth is from eight to ten. Compare Matt. xiv. 23 with John vi. 19. Westward of this range of hills, and between it and the sea, is the district of Tyre, the plain or valley of Sharon, and the country of the Philistines. Southward, "as thou comest to Gaza," it is desert; so that the sea-board plain ends in the desert of Gaza; the centre, or plain of the Jordan, in the desert of Sinai; and the district beyond Jordan in the deserts of Edom.

Isa. xxxv. 2: Cant. ii. 1.

385. Looking, again, to the district nearer to us, it is not difficult to mark a triangular valley opening to the sea at Mount Carmel, one of the terminations of the mountains of Israel,—the mountains of Naphtali, or of Galilee, and another part of the same range, the mountains of Gilboa, forming the other sides. This valley has been called successively the plain of Esdraelon, of Jezreel, and of Megiddo. The river Kishon, that "ancient river," flows through it into the "Great Sea," not far from Acre, Judges iv. 13; v. 21. The little town of Nazareth lies among the hills to the north. This valley was the scene of the victory of Deborah and Barak, of Gideon, of the Philistines in their last battle with Saul, of Ahab over Benhadad, and of the Egyptians over Josiah. Here the Assyrians and Persians, the Crusaders and Saracens, the Egyptians and Turks, the Arabs and Franks, have fought; and it was on this battle-field of nations that Bonaparte gained one of his victories just before he was compelled to relinquish Syria. Mount Tabor rises on the north side of the plain.

Valley of Esdraelon.

Judges iv. 12–24: 1 Sam. xxxi.: 1 Kings xx.: 2 Kings xxiii. 29.

386. If we trace in this way the history of particular places mentioned in Scripture, we shall find the exercise highly interesting and instructive.

Between Jerusalem and Beersheba, and about twenty miles from each place, lies one of the oldest cities in the world, now

occupied by some 6,000 Arabs—the city of Hebron. Here lived Abraham, Isaac, and Jacob; here they received the promise and the seal of the covenant, and here, they and their wives were buried. In the days of the spies it was inhabited by the sons of Anak. Joshua destroyed it, and the place was given to Caleb. When rebuilt, it became one of the Levitical cities. Here David was anointed king over Israel; here Abner was assassinated; here Absalom established his head-quarters during his rebellion; and over one of the pools of Hebron (several of which still remain), David hung up the assassins of Ishbosheth. Hebron

Numb. xiii.: Josh. x. 37; xiv. 13: 2 Sam. ii. 11; iii. 27; xv. 7, 12.

About twenty miles eastward of Jerusalem, and accessible only by a lonely and dangerous road (the Bloody Way as it was called in Jerome's days), lies the city of Jericho. Within sight of its walls the manna ceased. In the days of Joshua it was overthrown, and a curse was pronounced upon who should rebuild it, a curse fulfilled 520 years afterwards upon Hiel. In the time of Elisha, it was a school of the prophets. Here Herod the Great died. Once the city was visited by our Lord, when he lodged with Zaccheus. Jericho.

1 Kings xvi. 34: 2 Kings ii. 4, 5: Matt. xx. 29, 30.

Between Jericho and the Jordan lay the town of Gilgal, where were erected the twelve stones taken from the river when the Israelites passed over. Here Samuel offered sacrifice, held his yearly courts, and recognised Saul as king. And here was one of the schools of the prophets. In the days of Ahaz, however, it was the seat of idolatrous worship, and an object of execration by the prophets. The place where the children of Israel had renewed their covenant with God, and whence he had so often gone up with their armies, thus became defiled with idolatry, Josh. iv. 19: Hos. ix. 15. Gilgal.

If we trace the history of Shiloh, the place chosen by Joshua

Shiloh. for the tabernacle, and where it remained for more than 400 years, till the days of Eli, we shall have in brief a history of many a favored and afterwards rejected city, Josh. xviii. 10: Judges xxi. 19–23: 1 Sam. chaps. i.–vi.: 1 Kings xi. 29; xii. 15; xiv. 2, etc.: Psa. lxxviii. 60: Jer. vii. 12–14; xxvi. 6.

Beersheba. The peculiar feelings with which Jacob must have visited Beersheba, where he offered sacrifice (Gen. xlvi. 1), may be gathered from Gen. xxxi. 33; xxii. 19; xxvi. 23–35. It was already endeared to him by many holy associations.

A brief notice of Palestine will throw light upon several passages, both of the Old and New Testament.

PALESTINE.

Its names. 387. Its Names.—It is called the world,[a] the earth, or the land. Hence Solomon is said to reign from the river (Euphrates) to the end of the earth, Psa. lxxii. In the person of Christ these words have a still larger fulfilment. The country which lay to the south of Judæa, was Arabia, and at its extreme border (from the sea) was the city of Sheba, or Saba. And hence the queen of Sheba is said to have come from the uttermost parts of the earth to hear the wisdom of Solomon.

The country was early inhabited by the descendants of Canaan, the grandson of Noah (Gen. xi.) It was thence called the land of *Canaan*. From the descendants of Jacob, it was called the land of *Israel*. From the fact that the tribe of Judah occupied it almost alone after the captivity, it was called Judæa (Psa. lxxvi. 1). From the covenant into which God entered with Abraham and his posterity, it was called the land of promise, Gen. xii. 7; xiii. 16: Exod. xv. 14: Heb. xi. 9. And from the Philistines or Pali (shepherds), who inhabited its southern coasts, Palestine.

[a] Luke ii. 1: Acts xi. 28: Luke iv. 25; xxi. 26: James v. 17.

The land of God, Lev. xxv. 23; the holy land, Zech ii. 12, are also terms employed in Scripture. It must be observed, however, that the *limits* of the country to which these names were given, have varied at different periods.

Its Extent and Divisions.—The whole land of Israel, from Dan to Beersheba, was in length equal to the distance between London and York, or about 200 miles, and in its widest parts was less than the distance between York and Liverpool, or about ninety miles.

Its extent and divisions.

For seven centuries after the dispersion, it was occupied by the Canaanites, who divided it among ten nations. They afterwards dwindled to seven, Gen. xv. 18–21: Deut. vii. 1; of whom the Amorites were the most powerful, and their name is sometimes used for the whole, Gen. xv. 16. The Philistines, Moabites, Midianites, Ammonites, and the children of Amalek and Edom were residing, *when the Israelites entered Canaan*, in its immediate vicinity, and some of them within its borders.

Joshua divided the country into twelve parts, giving one to each tribe, Ephraim and Manasseh being reckoned among the tribes, and Levi having his portion among the rest.

In the *North*, dwelt Asher, Naphtali, Zebulon, and Issachar: afterwards Galilee of the Gentiles, and Galilee proper

In the *Middle*, Ephraim, and half of Manasseh; afterwards Samaria.

In the *South*, Judah, Benjamin, Dan, and Simeon; afterwards Judæa.

Beyond Jordan, Reuben, Gad, and half of Manasseh; afterwards Peræa, etc.

Under the reign of Solomon, the kingdom was greatly extended, and the distinction of tribes became less marked. The whole of his territory was therefore divided afresh into twelve districts, each under its own officer (1 Kings iv. 7–19).

On the death of Solomon, ten tribes revolted from his son Rehoboam, and formed the kingdom of Israel, of which Sychar or Shechem was the capital. The other tribes of Benjamin and Judah, with parts of Dan and Simeon, formed the

kingdom of Judah, whose chief city was Jerusalem. This division ceased, however, on the subversion of the kingdom of Israel, by Shalmaneser, the Assyrian, after it had continued for 254 years: and the country fell successively into the hands of the Assyrians, the Greeks, the Jews (under the Maccabees), and the Romans.

In the time of our Lord, it was divided into five provinces. 1. Galilee, which included most of the scenes of his personal ministry, and whence most of his disciples were chosen, Isa. ix. 1: Matt. ii. 22, 23: Luke iv. 14: Matt. xxvi. 69; xxviii. 7, 16. This district was despised by the Jews because of its distance from Jerusalem, its connection with the Samaritans, and the impurity of the dialect spoken by the people, Mark xiv. 70. 2. Samaria, which included the middle division of the kingdom, and separated Galilee from Judæa, John iv. 4. 3. Judæa, which was nearly co-extensive with the ancient kingdom of Judah. 4. The district of *Perœa* (or *beyond* Jordan), which included Abilene, where Lysanius was tetrarch, Luke iii. 1, Trachonitis, Ituræa, or Auranitis,[a] Gaulonitis,[b] Batanæa, the ancient Bashan, but less extensive, Peræa proper (between the Arnon and the Jabbok), where John was beheaded, and Decapolis (or the district of the ten cities). 5. Idumæa, a province which was added by the Romans. It comprised the extreme south parts of Judæa, with a small part of Arabia. After some time, the Idumæans became mingled with the Ishmaelites.

Later divisions.

388. In later times, these divisions have undergone various changes. In the fifth century, the country was divided into three parts: Judæa and Samaria; Galilee and Trachonitis; Peræa and Idumæa. In the time of the Crusades, episcopal sees were established in the principal cities. Under the modern Turkish authority, the whole country is divided between the pachaliks, or governments, of Acre and Damascus.

[a] 1 Chron. i. 31, (from Jetur.): Ezek. xlvii. 16, 18: Hauran.
[b] Josh. xx. 8.

389. It will facilitate the study of Sacred Scripture to have a distinct idea, both of the divisions of the country and of the changes of the government in the time of our Lord. State (as to government) in the days of our Lord.

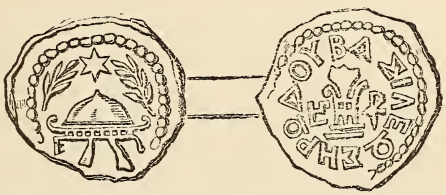
Herod the Great reigns from B. C. 37 to B. C. 3, over

Judæa, Samaria, Idumæa.	Galilee, Peræa Proper.	Trachonitis and Ituræa.
Revenue, 400 talents (about one million sterling).	Revenue 200 talents.	Revenue, 100 talents.
These he bequeaths to his son,	These he bequeaths to his son,	These he bequeaths to his son,
Archelaus, who is banished, and the province is put under procurators, of whom one of the chief was	*Herod Antipas*, who beheaded John.	*Philip Herod* (John iv).
Pontius Pilate, A. D. 7 to 36 (dies 36).	Herod Antipas banished (40).	Philip dies (37).

Herod Agrippa (grandson of Herod) made king of the whole (Acts xii.) A. D. 41–44.

Herod Agrippa dies, A. D. 44.

Roman Governors.	Agrippa (son of H. Agrippa), tetrarch of Trachonitis, is made tetrarch of Galilee also. Paul pleads before him at Cæsarea (Acts xxv. 26).
Fadus Alexander.	
Felix (4th Governor).	
Festus (5th Governor).	



Coin of Herod the Great. Very rare. From Akerman's "Numismatic Illustrations of the New Testament." On the left hand cut is a helmet, a star, and two olive branches: on the reverse, a tripod flaming altar, with the inscription "of King Herod," and numeral letters, "the third year," of his reign.

390. The physical appearance of the country is remarkably broken and mountainous. The higher peaks of Lebanon and of Sinai (which lie about 400 miles apart) rise to a height of nearly 10,000 feet above the Mediterranean. Physical appearance.

The Jordan springs from the sides of the former, and at the lake of Tiberias its level is 750 feet below the Mediterranean. At the Dead Sea, the depression has increased to 1,312 feet; and, as the depth of that sea is 1,350 feet, we have, altogether, a more remarkable change of surface than is to be found in any part of the world. From the plain of Esdraelon the hills to the south continue gradually rising, till at Jerusalem we reach a height, above the surface of the *Dead Sea*, of 3,900 feet. In the hill country of Judah (south of Jerusalem) they reach a still greater height: eastward, the country falls rapidly, so that Jericho, which is but twenty miles from Jerusalem, is 3,406 below it: so accurate is the description given in the Bible, Luke x. 30: John vii. 10: Acts xxiv. 1. Compare Gen. xxvi. 2: xlvi. 3.

Many of these mountains abound in caverns. Their sides afford large sheep walks (Amos i. 2), and the plains which are found on the summits of some are covered with corn. In the crevices of the rocks, and wherever was any depth of earth, the olive flourished, and the fig. The vales were most luxuriant and fruitful, and the very deserts were formed chiefly of extensive pasture-land, unfit for the plough, but rich in grass and timber. The products of all climes were thus found in Palestine, and upon the same range of hills were often growing the fig and date of the tropics, with the oak and fir of the temperate zone. A climate all soft and sunny would have injured the robust industry and manly character of the people: a country all rugged and mountainous would have driven them into alliance with their heathen neighbors. Mountains, which grew olives and wheat; the snow-covered heights of Lebanon, and the hot deep valley of Jordan—pasture and tillage—all seem to have been adapted to the circumstances of the chosen people, and to have answered the description of the Bible—"a good land, a land of brooks of water, that spring out of the valleys and hills."

391. In the time of David, the population was probably four or five millions (see 2 Sam. xxiv. 9), or between 400 and

500 to every square mile; a proportion such as is now found in the West Riding of Yorkshire. The present population of Syria, which is four times the size of the kingdom under David, is about a million and a half.[a] Even this population seems sustained with difficulty, and a great part of the country is completely barren. Its former fertility is ascribed in Scripture to the special blessing of God, and its present barrenness to "the heat of his great anger:" see Lev. xxvi. 3–5: Deut. vii. 12–14; xi. 8–15; xxviii. 1–12, compared with Deut. xxix. 23–25; xxviii. 16–24, 38–42. Population.

392. The capital of Judæa was Jerusalem. Its name in the days of Abraham was Salem,[b] and it was called Jebus when Israel obtained possession of the Holy Land.[c] Its Jewish name was perhaps suggested by these facts, and means the possession, or home of peace. Part of the city belonged to Benjamin, and part to Judah. The foundation of the whole is a high rock, with four heads or hills, and with a steep ascent on every side except the north.[d] A deep valley surrounds three sides, and beyond the valley are still higher hills; so that the city is not easily visible till the traveller is near it. The soil is very stony, and the country around is dry and barren. Jerusalem.

The extent of the city differed at different times. It was largest at the time of its final overthrow by Titus. It then included Zion, Acra, Moriah, and Bezetha. Zion was on the south-eastern side of the city, and immediately north of it was Acra. Zion was the higher of the two; the part of Jerusalem which was built upon it was called the upper city, and the part built on Acra, the lower. They were divided by a high wall, first erected by David, who resided on Mount Zion. Zion is now the site of an English Protestant church.

Moriah (where it is supposed Abraham was about to offer Isaac, when the angel stayed his hand) lay to the east of Acra, and was the site of the temple. The valley between it and

[a] Dr. Bowring's Report. [b] Gen. xiv. 8. [c] Josh. xv. 8. [d] Psa. cxxv. 2.

Acra was nearly filled up, that access to the temple might be more easy. With Zion, Moriah was connected by a bridge and terrace. It is now the site of the mosque of Omar. To the north was the hill Bezetha, which Agrippa joined to the city. The whole circumference of the walls was about four miles and a half.

393. The name of *the temple* is applied in the English Scriptures not only to the place appointed for Divine worship—the sanctuary and the holy of holies—but to the courts and buildings connected with it. The *first* temple had been erected by Solomon. It retained its original splendor only thirty-four years, when Shishak, king of Egypt, took it, and carried away its treasures. After undergoing repeated profanations, it was finally plundered and burned by the Chaldæans under Nebuchadnezzar, B. C. 584, 2 Kings xxv. 13–15: 2 Chron. xxxvi. 17–20.

The second temple was erected by Zerubbabel, but with greatly diminished glory, Ez. iii. 12; and was profaned by Antiochus Epiphanes, who erected an image of Jupiter on the altar of burnt offering, B. C. 163. In this condition it remained for three years, when Judas Maccabæus purified and repaired it, B. C. 160, 1 Macc. 162.

About sixteen years before the birth of Christ (*i. e.*, B. C. 20), the repairing, or gradual rebuilding of this temple was undertaken by Herod the Great. For nine years and a half he employed 18,000 workmen upon it, and spared no expense to render it equal in magnitude and splendor to the original structure. After his death, the Jews continued to ornament and enlarge it; so that, at the beginning of the ministry of our Lord it was still unfinished, though forty-six years had elapsed since Herod had collected his materials and commenced the work, John ii. 20. The whole pile was constructed of hard white stones, of very great size, and was surrounded by a wall of very great height. When Titus took Jerusalem, he wished to preserve the temple; but his most strenuous efforts were unsuccessful, and the whole was destroyed by fire

on the same day, and in the same month, in which the first temple had been burned by Nebuchadnezzar, 15 Lois (August), A. D. 73. It contained no ark or mercy-seat—no shekinah—no sacred fire, first kindled from heaven, nor Urim and Thummim—no prophetic spirit, as did the first temple—but it had been rendered "more glorious" through the presence and teaching of Him who was the Desire of all nations (Hag. ii. 9).

But let us enter within these stupendous walls by one of the eastern gates, "the gate Beautiful." We are now in the outer court, the court of the Gentiles, and can walk around; each side is 250 yards long. Here is a market; salt, incense, and cattle—all used in sacrifice—are here on sale. Here also are the money-changers; and here, or perhaps within one of the next inclosures, is the treasury.

Before us, but raised a few feet, and separated by a low wall or partition, is the *court of the women.* On these pillars, which run along the whole of the wall, we may read inscriptions, warning Gentiles and unclean persons not to enter on pain of death. See Eph. ii. 13–14.

An ascent of fifteen steps leads us into the inner, or men's court; and in these two courts, called collectively the court of the Israelites, the people prayed, while the priest was offering incense within the sanctuary, Luke i. 10. In the corners of this square are rooms appropriated for the purification of lepers and for the use of Nazarites.

Within the court of the Israelites is the court of the priests, who only are permitted to enter it. A flight of twelve steps leads into the temple itself. In entering, we pass through the portico, where are suspended the votive offerings of devout worshippers: see Luke xxi. 5. Here also are the rooms where the Sanhedrim used to assemble, till the frequent occurrence of violence rendered it necessary for them to hold their meetings in the outer inclosure.

From this porch we enter the sanctuary, or holy place, and still in front of us is the holy of holies, concealed by a double veil, which, at the crucifixion of our Lord, was rent in two,

to indicate that the way into the holiest was made manifest and accessible to all by the one Mediator, Jesus Christ, Heb. x. 19–22. The holy of holies was twenty cubits square (from thirty to forty feet), and was entered but once a year, on the great day of atonement, Lev. xvi. 2, 15, 34: Heb. ix. 2–7.

Here, on the destruction of Jerusalem, Titus found the golden candlestick, the table of shew-bread, and the sacred trumpets, which had been used to proclaim the year of jubilee. The arch of Titus has preserved the images of these relics, and it is still among the evidences of the truth of the Bible.

The Sheep-market, etc.

But let us leave the temple. Here at the north-east corner was the sheep-market, and adjoining was the Pool of Bethesda. At the market the sheep were sold for the temple-service, and in the pool they were washed before being delivered to the priests.

At the north-west corner of the temple wall was a strong fortress, built by Herod the Great, called Antonia. It was connected by a flight of steps with the temple-courts, and was guarded by a Roman garrison. It was from this place that the tribune with his soldiers ran to quell the tumult, which the Jews raised in consequence of Paul having (as they supposed) taken Trophimus within the sacred precinct of the temple. Here it is probable that Pilate resided, whenever he came from Cæsarea to Jerusalem. This fortress was therefore the Prætorium where the supreme judge held his court of justice, John xviii. 28, 33; xix. 9: Matt. xxvii. 27, orig. Before the Prætorium was a raised pavement, called Gabbatha, and on it stood the tribunal, or seat of judgment. This pavement was constructed that the Jews might have their causes decided without entering the Prætorium, and thus becoming defiled. When Pilate examined Jesus apart from the Jews, he was within the Prætorium: when in their presence it was on the raised pavement. There Pilate condemned him. In the Prætorium the soldiers mocked him, Matt. xv. 16. Probably to produce compassion in the minds of the Jews, Pilate again brought him to the pavement, and when Jesus was

finally delivered to them, he was conducted through the gate of justice (west of the temple) to Calvary, which was just without the walls, and there they crucified him.

394. On the night of our Lord's betrayal, he seems to have been taken from Gethsemane, to the house of Annas (on Acra), thence to the house of Caiaphas, on Mount Zion, thence to the Prætorium, thence to the palace of Herod, in Bezetha, thence again to the Prætorium, and then lastly to Calvary.

395. To the east of Jerusalem lay the Mount of Olives, with the valley of the Brook Kedron between them. This valley has been for more than 3,000 years, and is to the present day, used as a burial-place. This is called in the Old Testament, the valley of Jehoshaphat, Joel iii. 2.

396. Southward was the valley of Hinnom (Gehenna), where the Jews had once worshipped Moloch, and offered to it in sacrifice their own children. When Josiah recalled them to the worship of the true God, the valley was made the receptacle for the filth of the city, and for the bodies of criminals who had been executed, 2 Kings xxiii. 10: 2 Chron. xxviii. 3. To consume these substances, fires were kept continually burning, and hence the place was used as an emblem of future punishment, Matt. v. 22. On the south declivity of the valley, lay the Potter's-field, afterwards called, from the circumstances of its purchase, the field of blood.

397. At the destruction of Jerusalem, more than a million of the Jews perished, and 97,000 were taken prisoners. About sixty years afterwards, the Jews who had begun to gather around their ancient home, were all banished, their return prohibited on pain of death, and the site of the temple ploughed up. Several hundred years afterwards, the city was again rebuilt. In 614 the Persians captured it, and 90,000 Christians were slain. In 637 it was taken by the Saracens, who kept it till 1079, when the Turks became its masters. It is still a large city, with about 20,000 inhabitants, but trodden down of the Gentiles, a "by-word and a reproach."

Subsequent history of Jerusalem.

After the capture of Jerusalem by Titus, many of the Jews removed to Tiberias, which was long the chief seat of their literature and worship.

398. A knowledge of geography will often explain and reconcile the statements of the Bible, show the beauty and truthfulness of particular passages, and bring out the sense which might otherwise remain concealed.

Asia, for example, means in the New Testament, a small part of Asia Minor, of which Ephesus was the capital: hence when the apostle was forbidden to go into Asia, he felt himself free to go to Bithynia, one of the provinces of Asia Minor, Acts ii. 9: 1 Cor. xvi. 19: Rev. i. 4.

The word "sea," is often applied in Scripture to great rivers. The Nile is so called, Nah. iii. 8. The description applies to No-Ammon, or Thebes, the ancient capital of Egypt, built on both sides of the Nile, and 300 miles from the Mediterranean; see also Isa. xxvii. 1: Jer. li. 36. Euphrates is so called, Isa. xix. 5. The Nile is still called by this name, el Bahr (the sea), Robinson's Researches, i. 542. The word "coasts," means borders or districts, Matt. ii. 16; xv. 21.

In the time of our Lord the Jews called all civilized nations, except themselves, Greeks, Acts. xix. 10; xx. 21· Rom. i. 16; ii. 9, 10; x. 12; as the Greeks called all except *themselves*, Barbarians. Hence the woman whom Matthew calls a Canaanite is called by Mark a Greek, and a Syro-Phœnician, Matt xv. 22. Mark vii. 26; the word "Syro" being intended probably to guard Roman readers (for whom his Gospel was designed) against supposing that she belonged to Carthage, a "Phœnician city."

The word "Grecian" or "Hellenist," however, refers to *Jews* who for the most part resided out of Judæa, and used the Grecian language and manners, Acts vi. 1; ix. 29· xi. 20.

The expression in John iv. 4, "he must needs go through Samaria," has sometimes been taken to imply that the "needs-be" was founded upon the Divine purpose. The fact is, that Samaria lay between Judæa and Galilee, and the direct road to Jerusalem led through that country.

That the Gadarenes kept swine, has been regarded as a violation of the Jewish law, and on that account it is supposed our Lord allowed the demons to enter into the herd: Josephus states, however, that Gadara was a Greek city, and that it had been only recently annexed to Galilee, Luke viii. 37.

On comparing Luke xxiv. 50, with Acts i. 12, it seems that our Lord led his disciples as far as Bethany, and yet he ascended from the Mount of Olives. In fact, the Mount of Olives has on the side of it, next to

Jerusalem, the garden of Gethsemane, and on the other side, the village of Bethany. The top of the Mount overlooks them both, and the two passages are quite consistent.

In Isa. xxviii. 1, Samaria is called "the crown of pride," and her glory is compared to the fading flower of the drunkard. The custom referred to in this passage (and which is mentioned in Wisd. ii. 7, 8), is that of wearing chaplets in seasons of festivity. Samaria, moreover, was built on the top of a round hill, and the fact suggested the appropriate image of a wreath of flowers bound around the head of the drunkard.

The chief city of Edom is described, with equal truth, as dwelling in the clefts of the rock, and holding the height of the hill, Obad iii.: a most accurate description of the wondrous city of Petra, whose ruins were discovered by Burckhardt, in 1811, and have been recently visited by Dr. Wilson.

399. In using a modern atlas of Palestine, giving Arabic names, the following table will be of use:

Ain, ayun—fountain, s.	Hajr—great stone.	Mesjed—mosk, temple.
Arabah—plain, or desert.	Hummaun—bath.	Mukam—tomb of a saint.
Bahr—sea, or lake.	Jebel, jebal—mountain, s.	Nahr—river.
Beit—house.	Jisr—bridge.	Nukb—pass.
Bir—well.	Kabr—tomb.	Ras—cape, or head.
Burg—castle.	Khan—inn.	Tel—hill.
Deir—convent.	Khulat, Kusr, Kasr—castle.	Wady, Wely—valley, or water-course.
El, en, er, etc.—the.		
Ghor—valley between two mountains.	Merj—meadow.	

400. Under physical geography are included climate, weather, seasons, etc.; and a knowledge of these will often throw light on Scripture.

401. The heat of the climate of Judæa in summer is intense, and frequently proves fatal. Near Mount Tabor, many soldiers from the army of Baldwin IV. died from this cause, and at the very place (Shunem) where the child died in the days of Elisha, 2 Kings vi. 18–20. How impressive the figure of the prophet when speaking of the Saviour, "He shall be as the shadow of a great rock in a weary land," Isa. xxxii. 2. Heat.

During the summer there was no rain in Palestine; but in the evening the dew fell heavily and suddenly, often wetting the incautious traveller to the skin. It was as suddenly Rain.

dried up on the following morning. Compare with this fact the following passages, Psa. cxxxiii. 3: Hos. vi. 4; xiv. 5: 2 Sam. xvii. 12.

No rain in Egypt.

Philo tells us that there are no rains in Egypt; and it is certain that rain in that country is exceedingly rare.[a] Hence the evidence of the miracle of rain mentioned in Exod. ix. 18–26, and the hardness of heart displayed by Pharoah in resisting the message of Moses.

Rain is generally preceded by a squall of wind. Compare 2 Kings iii. 16, 17, and Prov. xxv. 14.

Winds.

The *east* wind of Palestine is very hurtful to vegetation. In winter it is dry and cold, and in summer dry and hot. It carries off the moisture of the leaves too rapidly, and withers them.[b] When it sweeps over the Mediterranean it is peculiarly dangerous.[c] It was this wind—Euroclydon, or a Levanter, as modern sailors call it—which proved so fatal to the "Castor and Pollux."[d] The west wind brought showers, and, after a long drought, heavy rain.[e] The *north* wind was cold and drying.[f] The *south* wind brought heat[g] and whirlwinds.

These whirlwinds are sometimes used in Scripture to illustrate the power of God in the punishment of the wicked, and the suddenness with which it overtakes them.[h] Mr. Bruce, in his travels to discover the source of the Nile, was suddenly caught by a whirlwind, which lifted up a camel, and threw it to a considerable distance. It also threw himself and his servants down on their faces, so as to make the blood gush from their nostrils. Sometimes, Maillet informs us, whole caravans have been buried under the sand with which these winds are charged. When connected with the hot, pestilential simoom, they are peculiarly fatal. Thevenot mentions the suffocation from this cause of 4,000 persons in 1655, and of nearly 20,000 in 1688. Compare Isa. xvii. 13: Hos. xiii. 3: Isa. xxxii. 2: Matt. vii. 27: Prov. xxix. 1.

The Simoom.

Harmer's Observations, i. 164.

[a] Zech. xiv. 18. [b] Gen. xli. 6: Ezek. xvii. 10; xix. 2: Hos. xiii. 15.
[c] Psa. xlviii. 7. [d] Acts xxvii. 14. [e] Luke xii. 54: 1 Kings xviii. 44, 45.
[f] Prov. xxv. 23: Job xxxvii. 9, 22. [g] Luke xii. 55: Zech. ix. 14.
[h] Prov. i. 27; x. 25.

The value of wells in the East can be fully appreciated only by those who know the scarcity of water in the summer season. These wells were a source of strife between Abimelech and Isaac, Gen. xxvi.; and Moses commemorates God's bounty in giving the Israelites wells which they digged not, Deut. vi. 11. Travellers crossing the deserts sometimes go as much as 80 miles without water. The wells, too, are often very deep, many of them 160 feet, and then filled only with rain-water. In going to Jerusalem, the devout Israelites went from strength to strength, the rain filling the pools, Psa. lxxxiv: see also Gen. xxiv. 16. The comparison of false teachers to wells without water is thus seen to be peculiarly just; bitterly disappointing the hopes of their hearers, 2 Pet. ii. 17. The *mirage*, or glowing watery appearance of distant sand, is also a figure expressive of disappointment. Camels and travellers are both deceived, and when they reach what seemed a sheet of water they find burning dust. See Jer. xv. 18, marg. Wells.

Between the days and nights of Europe, there is no very great difference as to the qualities of heat and cold. In the East it is quite otherwise. In the height of summer the nights are often as cold as at Paris in the month of March, and the days scorchingly hot. Compare Gen. xxxi. 40, and Jer. xxxvi. 30: Isa. xlix. 10: Rev. vii. 16. Frosty nights.

Sir J. Chardin, Harmer i. 182.

402. It is instructive to notice that the Scriptures always represent the weather, whose laws are apparently the most difficult to ascertain, as under the control and superintendence of the Creator, Matt. v. 45: Acts xiv. 17: Jer. v. 24: Psa. cxlvii. 16–18: Nahum i. 5, 6.

Harmer's Observations will be found a rich store-house of illustrations on the physical geography of Palestine. Recent travellers, and especially Dr. Robinson, Dr. Kitto, and Dr. John Wilson, have largely added to our knowledge.

403. Combining the mode of reckoning common among the Jews with the facts of physical geography, and the seasons fixed for the various annual feasts, we obtain a table of much interest and value.

The first month of the sacred year was the one whose full moon answered to March and sometimes to

Month of Sacred Year.	Month of Civil Year.	Name.	Answering to the Months of	Festivals and Lessons.
1st	7th	Abib, or Nisan (30 days). Exod. xii. 2: Ezra vii. 9: Neh. ii. 1: Esther iii. 7.	Parts of Mar. and April.	3. Lev. vi.: Jer. vii. 21. 14. Paschal lamb slain. The Passover. 16. The first-fruits of the barley harvest presented. 21. End of the Passover and unleavened bread.
2d	8th	Tyar, or Zif (29 days), 1 Kings vi. 1.	Parts of Apr. and May.	11. Lev. xvi. 1: Ez. xxii. 14. The second Passover (Numb. ix. 10, 11), for such as could not celebrate the first.
3d	9th	Sisan, or Siuvan (30 days), Esther viii. 9.	Parts of May and June.	6. Pentecost, or feast of weeks. First-fruits of wheat-harvest (Lev. xxiii. 17, 20), and first-fruits of all the ground. Deut. xxvi. 2; x. 16: 1 Kings xii. 25–33. 10. Numb. i.; Hos. i.
4th	10th	Thammuz (29 days).	Pts. of June and July.	3. Numb. xiii. 1: Josh. ii. 26. Numb. xxii. 2: Mic. v. 7.
5th	11th	Ab (30 days), Ezra vii. 9.	Pts. of July and Aug.	3. Numb. xxx. 2: Jer. i. 20. Deut. i.: Isa. i.
6th	12th	Elul (29 days), Neh. vi. 15.	Pts. of Aug. and Sept.	3. Deut. vii. 12: Isa. xlix. 14. 20. Deut. xvi. 18: Isa. li. 12.
7th	1st	Tisri, or Ethanim (30 days) 1 Kings viii. 2.	Parts of Sept. and Oct.	1. Feast of trumpets, Lev. xxiii. 24: Numb. xxix. 1. 10. Day of atonement, Lev. xxiii. 27, 28. 15. Feast of tabernacles, or of the in-gatherings. Ex. xxiii. 16: Lev. xxiii. 34. First-fruits of wine and oil, Lev. xxiii. 39. 21. Gen. i.: Isa. xlii. 5.
8th	2d	Marchesvan. or Bul (29 ds.) 1 Kings vi. 38	Pts. of Oct. and Nov.	8. Gen. xxiii. i.: 1 Sam. i. 1.
9th	3d	Chisleu (30 days). Zech. vii. 1: Neh. i. 1.	Parts of Nov. and Dec.	10. Gen. xxxvii. i.: Amos ii. 6. 25. Feast of the dedication, 1 Mac. iv. 52–59: John x. 22, 23.
10th	4th	Thebeth (29 days). Esther ii. 16.	Parts of Dec. and Jan.	25. Exod. x. 1: Jer. xlvi. 13.
11th	5th	Shevet, or Shebat (30 days), Zech. i. 7.	Parts of Jan. and Feb.	17. Exod. xxi. 1: Jer. xxxiv. >.
12th	6th	Adar (29 days), Ezra vi. 15. Ve Adar, or 2d Adar.	Parts of Feb. and Mar.	1. Ex. xxxviii. 21: 1 Sam. xvii. 13. 14, 15. Feast of Purim. 25. Lev. i. 1: Isa. xliii. 21.

followed next after the vernal equinox, and therefore sometimes April, and sometimes to parts of both.

	Seasons and Weather.	Productions.
	The *latter* rain begins to fall, Deut. xi. 14: Zech. x. 1. The weather during the rains chilly, Ezra x. 9: John xviii. 18.	
Harvest begins.	This rain prepares the corn for harvest. Great heat, especially in the plains. The rivers swell from the rains, Josh. iii. 15: 1 Chron. xii. 15: Jer. xii. 5.	Barley ripe at Jericho; wheat partly in ear: fig-tree blossoms: winter-fig still on the tree. Mat. xxi. 19: Mar. xi. 23.
	The *latter* rains still frequent. These rains often preceded by whirlwinds, 1 Kings xviii. 45, and viii. 24.	Barley gener'lly three weeks earli'r than wheat. Barl'y generally cut this month. Ruth i. 22. Wheat begins to ripen.
Summ'r begins.	Excessive drought. From April to Sept. no rain or thunder. 1 Sam. xii. 17: Prov. xxvi. 1. The *morning cloud* seen early, but soon disappears, Hos. vi. 4: xiii. 3. Copious dews at night. Job xxix. 9: Psa. cxxxiii. 3. North and East winds increase drought, Gen. xli. 6. Jer. iv. 8.	Wheat ripening on the hills in June; in the valleys, early in May. Grass in some places a yard high, John vi. 10.
	Heat increases.	Early vintage. Lev. xxvi. 5. Rice and early figs ripen.
Hot season.	Heat intense; country apparently burned up. Lebanon nearly free from snow.	Ripe figs at Jerusalem; olives at Jericho; grapes ripening.
	Heat still intense. 2 Kings iv. 19, 20: Psa. cxxi. 6: Isa. xlix. 9, 10: Rev. vii. 16.	Grape harvest general.
Seed-time begins.	Heat in the day; nights frosty, Gen. xxxi. 40. Showers frequent; the *former*, or early rain. Ploughing and sowing begin.	
	Sometimes the early rain begins now. Wheat and barley sown.	The latter grapes gathered.
Winter begins.	Trees lose their foliage. Snow begins to fall on the mountains, Jos. xxxvi. 22.	
	On the mountains the cold is severe. Hail; snow, Josh x. 11: Psa. xlvii. 16, 17. Weather warm at intervals. Ezra xxxiii. 30. 31.	Grass and herbs spring up after the rains.
Cold season.	Corn still sown. At the beginning of the cold season the weather cold, but gradually becomes warm.	The winter-fig found on the trees, though they are stripped of their leaves.
	Thunder and hail frequent Barley sometimes sown.	The almond-tree blossoms.

404. The perusal of this table will suggest one or two obvious analogies. The summer and winter in Palestine coincide with the same seasons in England; as does the time of greatest heat, July and August, and of greatest cold, January. Seed time is in our autumn; and harvest begins in our spring, and extends through the early summer.

The rainy seasons in Palestine begin about the Equinoxes; the rain in our autumn is the early or seed rain; the rain in our spring is the latter or harvest rain. The one quickens the seed, the other fills the ear. The rains generally come from the west (Luke xii. 54), driven up from the Mediterranean Sea. During harvest and summer, rain is most unusual, a fact which explains the surprise of the people as described in 1 Sam. xii. 17.

The Israelites crossed the Jordan in April, when the river was swollen with the winter rains, and hence the necessity for the miracle recorded in Josh. iii.

In Scripture, dates are often fixed by a reference to the seasons or productions, 2 Sam. xxi. 9: Numb. xiii. 20; or by a reference to the feasts, John x. 22.

The fact recorded in Luke iv. 17, has been thought to fix the time of our Lord's visit to the synagogue at Nazareth. The reading of the Law was completed in the fifty-two Sabbaths of each year, and was begun in Tisri (or Sept.), a custom founded on Neh. viii. 2; and Deut. xxxi. 10, 11. Gen. i.–vi. was read at the feast of tabernacles; and on the Sabbath before, Deut. xxix. 10, with Isa. lxi. 1; lxiii. 10. This reckoning, which is Lamy's, fixes the visit on the 14th Tisri. The time seems fixed by the context, however, nearer to Pentecost, and the phraseology of Luke rather intimates that Christ had chosen the passage, than that he found it in the general order of reading. Lamy has given all the lessons (App. Bibl. Bk. i., chap. v). The preceding Table gives the *commencement* of a few only.

The zeal of the people mentioned in 2 Chron. xxx. 23, be-

comes more obvious, when it is remembered that they kept the feast other seven days, in the *midst of the harvest.*

Important lessons are often suggested by an accurate knowledge of such facts as this table contains. Our Lord, for example, was crucified on the day when the paschal lamb was offered, and rose on the day when the first fruits of the early harvest were presented, "the first fruits of them that slept." The Spirit was poured out at Pentecost, when the first fruits of the ground were presented at the temple: and on that day 3,000 persons, "out of every nation under heaven," were added to the church, Acts ii. 5, 41. The feast of tabernacles (when thanks were offered for the ingathering of *all* the fruits of the land), is yet to come.

The language of our Lord (Matt. xxiii. 27, 29), comparing the Pharisees to whited sepulchres, becomes clearer from the fact, that it was spoken just before the Passover, and after the winter rains, when the Jews were busy whitewashing the burial-places near Jerusalem, and preparing for the feast.

Sec. 7.—On the Application of these Rules to the Interpretation of the Allegories, Parables, Types and Symbols of Scripture.

"The Scriptures being written to the thoughts of men, and to the succession of all ages . . . . are not to be interpreted *only* according to the latitude of the proper sense of the place, and respectively towards that present occasion whereupon the words were uttered . . . . but have in themselves, both distributively and collectively, infinite springs and streams of doctrine to water the church in every part . . . . . not that I wish men to be bold in allegories . . . . but that I do much condemn that interpretation of the Scripture, which is only after the manner men use to interpret a profane book."—Bacon; *Advancement of Learning.*

"Our Lord might have uttered the common places of morality, but he teaches by parables, because he knew that they would more constantly inhabit both the memory and the judgment."—Sir P. Sydney.

"Manifeste dicta absolvent parabolas."—*Irenæus, lib.* ii. c. 47.

405. We have been engaged thus far in collecting the sense of Scripture, and in order to ascertain that sense, it has only been necessary to find the meaning of the words. There are

some parts of the Bible, however, where we need an additional kind of interpretation. Hitherto the meaning of the words has been regarded as the Bible. In the passage to which we are about to refer, however, there is a further meaning called the allegorical or spiritual. To this class belong the allegories and parables, types, typical actions, and symbols of the sacred volume, and as they agree in the principles of interpretation applicable to them all, we class them under one name as allegories.

Figures and Parables.

406. They differ from the figures of Scripture in several particulars.

First, They present to our view only the less important meaning they are intended to convey, the moral or spiritual one being for a time concealed; while in figures the secondary or important meaning is generally the prominent one. When it is said, for example, that the Son of Man is the sower, we use a figure, and the meaning of the word "sower" is fixed by its place in the sentence. But when we say, "A sower went forth to sow,' we express but one meaning, though there is an ultimate meaning in view which is not expressed.

Secondly, Figures always represent one thing as another thing, and the meaning is at once fixed by excluding the points in which they differ and combining those only in which they agree. In the case of allegories or parables, it is never said that one thing is another, though this may be said when the parable is explained.

Thirdly, In figures there is but one meaning consistent with the context and scope: in the allegory and parable there are two, the verbal and the allegorical; the verbal being the explanation of the words, and the allegorical, of the thing or things signified by them.

407. It must be remembered, that in an allegory or type, we are not to expect an agreement between the verbal sense and the allegorical meaning *in all points*. The allegory, so far, is like a figure of speech. In the latter, it is enough if the two things compared touch the one point, and in the former, things must not be expected to touch in all. At the same time, the allegory so far differs from the figure, that it generally touches in *more than one*. It is in its very nature a continued comparison, and an expositor may safely proceed

on the presumption that there is contact in most points; nor need he desist from his comparison till the resemblance refuses to appear, unless it be forced, or till it is evident that the circumstances under consideration is added only to give beauty or energy to the narrative.

408. The occasions on which it is proper to use an allegorical representation are numerous. It tests a teachable disposition (Matt. xiii. 13). It is peculiarly useful in giving a figurative exhibition of truth, before it is intended to reveal it clearly. It often serves this purpose in the Old Testament, and in the book of Revelation. It is useful in gaining a man's judgment against himself, as in the case of David, and as in many of the parables; and even when there is no need of concealment, it often attracts the attention of men who might otherwise remain indifferent.

Parables when used.

409. All the rules of allegorical interpretation take as granted, that the *verbal* interpretation of the passage has been completed, and that if the allegory be a type or symbol, we have ascertained precisely what the action or symbol is, whose allegorical meaning we are about to investigate. Till this be done, no step can be taken in the real interpretation: we must first know what the thing is, before we can know what it is intended to represent.

Meaning of words to be ascertained.

410. (1.) The first rule of interpretation is: ascertain what is the scope, either by reference to the context, or to parallel passages; and seize the one truth which the type or parable is intended to set forth, distinguishing it from all the other truths which border upon it, and let the parts of the parable which are explained, be explained in harmony with this one truth.

First rule: the scope.

In the case of allegories the scope is generally told us, as in Psa. lxxx; the whole being explained in verse 17, where the man of God's right hand is introduced in such a way as directs us to Israel as the Vine. Sometimes, however, we have to look to other parts of the Bible.

The entire book of Canticles is an extended allegory, and under this

form is shadowed forth the spiritual affection between Christ and his church. To explain the book, we have recourse to other places, where the relation between God and his church is described under a similar representation. So also Isa. v. 1–7: Ezek. xv. 19, 10, 14; xix. 1–9; xxiii.; xxxi. 3–17.

In the parables, the scope is generally told us in the context; sometimes by our Lord himself (Matt. xxii. 14), sometimes by the inspired narrator in his own words (Luke xviii. 1).

Sometimes it is set forth at the commencement of the parable (Luke xviii. 9; xix. 11); sometimes at the close (Matt. xxv. 13; Luke xvi. 9); sometimes at both, as in Matt. xviii. 23; see verses 21 and 35. So again in Matt. xx. 1–16: Luke xii. 15–21.

Sometimes, though rarely, we need to turn to a parallel passage; as, for the full interpretation of Luke xv. 3, we turn to Matt. xviii. 12, etc.

When from none of these circumstances the scope can be gathered, we must then have recourse to the occasion or the subject of the parable itself. The meaning of the parable of the barren fig-tree (Luke xiii. 6, 9), and the prodigal son, is gathered in this way. The progress of the parables, and the study of the circumstances under which they were spoken, will clearly show the design of our Lord in uttering them.

Scope of types.

411. In the case of a *type*, it is important to remember that the scope or intention of God in instituting it can be gathered only from the Bible. Sometimes from the Old Testament, as in the case of Moses, Deut. xviii. 15, frequently only from the New, as in John iii. 14; vi. 32; 1 Cor. v. 7, 8: Matt. xii. 40, etc. The principle laid down in the Epistle to the Hebrews, is that the whole of the previous dispensation was typical—a shadow of things to come. In applying this principle, the rules found below must be carefully observed.

Views inconsistent with the scope to be rejected.

412. Any interpretation of a parable or allegory that is inconsistent with the great truth, which it is thus seen to involve, must be rejected.

The parable of the good Samaritan, for example, has been supposed to refer to our Lord; the wounded traveller, to our sinful race; the priest and Levite, to the moral and Levitical law; the inn, to the

church: an interpretation entirely inconsistent with our Saviour's designs. It is enough, therefore, that the truths which we suppose to be contained in the allegories and types of Scripture are Scriptural; they must be evidently shown to be involved in the purpose of God in instituting the one, and of inspired teachers in speaking of the other.

This remark is applicable to all parts of the parables, and it may be reversed. We have the right interpretation when all the main circumstances are explained. If any important member of the narrative is rendered by our interpretation nugatory, or is paralysed, the interpretation is false; and when we have a true interpretation of the whole, that interpretation of any part is to be rejected which does not conduce to the consistency and force of the whole. In interpreting the parable of the prodigal son, for example, some expositors have descended to details which are quite inconsistent with the obvious scope and force of the narrative. The alienation of the prodigal from all home affections—his resolution to seek happiness where God is not—the fearful change in his position, and his consciousness of that change —his attempt to repair his broken fortunes—his bitter disappointment and wants—the resolve to return—the father's love and welcome—the festal rejoicing which his return created—the discontent and grudging spirit of the elder brother—the father's noble remonstrance—all illustrate the great truth of the passage, that God welcomes the return of the vilest of his children, and all are important. To deny, as some have done, that the prodigal's desertion of his home has any reference to man's apostasy, weakens the parable · and to teach that the ring is the everlasting love of God, or the seal of the Spirit—that the sinner is called the younger son, because man as a sinner is younger than man as righteous—that the citizen to whom he went was a legal preacher—that the swine were self-righteous persons—that the husks were works of righteousness—that the fatted calf was Christ—that the shoes were means of upright conversation, the doctrines and precepts of the Scripture—that the music which the elder brother heard was the preaching of the Gospel—is to call our attention from the great lesson of the parable to doctrines which the disciples could not have found in the parable itself. By turning the most delicate touches into important Scriptural truths, the great design of the whole is obscured, and we learn to bring a meaning *into* the passage, and not *out* of it; a habit which we are likely to employ with more serious mischief in other places.

413. But while everything that is explained, must be ex-

How far details to be explained.

plained with reference to the writer's scope, it is an important question, how far the details of the parables and allegories of Scripture have a reference to corresponding facts, in the application of them. From the inspired interpretation of parables given us in Scripture, we may gather that we are to avoid both the extreme of supposing that only the design of the whole should be regarded, and the extreme of insisting upon every clause as having a double meaning.

In the parables of the sower and the tares, for example, which our Lord himself interpreted, the moral application descends to the minutest particulars of the narrative; the birds, and thorns, and stony ground, have all their meaning: and, as Tholuck has remarked, it may be said generally that the similitude is perfect, in proportion as it is on all sides rich in applications. Even in these parables, however, not all the circumstances are explained. "While men slept," in the parable of the tares (Matt. xiii. 25), and the phrase, "I cannot dig," and "to beg I am ashamed," in the parable of the unjust steward, have neither of them any application in the explanation which our Lord himself gave So in the longest allegory in Scripture—the book of Canticles—the description given of the bride is probably no more than an expression of the love and complacency of Jehovah towards his chosen.

The two following rules, in addition to the one just given as to the scope of the parable, will be sufficient to guard us in the interpretation both of the parables and allegories of Scripture.

Second rule of interpretation.

414. (2.) Even of doctrines consistent with the design of the parable or type, no conclusion must be gathered from any part of either of them, which is inconsistent with the clearer revelations of Divine truth.

The high priest, under the law, offered first for his own sin, and then for the sins of the people. It does not, therefore, follow that Christ partook of our sinful nature; the contrary is the fact; "for in him was no sin." So of the paschal lamb; it was a type of our Lord; it shadowed forth his death and person, but not the efficacy of his death, nor at all adequately the holiness of his nature.

If it be attempted to prove from the fact that the rich man in the

parable prayed to Abraham, that therefore we are to pray to glorified saints, we reject the interpretation as inconsistent with the express statements of Scripture; or if, from the parable of the faithful servant, or the prodigal son, it be gathered (as by the ancient Pelagians) that God pardons us without sacrifice or intercession, on the ground simply of our repentance or our prayers, we reject the interpretation as inconsistent with the whole tenor of the Bible (John viii. 24: Heb. x) Nor can we gather from Luke xv 7, that the Pharisees were just men who needed no repentance, or from verse 29, that the elder brother had never transgressed his father's command; nor from Luke xvi. 1, that dishonesty is in any good sense true wisdom. David was, in his kingly character, a type of our Lord; and also in his family descent, but not in his sins

415. (3.) It is important that neither types nor parables be made the first or sole source of Scripture doctrine. Doctrines otherwise proved may be further illustrated or confirmed by them, but we are not to gather doctrine exclusively or primarily from their representations. Third rule of interpretation.

From the parable of the unjust steward, some of the early Scripture expositors gathered, without reason, the history of the apostacy of Satan. He was said to be the chief among the servants of God, and being driven from his place of trust, he drew after him the other angels, whom he tempted with the promise of lighter tasks and easier service. Nor can we conclude, from the parable of the ten virgins, that because five were wise and five foolish, half of those who make a profession of religion will finally be saved and half finally perish. In the parable of the lost sheep, one in a hundred only went astray: in that of the lost piece of silver, one in ten was lost: neither circumstance can be made the foundation of a doctrine.

Both these rules are a modification, as it will be seen, of the rule which bids us interpret according to the analogy of faith, and to look to passages that are clear for the meaning of those that are abstruse.

416. The interpretation of symbols, and of symbolical actions, is regulated by the same principles as the interpretation of allegories. A symbolical *expres-* Symbols.

sion is simply a figurative one, founded on analogy or resemblance, and is interpreted on the principles common to the interpretation of all figurative language.

Parables, etc. of the Old Testament.

417. The following are the parables and fables of the Old Testament.

Jotham's: the trees making a king, Judges ix. 7.
Nathan's: the poor man's ewe lamb, 2 Sam. xii. 1.
Two brothers striving together, 2 Sam. xiv. 6.
The prisoner that made his escape, 1 Kings xx. 39
Micaiah's vision, 1 Kings xxii. 19–23.
The thistle and cedar, 2 Kings xiv. 9.
The vineyard yielding wild grapes, Isa. v. 1.

The parables in the Gospels will be found enumerated chronologically in the introduction to the Gospels.

Parables of the New Testament.

418. Neander has classified the parables of our Lord with reference to the truths taught in them, and their connection with his kingdom.

Parables on the progress of the kingdom of Christ:
1. The sower, Matt. xiii. 3: Mark iv. 3: Luke viii. 5.
2. The tares, Matt. xiii. 24.
3. The mustard-seed, Matt. xiii. 31: Mark iv. 31: Luke xiii. 18, 19.
4. The leaven, Matt. xiii. 33: Luke xiii. 20, 21.
5. The net, Matt. xiii. 47.

Moral requisites for entering the kingdom of Christ.
Anti-pharisaic parables, or negative requisites.
6. The lost sheep, Matt. xviii. 12: Luke xv. 4.
7. The lost piece of money, Luke xv. 10.
8. The prodigal son, Luke xv. 11–32.
9. The Pharisee and the Publican, Luke xviii. 9–14.
10. Strife for the first places at feasts, Luke xiv. 7–12.

Positive requisites.
11. The two sons, Matt. xxi. 28.
12. The hidden treasure, Matt. xiii. 44.
13. The pearl, Matt. xiii. 45, 46.
14. The tower and the warring king, Luke xiv. 28–33.
15. The wedding garment, Matt. xxii. 11.

Call to enter the kingdom of Christ.

16. The feast, Luke xiv. 16–24: Matt. xxii. 1–14.

Activity in the kingdom of Christ.

17. The vine, John xv. 1.

18. The wicked vine-dresser, Matt. xxi. 33–41.

19. The talents, Matt. xxv. 14–30: Luke xix. 12–27.

20. The barren fig-tree, Luke xiii. 6.

21. Favor independent of works, Matt. xx. 1–16. The laborers.

The true spirit of the kingdom of Christ.

Forgiveness.

22. The good Samaritan, Luke x. 25–37.

23. The unforgiving servant, Matt xviii. 23: Luke vii. 41.

The right use of worldly possessions.

24. The unjust steward, Luke xvi. 1–23.

25. The rich man and Lazarus, Luke xvi. 19.

The Christian spirit under the name of prudence.

26. The ten virgins, Matt. xxv.

Prayer.

27. The importunate widow, Luke xviii. 1.

28. The friend on his journey, Luke xi. 5–10.

419. Other authors have adopted a different division. Dr. Gray divides them into

(1.) Such as represent the nature and progress of the Gospel dispensation.

(2.) Such as represent the rejection of the Jews, and the calling of the Gentiles.

(3.) Such as deliver moral instruction.

Greswell divides them into the prophetic and moral.

420. Lisco's division is preferable to either. He regards them as of *three* classes.

i. Such as represent the heavenly kingdom as *containing* truths and powers Divine in their origin, and blessed in their effects. See preceding list, 1, 3, 4, 11, 12.

ii. Such as represent the heavenly kingdom *founded* on these truths, and these are:

1. Those that respect the church as a whole, 20, 18, 16, 15 (calling and election differ), 2, 5.
2. Those that respect the entrance of individuals into the church, 6, 7, 8, 14.

iii. Such as represent the heavenly kingdom in the faith, love, and hope of its members. In relation—

1. To Faith and humility, etc., 21, 9, 11, 25, 26.
2. To love (Luke vii. 41), 23, 22.
3. To hope, 26, 19.

These classifications are important, chiefly as showing the views of eminent authors on the *scope* of each parable. Care must be taken not to adhere so rigidly to the classification we adopt as to miss obvious moral lessons.

Allegorical interpretation of history.

421. The principles which are applicable to the interpretation of allegories and parables, properly so called, apply equally to much that is historical in Scripture. The ancient Jewish people, for example, sustained to God the same relation as is now sustained by the Christian church and by each Christian. Their sufferings in Egypt, their deliverance under Moses, their wanderings in the desert, their entry into Canaan, prefigure important facts in the history of all Christians. The Israelites not only lived under the same authority with us, and were governed by an economy of discipline like our own, but the facts of their history were typical of the history of the church (Rom. ii. 28: 1 Cor. x.: Heb. iv.: 1 Pet. ii. 10: Rev. xv. 5).

Foundation of it.

422. It is observable, too, that the relation between the Jewish people, and some of the nations that surrounded them, is a type of the relation between the Christian church and its adversaries: Sodom and Ishmael: Egypt and Babylon, have all their representatives in the history of the true Israel (Gal. iv. 25: Rev. xiv. 8).

423. It may be added, that while in one aspect Israel as the son, is the representative of our Lord, eminent characters among the Israelites were types of Him; as Moses among the prophets, David and Solomon among the kings; and hence expressions, which were originally true of the type, are applied to Christ as the antitype or fulfilment. See Hos. xi. 1, compared with Matt. ii. 15, etc.

424. And as the people, so the rites and worship of the Old Testament were typical. The whole dispensation was the shadow of good things to come, not the very image or substance of them. That substance was Christ (Heb. x. 1).

Thus it is, that since the beginning of our race, there has been a connected series of representations, each embodying some truth, and all tending to illustrate the office and work of our Lord, or the character and history of his people.

Jewish history and worship form one grand type. The Old Testament (as Augustine long ago remarked), is the New veiled, and the New Testament is the Old unveiled.

425. In the interpretation of all these types, and of history in its secondary or spiritual allusions, we use the same rules as in interpreting parables and allegories properly so called: compare the history or type with the general truth, which both the type, and the antitype embody; expect agreement in several particulars, but not in all, and let the interpretation of each part harmonize with the design of the whole, and with the clear revelation of Divine doctrine given in other parts of the sacred volume. Rules.

426. In applying these rules, it is important to remember that the inspired writers never destroyed the historical sense of Scripture, to establish the spiritual (as some inquirers have done), nor do they find a hidden meaning in the words (as do the Jews), but only in the facts of each passage; which meaning is easy, natural, and Scriptural; and that they confine themselves to such expositions as illustrate some truth of practical or of spiritual importance (Heb. v. 11; ix. 5). Indeed, an examination of the passages quoted from the Old Testament in the New, will show that they are adduced exclusively with reference either to the personal history and mediatorial office of our Lord, to the spiritual character of his kingdom, or to the future destiny of his church. Cautions.

427. The allegorical interpretation of Scripture has been so greatly abused, that it becomes important to illustrate these remarks at greater length. Ancient abuse of history.

428. The ancient Jews allegorized on the *words* of Scripture.

Among the Jews.

In the original of the word translated "*created*," for instance, Gen. i. 1, they find the first letter of the Hebrew for Father, Son, and Spirit, and hence they prove the doctrine of the Trinity. They refer Psa. xxi. 1, to Christ, because the letters of the original, for "shall joy," made by transposition, Messiah. The letter א occurs six times in Gen. i. 1, and as א represents 1000, they suppose that the existence of the world for 6000 years, is the truth included in this fact. את, the sign of the definite accusation in Hebrew, they regard as including the whole essence of a thing, because it is made up of the first and last letters of the Hebrew alphabet. In the same spirit, the pseudo-Barnabas says that Abraham circumcised 318 men of his house, Gen. xiv. 14, because this number in Greek letters represents Jesus and the cross, I = 10, H = 8, and T = 300.

429. Some writers, on the other hand, allegorize Scripture by destroying its *facts*.

John the Baptist, for example, is said to have had no real existence, but to be only a mythic representation of the collective body of the Jewish prophets in their relation to Christ. The narrative of the inn and manger at Bethlehem, exhibits nothing more (they add), than the common birth into our world of everything Divine.

In the same spirit, the seven days' creation were held to imply merely the perfection of the work of God, and the moving of the Spirit of God on the face of the waters, to indicate the spiritual washing of Christian baptism.

430. A practice more frequent, though scarcely less mischievous, has been adopted in all ages, of admitting the historical truth of the inspired narrative, and basing upon every part of it some spiritual doctrine, not as illustrated, but as proved and intended by the Holy Spirit.

To this tendency may be traced the impression that the seventh thousand years in the history of the world, will be the millenium. The division of animals into clean and unclean, was held on a similar principle to represent virtue and vice in human nature. The simplest statements were thus made ridiculous. Moses had said, "All that

divideth the hoof and cheweth the cud, ye shall eat," indicating, says the Epistle of Barnabas, that we should hold fast to those who meditate on the command, and who (divide the hoof, that is) live in this world, but have their expectation in another. Heaven and earth in the Lord's Prayer, refer (says Tertullian) to the body and the soul of man, Luke xi. 2. The five loaves with which our Lord fed the multitude, represent, says Clement, the five senses, John vi. 9. Another writer (Cyril), regards them as the five books of Moses, and the two fishes as the Grecian philosophy, which is generated and carried through heathen waters: or our Saviour's teaching, as apostolic and evangelical. Origen even builds upon the images of Scripture, as he calls them, the doctrine of the final restoration of the whole spiritual universe to its original blessedness and purity.

Justin thinks that the wrestling of Jacob was a type of the temptation of our Lord, that the injury he received represented the sufferings and death of Christ.

Athanasius, who sometimes condemned this style of interpretation, expounds Matt. v. 29, and supposes the body to mean the church, the eyes and hands the bishops and deacons, who ought to be cut off, if they commit acts hurtful to the church.

Hilary thinks that the fowls of the air (Matt. vi. 26–30), are unclean spirits, to whom God gives life without trouble. The lilies are the angels: the grass, the heathen. The mother of Zebedee's children represents the law: her children the believing Jews.

Cyril thinks Malchus a type of the Jews, and that as Peter cut off his right ear, so they were to be deprived of right hearing, their hearing being only sinister or disobedient.

These interpretations were all justified on principle. The obvious historic sense of a passage was always regarded as the less important, sometimes even as altogether untrue; while the spiritual or allegorical was alone deemed worthy of an enlightened mind. Hence Origen maintains that the history of the creation, of Lot's incest, of Abraham's two wives, of Jacob's marriage with Leah and Rachel, is all an allegory; so readily do extremes beget each other.

These examples were widely copied among the various sects which sprang up in the early church. All justified their dogmas by allegorical interpretations of Scripture: and in the end the literal historic sense with all the moral and spiritual lessons it conveyed was overlooked or denied.

431. Intelligent piety will reject all these fabulous interpre-

tations, the result of a vagrant fancy, and will be at no loss to elicit from the historical parts of Scripture, the chief lessons of holy wisdom they were designed to supply. The essential points are, that many characters and transactions recorded in the Old Testament are typical, that many more exhibit qualities which we are to imitate or condemn, that others illustrate principles of Divine government which are still in force, and that none must be intepreted without a reference to the clear revelations which are given in other parts of the Divine word.

Types, both analogical and prophetic.

432. Types (it may be added), are prophetic, and may be used to prove, as well as to illustrate the Gospel. Examples, analogies, and resemblances, not announced as typical, are illustrative only. They explain truth rather than prove it.

433. On the subjects discussed in this section, see especially on the parables—

Dodd's Discourses on the Miracles and Parables, 4 vols., 1757.
A. Gray's Delineation of the Parables, 1777.
Lisco on the Parables. Clark, 1840.
Trench's Notes on the Parables of our Lord, 1847.

On the Types, besides M'Ewen and Wilson (of Irvine)—

The Gospel of the Old Testament, from St. Matthew, by Charlotte Elizabeth.

Marsh's Lectures on Biblical Criticism and Interpretation, where it is maintained that nothing is a type unless formally recognised as such in the New Testament: Fairbairn (Typology of Scripture, 2d Series), maintaining that the whole of the previous economy is affirmed in the New Testament to be typical. This principle he applies to the patriarchal and Mosaic institutions and history.

Edwards on the Types of the Messiah.

On Allegorical Interpretation, see—

Olshausen on Biblical Interpretation, as taught by the inspired writers: or, on the deep spiritual sense of Scripture. Neufch., 1841, and

Maenschier on the Types, and the Typical Interpretation of Scripture. Am. Bibl. Rep., January, 1841.

Sec. 8.—On the Interpretation of Prophecy.

"In a certain sense, history has been justly called the interpreter of prophecy; but to the Israelite, prophecy was more the interpreter of history, for it gave him intelligible notice of approaching events, and it supplied him with the reasons of God's providence in bringing those events to pass."—Davison: *Lectures on Prophecy.*

434. All the difficulties of Scripture interpretation to which we have referred are to be found in prophecy. Its language is largely figurative, and often allegorical. Allusions to the history and circumstances of the times are frequent. The events recorded are for the most part future, and but dimly revealed. On all grounds, therefore, the utmost attention is required rightly to understand the meaning of the inspired predictions.

Peculiar difficulty of prophetic interpretation.

As the prophets are called seers, the prophecies of the Old Testament are commonly called visions, Numb. xxiv. 17: 2 Chron. ix. 29: Ezek. xxxvii.: Hab. ii. 1. Some of them were recorded in writing, for the information of the church throughout all time; others were communicated orally by the prophets to their cotemporaries: the whole in language taken largely from the customs and worship prevalent among them. Hence have originated several peculiarities of the prophetic Scriptures.

Prophecies; *visions.*

Hence peculiarities in indications of time.

435. As to *time:*

1. The prophets often speak of things that belong to the remote future as if present to their view.

Thus in Isa. ix. 6, it is said, "Unto us a child is born, unto us a son is given;" so in Isa. xlii. 1.

2. They speak of things future as past.

In Isa. liii., for example, nearly the whole of the transactions of the life of the "servant" of God are represented as finished; the prophet seeming to stand between the death of our Lord and his coming glory.

3. When the precise time of individual events was not

revealed, the prophets describe them as continuous. They saw the future rather in space than in time; the whole, therefore, appears foreshortened, and perspective rather than actual distance is regarded. They seem often to speak of future things as a common observer would describe the stars, grouping them as they appear, and not according to their true positions.

In Jer. l. 41, for example, the first conquest and the complete destruction of Babylon are connected, without any notice of the interval between them; in fact, nearly a thousand years elapsed between the first shock of the empire in the attack of the Persians and the final overthrow of the city.

In Isa. chaps. x., xi., the deliverance of the Jews from the yoke of the Assyrians is connected with the deliverance which was to be effected by the Messiah.

In the same way, Isaiah, Micah, Hosea, Ezekiel, and Jeremiah all connected these two events, without intimating, however, that the Messiah was to take part in both.

Zechariah, again, who lived after the exile, connects the spiritual salvation of the church in the distant future with the temporal deliverance of the Jews under Alexander and the Maccabees.

In the description which is given of the humiliation and glory of the Messiah, there is seldom any notice taken of the time which is to elapse before his kingdom is established. Both are often connected in the same verses, as in Zech. ix. 9, 10. Joel connects in the same way the effusion of the Spirit on the day of Pentecost, and its general effusion in later times, chap. ii. 28, etc.

Sometimes, indeed, the precise time was revealed to the prophet, and is recorded, as in the case of the sojourn of Abraham and his posterity in Egypt, Gen. xv. 13; the sixty-five years in which Israel was to be broken, Isa. vii. 8; and the captivity in Babylon, Jer. xxix. 10; but more commonly the prophets were ignorant of it, as the apostle Peter tells us, and as Zechariah has acknowledged, 1 Pet. i. 10–12: Zech. xiv. 7.

Very often the events, instead of being represented as continuous, are blended together. The latter parts of Isaiah, and some of the prophecies of our Lord, concerning the destruction of Jerusalem and the final judgment, illustrate this remark, Matt. xxiv. 28, 29.

436. As to *language*:—As the future was thus represented

Hence peculiarities of phraseology.

in visions, and under a typical dispensation, it can excite no surprise that the whole is often described in figurative, and allegorical or symbolic terms. If prophecy had everywhere consisted of literal description, it would have defeated its object, and either have prevented the fulfilment, or have taken from the fulfilled prophecy all evidence of a Divine original. Besides, as everything earthly supplies images for describing things spiritual, so does the whole of the Jewish economy. Language borrowed from nature and the law is therefore as appropriate as it is necessary. The unity and vastness of God's plans are illustrated by it all.

Under the Gospel, for example, Messiah is to be king, and hence the prophets represent him as possessed of all the characteristics of the most distinguished princes of the Jewish theocracy, and more than once apply to him the title of David, who was, in many respects, the ideal of kingly authority, Hos. iii. 5: Jer. xxx. 9: Acts xiii. 34. They describe his character as prophet or priest in the same strain, multiplying images in each case adapted to give the most exalted ideas of his office, Psa. cx.: Zech. vi.: Heb. vii. In the same way they speak of his kingdom, either of grace or glory, as the highest perfection of the Jewish economy. It is called Jerusalem, or Zion, Isa. lxii. 1, 6, 7; lx. 15–20: Gal. iv. 26–28: Heb. xii. 22. See, also, Isa. lx. 6, 7; lxvi. 23.[a] To Joel, the outpouring of the Spirit appears as a general extension of the three forms of Divine revelation which occur in the Old Testament. The idea that all nations should worship the true God, Zechariah expresses by the declaration that they will join in the feast of tabernacles (xiv. 16). The perfect love and fidelity of the people of God appear to Hosea and others as the removal of the worship of Baal, and the abandonment by the church of Assyria and Egypt, Zech. xiv. 16: Isa. xix. 19–21: Zech. chaps. ii., xiv., xiii.: Mic. v. The glory of the Messiah's days is represented by the prosperous times of David and Solomon, Zech iii. 10: 1 Kings iv. 25. The prevalence of peace, by the union of Judah and Israel, Hos. i. 11: Isa. xi. 13. In the same way, the enemies of the kingdom of the Messiah are not only called by the name given to the enemies of the ancient theocracy, viz., the nations of the Gentiles, but they often bear the name of some one people who, at the time, were peculiarly inimical or powerful. In Isa. xxv. they are

[a] See "Bickersteth on the Prophecies," p. 50.

called by the name of Moab; in Isa. lxiii. and Amos ix. 12, by the name of Edom; and in Ezek. xxxviii., by the name of Magog. There are, of course, specific prophecies concerning most of these nations and cities, but their names are also used generically, or figuratively, in these and other passages. Hence we have foretold the restoration, in the latter days, of Moab and Elam, Jer. xlviii. 47; xlix. 39. Hence, also, the "blessing to the earth" is to proceed "in that day" from Israel, Assyria, and Egypt, Isa. xix. 18–25.

This peculiarity of prophetic language common in all Scripture.

437. Nor need this peculiarity of prophetic language excite surprise. It is found pervading the whole ancient dispensation. That dispensation began with the promise to Abraham. His descendants were to be as the stars, and in him and his seed all nations were to be blessed. The first part of this prediction was fulfilled in his literal seed, as Moses implies, Exod. xxxii. 13: Deut. i. 10, 11. Paul also applies it to his spiritual seed, even to all who believe, Rom. iv. 16: Gal. iii. 8, 9. The blessing upon all nations, the second part of the promise, is also upon all as believers, and is received through Christ, who is the seed according to the flesh, Gal. iii. 16, 19, 29.

The next remarkable fact in the history of the Jews is their deliverance from Egypt, and in connection with that deliverance the most remarkable expressions are used to indicate the favor which God bore them. All of these expressions, however, are in the New Testament applied to the church. God is said to have *chosen* them (Deut. x. 15: Ezek. xx. 5: Eph. i. 4). He *delivered* and *saved* them (Exod. iii. 8; xiv. 30: Gal. i. 4: 1 Thess. i. 10: 2 Tim. i. 9); He *created* and *called* them (Isa. xliii. 1; xliv. 2: 1 Cor. i. 8: Col. iii. 10). Both are *sons*, *helpless*, and *dear* (Ezek. xvi. 3–6: Isa. xliv. 2: Deut. xxxii. 6: Gal. iii. 26: 1 Pet. i. 3); both are *brethren* (Deut. i. 16: Col. i. 2); a *house*, a *family* (Numb. xii. 7: Heb. iii. 6); a *nation* (Deut. iv. 34: 1 Pet. ii. 9); both *fellow-citizens*, with *aliens* around them (Exod. xx. 10: Eph. ii. 19); and both *heirs* of their appropriate inheritance (Numb. xxvi. 53: Heb. ix. 15). Compare in the same way the application

of the following words under the two dispensations. "Servants;" "husband" and "wife;" "mother" and "children;" "adultery;" "sanctuary" or "temple;" "priests;" "saints" or "holy;" "near" or "nigh," and "afar off;" "congregation" or "church;" "vine," "vineyard;" "shepherd," "flock;" "inheritance" or "heritage;" or the privileges and duties which these terms imply, and it will be found that nearly all the characteristic names of Israel are applied to the body of believers. In the first case, the blessings and relations, so far as the people were concerned, are earthly and temporal; in the second, spiritual and eternal: *individual* spiritual blessings being enjoyed in both.

The apostles reason throughout their writings on the same principle. We who believe, and are united to Christ, are children of Abraham and heirs of his promise (Gal. iii. 29: Rom. iv. 11, 16); the *Israel* of God (Gal. vi. 16), as distinguished from the Israel according to the flesh (1 Cor. x. 18); the true circumcision (Phil. iii. 3), who therefore appropriate ancient promises (Gen. xxii. 16, 17, applied to all believers: Heb. vi. 13, 20: Deut. xxxi. 6: Josh. i. 5, quoted Heb. xiii. 4, 5: Hos. i. 10; ii. 23, quoted Rom. ix. 24–36).

438. After the exode comes the institution of the ritual law, its sacrifices, priesthood, mercy-seat, tabernacle and temple, and worship. All these, it need hardly be remarked, are represented in the prophets as being restored in the latter days, and in the Gospels each expression is applied to our Lord or to his church. He is priest, and propitiatory (ἱλαστήριον), tabernacle (σκηνή, John i. 14), and temple (ναός, John ii. 19); as also, since his ascension, is his church (1 Cor. iii. 16). Her members offer spiritual offerings. They form a royal priesthood, a holy nation.

Levitical law.

439. The next prophetic era begins with Samuel. His chief office was to prepare for the establishment of kingly authority. He was commissioned, moreover, to give to David an assurance that his seed should sit upon his throne forever, *i. e.*, literally till the end of the kingdom,

Establishment of the kingdom.

or, spiritually, in the person of his greater Son, till all things should be put under his feet. Of this enlarged meaning Samuel says nothing, nor does Nathan; but David, himself a prophet, clearly understands it, applies it in part to himself (2 Kings ii. 4), but passes on the fulness of the promise to his Lord, Psa. ii.; lxxii.; cx. All these Psalms are applied, in the New Testament, to the kingdom which Christ commenced when he appeared on earth (Heb. i. 5), or rose from the dead (Rom. i. 4).

Later predictions.

440. This prophetic era is closed with the predictions of Amos, Hosea, Isaiah, and the later prophets. The great theme of their predictions is the restoration of the Jews, and the re-establishment of that dispensation which seemed hastening, without hope of remedy, to decay; and under a twofold form this theme is presented. The prophets who preceded the captivity, and those who lived in it, foretell a restoration, and borrow from it phrases to describe the establishment of a *new* kingdom. Haggai and Zechariah foretell the rebuilding of a temple, and under that figure speak of the church. After the temple was finished, Jewish worship was selfish and insincere. Malachi therefore foretells the coming of one who shall purify the sons of Levi, and secure from all a spiritual offering.

In a word, not only the prophets, but all the inspired writers describe the church in terms borrowed from successive stages in the history of the ancient economy. Whether because Old Testament prophecy is expressed in terms founded on that economy, *therefore*, when applied to the church it has no further or more literal fulfilment, is another question. In the meantime, mark the fact from which that question arises. That fact is itself of great importance in explaining both the Gospel and the law.

Question of interpretation hence arising.

441. From the typical character of ancient dispensations arises another peculiarity of prophecy. It not only speaks their language, but it has often a double application. It applies

Double application of prophecies to the type and to the antitype.

to one object by anticipation and partially, and to another completely; the earlier object being the representative of the later. In the promises to Abraham (Gen. xv. etc.), in the prediction of Jacob concerning Judah (Gen. xlix.), and of Balaam (Numb. xxiv. 17), of Nathan (2 Sam. vii. 12–17), and of David in some of the Psalms, in many parts of Isaiah and other prophets, there is this double reference. As the history of the Jews foreshadows the history of the church, so does prophecy the experience of both. Not all parts of prophecy are thus applicable, nor, judging from examples given in the New Testament, are any parts thus applicable to be applied indiscriminately. In fact, the double application is restricted to similar events under two different and remote economies, and is never extended to two different events under the same economy. Prophecies on the restoration from Babylon (Jer. xxxi.: Isa. lii.), on the setting up of the tabernacle of David (Amos ix.), and on his kingdom (2 Sam. vii.), had all, to a certain extent, an immediate fulfilment, and are yet applied in the New Testament to the gospel dispensation. To that dispensation in itself, or in its results, this double application must be confined.

How fulfilled in each case.

442. It follows from this double sense that, as in the first fulfilment there is a limit to the blessing foretold, so, in the second, there is a fulness of meaning which it seems impossible to exhaust. To David, for example, the promise was partly conditional, partly absolute. As conditional, it cannot be applied to Christ, and as absolute, it cannot be applied in its fullest literal meaning to David. "I will establish the throne of his kingdom *for ever*. If he commit iniquity I will chastise him with the rod of men . . . but my mercy shall not depart away from him as I took it from Saul," 2 Sam. vii. 13–15. The condition both David and God repeat (1 Kings ii. 4; ix. 4), and the promise that David's seed should occupy the throne *for ever*, had of course, in a literal sense, but a limited fulfilment. For ever

may mean till the end of the kingdom, or till the end of the polity ; the phrase implying perpetuity of duration throughout the period—a system of things to which reference is understood to be made. In fact, David's family occupied the throne till the end of the kingdom, holding it through twenty descendants for upwards of 400 years; while, in the brief duration of Israel (254 years), there were nineteen kings, of *nine* different families. There was, therefore, a literal fulfilment of the promise, but clearly a fulfilment less glorious than when applied to the Messiah. In truth, prophecy borrowed from previous types is as unequal to describe his kingdom as is narrative, founded on ritual institutions, to describe his office. We call him prophet and priest; our sacrifice and intercessor; but no one of the institutions whence these names are taken, nor all combined, can speak his glory or tell his worth.

Repeated fulfilments of prophecies.

443. We must add that, while there is in reference to types and antitypes a double application of prophecy, there are prophecies which are of the nature of general moral principles, and which are therefore repeatedly fulfilled. The proud shall be brought low (Isa. ii. 11), They that forsake God shall be consumed (i. 31), The bread of the upright shall be given him, and his water shall be sure (xxxiii. 15, 16), are instances. Each prediction was spoken on a *particular* occasion, and each is applicable as a general truth to all time. In such *moral* predictions the prophetic writings abound ; and in reference to them the remark of Leighton is peculiarly appropriate, that the "sweet stream of prophecy did, as the rivers, make its own banks fertile and pleasant, as it ran by and flowed still forward to after ages."

Rules.

444. Such being the structure of prophecy, the rules of interpretation of most importance are clearly such as refer to the history and circumstances of the authors—the use and meaning of figurative language generally, —parallel predictions and partial fulfilment, and especially

such as are suggested by the application made in the New Testament, of ancient predictions.

1. Let the student of prophecy ascertain the exact position of the prophet in relation both (1), to his age, and (2), to his predictions. (1.) Each prophet was a messenger to his own times. From the circumstances of his country he borrowed his imagery, and to the moral and physical condition of his country as existing or as foreseen, he adapted his message. If he foretells impending evil, the more distant future is the opposite of the evil he foretells. If he describes immediate good, the future is the completion of the good he describes. And even when that future is more distant, it is ever linked with the present by phrases level to the capacity, and adapted to the wants of the age. (2.) Ascertain also his standing point in relation to his own predictions. Let the student also take his place if possible by the prophet's side, and look with him on the past and on the future. If his country lies desolate around him, realize and learn to describe its condition. If he seem in vision amidst the scenes of the Gospel, stand near him at the birth, or death, or in the kingdom of our Lord.

Ascertain the position of each prophet.

To understand Isaiah, for example, read repeatedly 2 Kings 14–21: 2 Chron. 16–22. Mark also the connection, and if possible, the centre of each prediction (see p. 286). When and where the last six chapters of Zechariah were written is a question essential to a right understanding of that part of his prophecies. If written by him (and not as some suppose, by Jeremiah), these chapters must refer to the time of our Lord, the second destruction of Jerusalem, and subsequent events (xiv. 2). If, again, they were written after the return of Ezra, with the last band of the captivity, the predictions of chapter x. have not yet received even a partial fulfilment. See Introductions to the prophetic books.

2. Familiarize yourself with the language of prophecy—its figures and symbols. In these prophecy is more rich than common history. Its poetic style and other reasons make its usage in this respect both

Study the figurative language of Scripture.

necessary and appropriate. The meaning of these figures is pretty nearly fixed: and though perhaps not clear to those who first used them, to us with the completed Bible in our hands they ought to be familiar.

Compare, for example, the following passages:—

Descriptions of afflictions and distress, Psa. xlii. 7: Isa. xiii. 13; xxix. 6; xxxiv. 4: Jer. iv. 23–26: Ezek. xxxii. 7, 8; xxxviii. 20: Joel ii. 10, 30, 31: Amos viii. 8, 9.

Interpositions of Divine Providence and grace in delivery from dangers, Psa. xviii. 7–17: Nah. i. 4, 5: Hab. iii. 5–11: Zech. xiv. 4.

The joy of deliverance, Isa. xxxiii. 17; xxxv. 1–7; lv. 12, 13; lx. 13; lxv. 25: Joel iv. 18.

See also the classification of Scripture symbols, at the close of this Section.

Further light may often be obtained in determining whether words be used figuratively or not:

(*a.*) From the words themselves.

To this rule belong numerous illustrations founded on the typical character of the Jewish people. The kingdom of David is foretold after he had appeared, and the earlier occurrences of Jewish history, are spoken of as if they were to be repeated, Isa. xi. 15, 16: so in Zech. x. 11: Hos. ii. 14, 15: Isa. iv. 5.

(*b.*) Sometimes from the context:

To interpret Isa. lxvi. 20 literally, requires that verses 21, 23 should also be interpreted literally; involving the re-establishment of the Jewish priesthood and worship. This last view seems inconsistent with the reasoning of Heb. x. In the last eight chapters of Ezekiel, the literal interpretation seems, at first, to have much in its favor, and yet many passages cannot be explained literally. In chapter xlvii. 1–12, for example, a stream of water of unfathomable depth is said to flow out from the temple, restoring the waters of the Dead Sea, and spreading life wherever it comes. The aptness of this passage to describe the progress of the Gospel through the outpouring of the Spirit, is obvious: so in Zech. xiv. 8. In any case, the whole must be consistently explained.

(*c.*) Sometimes we need to refer to parallel passages:

In Isa. xi. the kingdom of Messiah is spoken of as a kingdom of peace; and in chapter ix. the prophet speaks of the wars and victories of his reign. A reference to the New Testament, or to other parts of the same prophet, shows that chapter ix. is figuratively expressed. The war and peace are real, but not literal.

3. It is a golden rule, that as prophecy is not "self-interpretative" (of private interpretation, 2 Pet. i. 20, 21), each of the predictions of Scripture must be compared with others, on the same topic, and with history, both profane and inspired. Parallel predictions will often throw light upon one another, and recorded fulfilments will explain predictions or parts of predictions still unfulfilled. History and the New Testament will thus often fix the meaning of individual passages, and these will illuminate and explain their respective connections.

Compare predictions with known fulfilments.

Compare in this way the parallel predictions on Babylon, Tyre, Egypt, Ammon, Nineveh, Edom, and Moab (see Epitome of the Prophets, Part ii.), and on the man of sin, 2 Thess. ii.: 1 John ii. 18: Dan. vii.: Rev. xiii.

A few instances of recorded fulfilments, taken from profane history, may be seen in the Section on Evidences.

Fulfilments recorded in the New Testament may be seen in the chapter on Scripture Difficulties.

4. Mark the principles of prophetic interpretation sanctioned by the New Testament. It gives from God the meaning of the Old, and while fixing the sense of particular passages, it suggests principles of interpretation applicable to all (see chap. vi. sec. 1).

Mark the principles of interpretation sanctioned by the New Testament.

Instead of pointing out these principles at length, we may notice and illustrate one which is suggested in almost every chapter of the later Revelation.

The great end and theme of prophecy is CHRIST; either in his person and office, or in the establishment of his kingdom. Under this twofold division most of the Old Testament predictions may be ranged: some of them are already fulfilled, others

Its great end is Christ.

are in course of fulfilment, and others, again, are to be fulfilled at some future day.

In paradise prophecy gave the first promise of a Redeemer. In Abraham it connected the covenants of Canaan and of the Gospel. In the law it spoke of the second prophet, and foreshadowed in types the doctrines of Christianity. To David it revealed the kingdom of his greater Son. In the days of the later prophets it pre-signified the changes of the Judaic economy; gave the history of the chief pagan kingdoms, and completed the announcement of the Messiah. After the captivity it gave clearer information still of the advent of the Gospel. In the days of our Lord it spoke in parables and direct predictions; and at last, in dark symbolical language, foretold the history and final glory of his reign. "The testimony of Jesus" is indeed "the spirit of prophecy," John v. 39: Acts iii. 18; x. 43: Rom. i. 2; iii. 21, 22: Rev. xix. 10.

This fact is of the greatest importance. It proves the general scope of ancient predictions, and limits them. It teaches us to seek Christ everywhere, under both Dispensations, and it makes plain the *general* meaning of these predictions themselves.

445. While most inquirers concur on the whole in these rules, the application of them has led to very different results, owing chiefly to the importance which is attached by various classes to particular rules.

Two systems of interpretation.

In much that is essential these results agree:

1. The literal fulfilment of predictions which refer to our Lord's first coming is admitted by all. Passages which might seem sufficiently fulfilled in a general sense by the events of his life, were nevertheless fulfilled to the letter. His riding upon an ass, the division of his raiment, the appointment of his death with the wicked, and of his grave with the rich, are examples, Zech. ix. 9: Psa. xxii. 18: Isa. liii. 9.

Points of agreement.

2. The literal fulfilment of many predictions in relation to the history of the Jews, and of other nations, is admitted by most; and both facts are used by one class of inquirers as evidence of the truth of Scripture; by the other class they

are likewise used as evidence of the truth of Scripture, and also as illustrations of the principles of interpretation which we ought to apply to prophecy not yet fulfilled.

3. As to the scheme of prophecy generally, most admit that it has two centres, around which all events revolve: these centres marking the eminences from which the history of the world and of the church may be best surveyed. The one is the first advent of our Lord, to suffer; the other is his second advent, to reign; the latter to be followed, after an interval, by the judgment.

4. The future conversion of the Jews, and the general prevalence of truth, in fulfilment of the glorious predictions of both Testaments—ending, after various struggles, in the final overthrow of the enemies of the faith, are also generally admitted. To this view many from both classes add the restoration of the Jews to their own land.

In describing these events, there is also extensive agreement. Predictions of spiritual blessing to be enjoyed under the Gospel are applied by both parties, without scruple, to the Christian Church; and the reign of righteousness, it is held on both sides, will be *visible* as well as spiritual, affecting social relations, and modifying by its influence all human society. So far, there is substantial agreement among most students of prophecy.

446. The above is (in brief) *all* which the one class of inquirers find there. Giving great weight to the facts, that the Jews were types, that the distinction between Jew and Gentile is formally abolished, and that our dispensation is spiritual; thinking, moreover, that the descriptions in prophecy, if taken literally, would lead to a belief in the restoration of Judaism, and in the introduction of a system adapted to the infancy rather than the maturity of the church; finding that these descriptions, as far as the re-establishment of the Jews is concerned, are not repeated in the New Testament, and that many prophecies which seem to apply to them as a nation, are referred in the New Testament to the church,

Points of difference.

or to the conversion of the Jews, Acts ii. 17–21: Rom. xi. 26; they conclude that a spiritual interpretation of the whole series is most consistent with the tenor of Scripture.

The other class go further. Much of this reasoning they admit to be true; deeming it, however, not all the truth. Finding that predictions even of spiritual blessing have had for the most part a literal accomplishment, that the Jews are spoken of in both dispensations as still beloved for their father's sake, that many prophecies (those, for example, which speak of Israel and Judah in terms, either inapplicable to the first return, or written after it, Isa. xi. 12: Hos. iii. 15: Zech. xiv.), remain unfulfilled, that the language of these prophecies, though often applicable in a general subordinate sense to the Christian church, cannot be confined to it without doing violence to the commonest rules of speech. That in the New Testament prophecies having undoubtedly an early fulfilment in Jewish history, or in the Christian church (as Isa. xiii. 9, 10; xxv. 8: Hag. ii. 6), seem referred to as having fulfilments still future (Matt. xxiv.: 1 Cor. xv. 54: Heb. xii. 26), they maintain, that besides a first accomplishment of many predictions in the history of the Jews, and the spiritual accomplishment of others under the Gospel, many remain to be accomplished in a literal and more extended sense. They hold, therefore, throughout, the principle of literal interpretation, whether predictions refer to the restoration of the Jews, to the second, *i. e.* as most think it, the pre-millenial advent of Christ, or the establishment of his reign.

447. A complete view of these two systems of interpretation may be obtained from the following Tables. One is taken from Powel's "Concordance" (1673); the other, from Mr. Bickersteth's "Guide to the Prophecies."

The two systems illustrated.

i. The Jews shall be gathered from all parts of the earth and brought to their own land, Isa. xi. 11; xxvii. 12, 13; xliii. 5, 6; xlix. 11, 12; lx. 4. Compare Jer. iii. 18; xvi. 14, 15; xxiii.

(*a*) in relation to the Jews.

3; xxx. 10; xxxi. 7–10; xxxii. 37: so Hos. xi. 10, 11: Zeph. iii. 10: Zech. vii. 7, 8; x. 8–10.

ii. They shall be carried by the Gentiles to their place, who shall join themselves with the Jews, and become the Lord's people, Isa. xlix. 22; xiv. 2; lx. 9; lxvi. 18, 20; ii. 2–4. Compare Jer. iii. 17; xvi. 19: Ezek. xlvii. 22, 23: Mic. v. 3: Zech. ii. 11; viii. 20–23.

iii. Great miracles shall be wrought when Israel is restored.

1. Drying up the Euphrates, Isa. xi. 15, 16: Zech. x. 11: Rev. xvi 12: Hos. xi. 15: Mic. vii. 15.

2. Giving rivers in desert places, Isa. xli. 17–19; xlviii. 20, 21; xliii. 19, 20.

3. Sending prophets, Isa. lxvi. 18–21: Hos. xii. 9, 10.

4. The Lord Christ himself as their head, Isa. xxxv. 4; lii. 12; lviii. 8: Hos. i. 10, 11: Mic. ii. 12, 13.

iv. The Jews restored from a state, with judges and counsellors; the Lord Christ their king, who will then be acknowledged as king over the other nations, Isa. i. 26; lx. 17. Compare Jer. xxiii. 4; xxx. 8, 9, 21: Hos. iii. 5: Ezek. xxxiv. 23, 24; xxxvii. 24, 25: Isa. liv. 5: Obad. xxi.: Zech xiv. 5, 9: Psa. xxii. 27, 28.

v. They shall have victory over all enemies, and all kingdoms and nations shall submit themselves unto them, Isa. xi. 13, 14; xiv. 1, 2; xli. 14–16; xlix. 23; lx. 12; xxv. 10, 12: Joel iii. 7, 8, 19, 20: Obad. xvii. 18: Mic. iv. 6–13; v. 5–7; vii. 16, 17: Zech. ii. 13; ix. 13–16; x. 5, 6; xii. 6: Numb. xxiv. 17: Isa. lx. 10–16; lxvi. 19, 20.

vi. The Jews restored will live *peaceably*, without division or contentions, Isa. xi. 13, 14; xiv. 1, 2: Jer. iii. 18; l. 4: Ezek. xxxvii. 21, 22: Hos. i. 11.

Be very numerous, Isa. xxvii. 6; xliv. 3, 4; xlix. 18–21; liv. 1–3; lxi. 9; Jer. xxiii. 3; xxx. 18–20; xxxi. 27: Ezek. xxxvi. 37, 38.

Have great outward prosperity, Isa. xxxii. 16–18; xxxiii. 24; liv. 13–17; lx. 18, 21: Jer. xxiii. 3–6; xxx. 10; xxxi. 34–40; xxxiii. 6–9; l. 9, 10: Joel iii. 17, 18: Mic. vii. 18–20: Zeph. iii. 13.

Be a blessing to the earth, Isa. xix. 24, 25; lxi. 9: Jer. xxxiii. 9: Ezek xxxiv. 26: Jeph. iii. 19: Zech. viii. 13.

vii. The land of Judæa shall be eminently fruitful, Isa. xxix. 17: xxxv. 1–9; li. 3, 16; liv. 11–13; lv. 12, 13; lx. 13, 17; lxv. 25: Ezek. xxxiv. 26, 27; xxxvi. 36: Joel iii. 18: Amos ix. 13, 14.

viii. Jerusalem shall be rebuilt, never to be destroyed, Isa. lii. 1; xxvi. 1; lx. 18; xxxiii. 6: Joel iii. 17: Obad. xvii.; Zech. xiv. 10, 11: Jer. xxxi. 38–40: Ezek. xxxviii. 11.

ix. A little before the time of the conversion of the Jews there shall be great wars and desolation, Isa. xxxiv.: Joel iii. 1–10: Zeph. iii. 8, 9:

Ezek. xxviii. 25, 26: Hag. ii. 21–23: Jer. xxx. 7–10: 2 Chron. xv. 3–7.

Such is one view. Each passage is taken literally as it stands. The other view, looking at the typical character of the ancient Jews and the nature of prophetic language, regards the whole as applicable either to the first return from captivity, or subsequent return to the church of Christ under the dispensation of the Gospel, or the conversion of the Jews, and the establishment among them of that system which their own law prefigured.

Before deciding on either view, let the student compare, humbly and prayerfully, the inspired interpretation of ancient prophecy as given in the New Testament.

448. Mr. Bickersteth's Table gives events, in part, contemporaneous with the preceding; in part, subsequent to it.

(*b*). In relation to the kingdom and coming of our Lord.

i. As the times of the Gentiles are passing away, their power is overthrown, though vast numbers have been converted to the faith (Dan. ii. 7: Rev. vii. 9–14: Rom. xi. 25–32: Luke xxi. 24, 25); the Jews are visibly recalled into the church, Dan. ix. 27: Ezek. xx. 32–44: Isa. xlix. 9–12; lxii. 1.

ii. They partake of renewed favor, are restored to their own land,[a] and are exposed to persecution from apostate Gentiles, who, under the last Antichrist, come against restored Israel.[b]

iii. Soon, signs in the sun and stars appear,[c] and the sign of the Son of Man himself is seen in the heavens.[d]

iv. Christ raises his dead, changes his living saints, and they rise to be with him in the air, Matt. xxiv. 31: Rev. xi. 15, 18: 1 Cor. xv.

[a] Ezek. xxxvi. 1–38; xxxvii. 20–23: Psa. xxxvii.: Isa. xi. 11, 12; lxii. 4; lx. 21: Jer. xxxi. 1–6: Gen. xiii. 14–18; xv. 18–21; xvii. 7, 8; xxvi. 3, 4: Exod. vi. 2–8: Lev. xxvi. 40–44: Deut. xxx. 4–6; xxxii. 43.

[b] Jer. xxx. 1–9: Isa. x. 20–27: Dan. ix. 27: Isa. xxxi.; xxxiii. 1–10: Ezek. xxxviii. 1–16: Dan. xi. 41–45: Joel ii. 1–20: Mic. iv. 9–10: Dan. xii. 12.

[c] Matt. xxiv. 20–29: Luke xxi. 24–26: Heb. xii. 26–28: Hag. ii. 6, 7: Isa. xiii. 9–11; xxxiv. 1–4: Joel ii. 12–15; ii. 31, 32: Mal. iv. 1–6.

[d] Matt. xxiv. 29, 30: Isa. xviii. 3–7; xi. 12–14: Dan. viii. 13, 14: Matt. xxiii. 39: Luke xvii. 24.

51–54: 1 Thess. iv. 15–17: 2 Thess. i. 7: Isa. xxvii. 12, 13: Rev. iii. 10: Isa. xxvi. 19–21: Mal. iii. 17.

v. The beast and the kings of the earth combine against the Lord,[a] and he pours his judgments on Antichrist and his adherents, pleading with all flesh by fire and sword.[b]

vi. The character of this dispensation is discriminating, punishing, and purifying (1 Cor. iii. 12–15: Mal. iii. 3: Zech. xiii. 9: Mark ix. 42, 50: Jer. xx. 9; xxiii. 29: Psa. xcviii. 3: 1 Pet. iv. 12: 2 Pet. iii. 10–13: Rev. iii. 18). The Jews have a special promise (Isa. li. 16). The fire and tribulation have a crisis at the beginning (Ezek. xxxviii. 22; xxxix. 6: Isa. lxvi. 15, 16), and again at the close of the millennial kingdom (Rev. xx. 9), Matt. xxiv. 1: Dan. xii. 1: Jer. xxx. 7: Rev. xix. 20; xx. 9.

vii. Christ descends on Olivet, with his saints, in sight of Israel,[c] who welcome his coming.[d] Satan is bound: the millennial kingdom begins, over his saints and the nations not yet consumed.[e]

viii. This reign very blessed, but rebellion still lurks among the nations. Satan loosed for a season, Zech. xiv. 17–19; Rev. xx. 9.

ix. The final judgment, Rev. xx. 10–15.

x. The new heavens and the new earth; no more sea. The holy city descends, God is All in all, and the saints reign for ever and ever, Rev. xxi.; xxii. 5.

Whether *all the details* of this scheme are to be fulfilled literally and precisely in this order is not agreed, but the

[a] Matt. xxiv. 30: Rev. xi. 18; xvi. 14: Isa. viii. 8–10; x. 24–26; xxiv. 21, 22; xxvii. 4; xxxi. 4; liv. 15; lxvi. 18: Joel iii. 1, 2: Mic. iv. 11–13: Zeph. iii. 8, 9: Zech. xii. 2–5; xiv. 1–5: Rev. xix. 19.

[b] Matt. xxiv. 36–39: Rev. xv. 1; xvi. 1: Dan. ix. 27: Isa. x. 24, 26; xiv. 24, 26; xxiv. 21–23; xxxiv. 63: Rev. xix. 10–21: Joel iii. 11–16: Nah. xix. 11, 15: Isa. xxx. 27–33: Ezek. xxxviii. 17–23: Dan. vii. 9–14: Mal. iv. 1, 3: Matt. iii. 12: 2 Thess. i. 8; ii. 8: Rev. xix. 15, 20: Isa. lxvi. 16: Rev. xix.

[c] Acts i. 11: Zech. xiv. 4, 5, 10–14: Isa. lxiv. 1; lxvi. 1; lx. 13: Ezek. xliii. 7–9: Isa. lxvi. 18, 19: Isa. xxv. 9: Matt. xxiii. 29: Rom. xi. 26: Isa. lix. 20: Zech. ii. 10, 12.

[d] Zech. xii. 10–14: Jer. xxxi. 8–12: Acts iii. 19–21: Isa. xii. 2, 4: Psa. cxvii; cxviii. 98: Rev. xix. 1–6.

[e] Isa. xxxii. 1: Dan. vii. 18, 27; xii. 4: Luke xxii. 28–30: John i. 51: Rev. xi. 18; xx. 4, 6.

general plan itself is, on this system of interpretation, as is here described.

The other view of these passages we can only indicate. Those that are taken from ancient prophets, and have not yet been fulfilled, are interpreted spiritually of the church and its enemies, either in its present state, or when augmented by the conversion of the Jews, and yet large accessions from the Gentiles: those in 1 and 2 Thess. and in 1 Cor., that speak of the resurrection of the dead, are referred to the *one* resurrection: and those that speak of the coming of our Lord are interpreted according to one or other of the following facts.

i. "The coming of Christ" is an expression applied to his coming in the flesh, either—

(*a*). At his birth, John xvi. 28: 1 John iv. 2, 3: 2 John vii.: Matt. xviii. 11; xx. 28: Eph. ii. 17: 1 Tim. i. 15.

(*b*). On his entering upon his ministry, Matt. iii. 11: Mark i. 7: Luke iii. 16: John i. 15, 30: Matt. xi. 17: John v. 43; ix. 39.

ii. It is applied to any great, though invisible, interposition.

(*a*). As for punishment, or reward, Rev. ii. 15, 16; iii. 3: Matt. x. 23 (?).

(*b*). As in the remarkable gift of the Spirit, John xiv. 18, 28: Matt. xvi. 28: Mark ix. 1.

(*c*). As in the destruction of Jerusalem, Matt. xxiv. 27: Luke xxi. 6, 7, 27: Mark xiii. 26, ver. 30.

iii. It is applied to his appearance for general judgment, Matt. xvi. 27, and in many other places.

From this language it is concluded that, as Christ came in the flesh, at Pentecost, in Asia Minor to remove the privileges of apostate churches, in Judæa to destroy the ancient temple, so he will come in the fresh and enlarged outpouring of his Spirit, and at last, in person, for judgment. All "comings" for punishment being taken from the last, and all "comings" in grace from the first. His reign began at his resurrection and at Pentecost (Psa. ii.: Mark ix. 1: Rom. i. 4: Heb. i. 5). After struggles of great principles, such as many of the pas-

sages above quoted indicate, it will be completed, so far as EARTHLY manifestation is concerned, in millennial glory.

449. Having stated these different systems, we deem it unnecessary to examine or defend them. We mark rather their substantial agreement. The coming triumph of truth, the spirituality and glory of Christ's reign, the dignity and blessedness of his church, the consequent diminution of earthly evils, are common to both. Where they differ is rather in relation to the modes of accompaniments of these changes than to the changes themselves; and in relation to these accompaniments, we can but commend the student to the disclosure of the New Testament and to the general principles of interpretation sanctioned in its quotations from the Old. See Chap. VI.

Substantial harmony.

450. In the interpretation of the times of prophecy, it is generally agreed that when years are not mentioned, days are reckoned as years. This rule is founded on several analogies, and is at least highly probable. See Numb. xiv. 34· Ezek. iv. 5, 6; where God expressly appoints "each day for a year."

On the interpretation of time in prophecy.

Again, the expression, "Time, times and a half time," is understood as meaning three prophetic years and a half, *i. e.* years of 360 prophetic days each, or 1260 years in all, the period assigned for the rise and fall of Antichrist, Dan. vii. 25. See also Rev. xi. 2, 3, where the same period seems spoken of as 1260 days, or 42 months.

Some of the most remarkable predictions of Scripture, however, specify the time in *years*. Such are the 430 and 400 years of the history of Abraham's descendants, Gen. xv. 13: Exod. xii. 40; the sixty-five years foretold by Isaiah, in which Israel was to be broken, Isa. vii. 8; the seventy years of Judah's captivity; and the seventy weeks of years (for the word *day* is not found in this passage), in which Messiah was to be cut off, Dan. ix. 26.

Concerning the precise times foretold in the Scripture, it is

Time often of difficult interpretation even when fulfilled.

clearly not God's intention to give us exact knowledge. These are put in his own power, and there is often very little of a sanctified spirit in seeking to know them. The prophecy sustains our hope, and elevates our feelings. It assures us of the final issue, and lays down certain prognostics highly useful for a moral and spiritual discernment of the Divine purpose, which, however, is very different from the merely mechanical process we have above condemned. Even in prophecies which have been fulfilled, the dates are often difficult of adjustment; a fact that should suggest humility and modesty in interpreting prophecies whose fulfilment is yet to come.

The captivity, for example, lasted seventy years, and there are at least two different dates from which it may begin.

From the carrying away of Daniel, to the decree of Cyrus, 2 Chron. xxxvi. 5–7; xxii.

From the destruction of the temple in the days of Zedekiah, to the decree of Darius to restore it, 2 Chron. xxxvi. 14–21: Ezek. vi.

Prideaux adds a third, from the final deportation by Nebuzaradan, to the dedication of the temple, Jer. lii. 30: Ezek. vi.

The interpretation of the seventy weeks in Daniel is subject to a like difficulty. Volumes have been written on the precise date when the period begins, and though the meaning is now comparatively clear, the passage gave to the ancient Jew but a general idea of the time of the coming of our Lord. See Bickersteth on the Prophecies, p. 191; Hales, quoted by Dr. Kitto; and Fuller on the Apocalypse, Dis. 30.

"What, and what manner of time," are both proper subjects of inquiry in studying the prophets: but then we must remember that God gave us their predictions rather as part of our moral training than to gratify our curiosity and "he means that his providence, and not ours should be manifested by them to the world."—Sir I. Newton.

451 Amidst all these difficulties, two facts are highly consolatory to the ordinary reader.

With care, he will easily distinguish between prophecy, and

those parts of the prophetical writings which are purely historical or moral. Such portions are, as we have seen, frequent and highly instructive. They contain affecting descriptions of the guilt and degradation of the Jews, powerful appeals, and striking exhibitions of the Divine character, but they must not be confounded with the prophetic narrative. However mysterious the prophecy may be, the moral lesson is generally plain. See Jer. ix. 11–14.

Moral lessons and general meaning always clear.

452. When the precise reference of any particular prophecy is not clear, its general meaning can often be ascertained.

On reading Rev. vi. 1, 2, for example, it is plain that whatever be understood by the white horse, the era or event to which the prophet refers, and which is the first of a series, will be peaceful and prosperous; as the era, or event described (vi. 3, 4), is one of persecution and bloodshed. Verses 5, 6, describe an era of equitable government, united with famine; verses 7, 8, an era of mortal sickness and ruin; verses 9–11, of severe protracted persecution; verses 12–17, the era of universal change, the breaking up of empires, and the overthrow of established institutions. There may be a great difference of opinion as to what particular era or event these predictions refer, but the general characteristics of the era are admitted almost on all hands.

So of the whole book of Revelation; whatever be the meaning of specific terms, it clearly reveals the coming of our Lord in power and great glory; till that coming, the suffering and affliction of his church, and after it, her triumph and blessedness. How consolatory are these truths in every age, and how impressively are they revealed in nearly all the prophetic writings of Scripture.

The moral and spiritual lessons, therefore, of prophecy, remain, and may be applied by all to stimulate their efforts, and sustain their faith. Obedience to these lessons is, moreover, the best preparation for understanding what is mysterious: a special blessing being given to them "that read, and hear, and keep" the sayings which prophecy contains.

453. In addition to predictions on the coming and work of our Lord (see part ii.), and those given in the prophets (see Introduction to Prophetical Books, part ii.), it is important to no-

Predictions of Scripture.

tice that nearly all the books of the Old Testament contain prophecies The principal events of Jewish history were, as Mr. Davison has remarked, all foretold. A complete view of these predictions may be seen in Brown's "Harmony of the Scripture Prophecies," or in Simpson's "Key to the Prophecies," London, 1809.

In the historical books, for example, from Gen. to 2 Chron., there are upwards of a hundred predictions recorded, with their fulfilments; the whole supplying evidence of the truth of Scripture, or illustrating principles of prophetic interpretation.

The flood, Gen. vi. 17 (vii. 21, 23). Canaan and Shem, ix. 25, 26: (Josh. ix. 23: 1 Kings ix. 20, 21). Ishmael's history, xvi. 12 (see Heb.: Job xxxix. 5); xxi. 20 (Isa. xxi. 17); xvii. 20 (Gen. xxv. 18). The rebuilding of Jericho, Josh. vi. 26 (1 Kings xvi. 34). Eli's house, 1 Sam. ii. 30; iv. 14, 17; xxii. 9–23 (1 Sam iv. 11; ii. 27: see Ezek. xliv. 15). Name and conduct of Josiah, 1 Kings xiii. 1–3 (2 Kings xxiii. 15–20; 350 years after).

454. The interpretation of symbolic or figurative language is a subject of much difficulty. Full information in reference to it must be sought for in such works as Wemyss's "Key to Symbolical language," Edin. 1835; Mills's "Sacred Symbology," 1853; or Daubuz's "Preliminary Discourse in his Commentary on Revelation." The nature of this language may be gathered from the following examples:

Interpretation of symbols.

Adultery, unfaithfulness to covenant, and so a symbol of idolatry, especially among an enlightened people, Jer. iii. 8: Rev. ii. 22.

Arm, s. of strength or power, Psa. x. 15: Isa. lii. 10; a. *made bare*, of power put forth.

Babylon, s. of an idolatrous, persecuting enemy of the church; Rome especially, pagan and papal, Isa. xlvii. 12: Rev. xvii. 18.

Balance, s. of fair dealing, Job xxxi. 6; or (when the sale of corn, etc., is indicated) of scarcity, Lev. xxvi. 26: Ezek. iv. 16: Rev. vi. 5.

Beast, s. of a tyrannical, usurping power, or power merely worldly, Dan. vii. 3, 17: Ezek. xxxiv. 28.

Bear, s. of a fool-hardy, ferocious enemy, Prov. xvii. 12: Isa. xi. 7: Rev. xiii. 2.

Bull, s. of a furious enemy, Psa. xxii. 12: Ezek. xxxix. 18; bullocks = people, Jer. l. 26: and stalls = cities or houses.

Dog, s of uncleanness and apostacy, Prov. xxvi. 11: Phil. iii. 2: Rev. xxii. 15; also of watchfulness, Isa. lxvi. 10.

Crocodile (in Heb. of Job. vii. 12: Isa. xxvii. 1; li. 9: Ezek. xxix. 3;

xxxii. 2: Psa. lxxiv. 13), s. of Egypt, and so of any anti-christian power, Rev. xi. 18; xiii. 1.

Goat, s. of Macedonian kings (Ægeades), and especially of Alexander, Dan. viii. 5–7; s. of the wicked generally, Matt. xxv. 32, 33.

Horse, s. of agencies fit for war and conquest, Zech. x. 3: s. for speed, Joel ii. 4: to *ride*, is to have dominion, Deut. xxxii. 13: Isa. lviii. 14.

Leopard, s. of a cruel and deceitful foe (Isa. xi. 6: Jer. v. 6: Hab. i. 8), Dan. vii. 6: Rev. xiii. 2.

Lion, s. of one having energy and dominion, 2 Kings xxiii. 33: Amos. iii. 8: Dan. vii. 4: Rev. v. 5.

Locust, s. of a hostile, destroying army, Joel i. 2: Rev. ix; the chief called Abaddon, or Apollyon, *i. e.* the destroyer, ver. 11.

Bee, s. of Assyrian king, Isa. vii. 18, so represented in hieroglyphics; also of any fierce invader, Deut. i. 44: Psa. cxviii. 12.

Book, *received*, s. of inauguration, 2 Kings xi. 2; *written within and without*, of a *long* series of events; *sealed*, of what is secret; to eat a book, s. of consideration, Jer. xv. 16: Rev. x. 9; "the *book* of life," the list in which the names of the redeemed are enrolled; see Ezra ii. 62: Rev. iii. 5; a book *opened*, s. of the beginning of judgment, Rev. xx. 12.

Bow, s. of conflict and victory, Rev. vi. 2; or (because apt to start aside) of deceit, Hos. ix. 16: Jer. ix. 3.

Brass, s. of baseness and obduracy, Isa. xlviii. 4: Jer vi. 28; or of strength and firmness, Psa. cvii. 16: Isa. lxv. 4.

Breast-plate, what protects a vital part, and strikes terror into an adversary, Isa. lix. 7: 1 Thess. v. 18: Rev. ix. 9.

Brim (*i. e.* burning) stone, s. of torment, Job xviii. 15: Psa. ix. 6: Rev. xiv. 10; xx. 10.

Chariot, s. of government or protection, 2 Kings ii. 12: Psa. lxxx. 8; chariot and two riders, Isa. xxi. 7; Cyrus and Darius (Lowth). In Zech. vi. 1; the four great empires. Chariots of God, the hosts of heaven, Psa. lxviii. 18: Isa. lxvi. 15.

Cherubim, s. of God's regal glory (Wemyss), Psa. xviii. 12; or of the Trinity and human nature of Christ (Parkhurst); of angels (Lowman, Pierce, Mack.); of the excellencies of God's servants (Taylor, Newc.); of angels and, in Revelation, of the redeemed (Mede); of God's manifested perfections: see Gen. iii. 23: Exod. xxv. 18, 22; xxxvii. 7, 9: Lev. xvi. 2: Numb. vii. 8, 9: 1 Kings vi. 23; viii. 7: 2 Chron. iii. 10, 13: Ezek. i. 10.[26] Note XXVI.

Color, s. of the nature of the thing to which it is applied; *black* s. of

anguish and affliction, Job xxx. 30: Rev. vi. 5–12; *pale*, of morta disease, Rev. vi. 8; *red*, of bloodshed, or victory, Zech. vi. 2: Rev. xii. 3; or of what cannot be discharged, Isa. i. 18; *white*, of beauty and holiness, Ecc. ix. 8: Rev. iii. 4; *white* and *shining* was the Jewish royal and priestly color, as purple was the Roman.

Crown, s. of delegated authority, Lev. viii. 9; or of imperial authority and victory, Rev. xix. 12 (Greek, *diadem*).

Cup, s. of enticing luxury, Rev. xvii. 11; of idolatrous rites, 1 Cor. x. 21; of a man's portion, Rev. xiv. 10; xviii. 16.

Drunkenness, of the folly of sin, Jer. li. 7; and of the stupidity produced by Divine judgments, Isa. xxix. 9.

Earthquake, s. of violent agitation, Joel, ii. 10: Hag. ii. 21: Rev. vi. 12.

Eating, s. of meditation and communion with truth, Isa. lv. 1, 2; s. of results of previous conduct, Ezek. xviii. 2; s. of destruction of a man's peace or property, Rev. xvii. 16: Psa. xxvii.

Egypt, s. of a proud, persecuting power, as Rome, Rev. xi. 8.

Eyes, s. of knowledge, fidelity, glory, Zech. iv. 10; of government, Numb. x. 31. Evil eye = envy; bountiful eye = liberality.

Fire, s. of God's word, Jer. xxiii. 29: Hab. iii. 5: of destruction, Isa. xlii. 25: Zech. xiii. 9; of purification, Mal. iii. 2; of persecution, 1 Pet. i. 7; of punishment and suffering, Mark ix. 44.

First-born, had power over their brethren, Gen. xx. 37; were the priests of the family, Exod. xxiv. 5; were consecrated to God, Exod xiii. 1, 13; sanctified the family by their own acceptance, and had a double share of the inheritance, Deut. xxi. 17. See Heb. ii. 10, 11; iii. 1: Col. i. 12.

Fish, s, of the rulers of the people, *i. e.* of the sea, Ezek. xxix. 4, 5: Hab. i. 14.

Forehead, written on, the mark of a *priest*, Lev. xix. 28; of a *servant* and of a soldier: see Rev. xxii. 4. Servants of idols wore a mark, a name, or a number: see Rev. xiii. 16.

Forest, s. of city or kingdom; tall trees the rulers, Isa. x. 17–34; xxxii. 19: Jer. xxi. 14: Ezek. xx. 46.

Frogs, s. of unclean, impudent enemies, Rev. xvi. 13.

Garments, s. of qualities or condition; *clean* garments, s. of purity; *white*, of holiness, Psa. li. 7, or happiness, Isa. lii. 1: Rev. iii. 4: Zech. iii. 3; to bestow garments was a mark of favor, 1 Sam. xvii. 4.

Gems, s. of magnificence, beauty, variety: see table of gems.

Grapes, *ripe*, s. of people ready for punishment, Rev. xiv. 18; *gleaned*, s. of a people carried away, Jer. lii. 28–32.

Hands, s. of actions; pure hands, hands full of blood, etc., indicate

such actions respectively, Psa. xc. 17: Job ix. 30: 1 Tim. ii. 8: Isa. i. 15. To wash the hands, s. of expiation, or of freedom from guilt, 1 Cor. vi. 11: 1 Tim. ii. 8; s. of power: the right hand is the place of favor, Mark xvi. 19; to give the hand of fellowship, s. of communication of rights and blessings, Gal. ii. 9. To give the hand is to yield to another, Psa lxviii. 31: 2 Chron. xxx. 8 (Heb.); to lift up the right hand was a sign of swearing, Gen. xiv. 22: Dan. xii. 7. Mark, on the hand, s. of servitude and of idol worship, Zech. xiii. 6; hands put on another, s. of transmission of blessing, authority, or guilt, Gen. xlviii. 14–20: Dan. x. 10; hands of God laid on a prophet, indicates spiritual influence, 1 Kings xviii. 46: Ezek. i. 3; iii. 22; his finger, less influence; his arm, greater.

Harp, a s. of praise and joy, Psa. xlix. 5; xxxiii. 2; used especially after victory, 2 Chron. xx. 28: Isa. xxx. 32: Rev. xiv. 1, 2.

Harvest, s. of time of destruction, Jer. li. 33: Isa. xvii. 5: Rev. xiv. 14–18; sickle, the s. of the instrument, Joel iii. 13; s. of time of complete deliverance, or ingathering; so (Horsley) Hos. vi. 11; s. of the field of labor for the church, Matt. ix. 26.

Heaven and Earth, used in a threefold sense; the invisible and moral, the visible and literal, and the political. In the last senses heaven is a s. of rulers; earth, of the people; heaven and earth, of a kingdom or polity, Isa. li. 15, 16; lxv. 17: Jer. iv. 23, 24: Matt. xxiv. 29.

To fall from heaven, is to lose dignity; *heaven opened*, is a new phase in the political world; *a door opened in heaven*, the beginning of a new government: see Hag. ii. 6–22. *Sun, moon, stars*, are s. of authorities, supreme or secondary, Isa. xxiv. 21, 23: Joel ii. 10: Rev. xii. 1.

Horn, s. of power, Amos vi. 13 (Heb.): Deut. xxxiii. 17 (see Josh. xvii. 14–18): 1 Kings xxii. 11: Mic. iv. 13; so of regal dignity, Jer. xlviii. 25: Dan. viii. 9: Rev. xiii. 1. Horns of the altar, when touched, formed a sanctuary, Exod. xxi. 14: Amos iii. 14: Jer. xvii. 1. *Horns*, or rays, were part of the glory ascribed to God, Deut. xxxiii. 2: Hab. iii. 4 (Heb.), and to Moses.

Incense, a s. of prayer, Psa. cxli. 2: Rev. viii. 4: Mal. i. 11; it was offered with fire taken from the burnt offering.

Key, a s. of authority; a commission to open or shut, Isa. xxii. 22: Rev. i. 18; iii. 7; xx. 1.

Lamp (so "candle" should be translated), a s. of light, joy, truth, and government, Rev. ii. 5: see Exod. xxv. 31, 32: 1 Kings xi. 36; *i. e.* a *successor* shall never fail, Psa. cxxxii. 17.

Manna, s. of Divine, immortal sustenance, Rev. ii. 17: see Exod. xvi. 33, 34.

Marriage, s. of a state of union under covenant, and so of perfection, Isa. liv. 1–6: Rev. xix. 17.

Measure, to, or divide, s. of conquest and possession, Isa. liii. 12: Zech. ii. 2: Amos vii. 17, where re-measurement implies re-possession.

Mother, s. of the producer of anything, Rev. xvii. 5; s. of a *city*, whose inhabitants are her children, 2 Sam. xx. 19: Isa. xlix. 23; of the *metropolis*, whose daughters are dependent cities, Isa. l. 1: Hos. ii. 2, 5; of the New Testament church, Gal. iv. 26.

Mountain, s. of stability and greatness, Isa. ii. 2: Dan. ii. 35.

Trees, *tall*, s. of rulers, Ezek. xxxi. 5–9; *low*, s. of common men, Rev. vii. 1; viii. 7.

Trumpet, *blown*, s. of the warning of the approach of important events.

Vine, s. of luxuriant productiveness, Jer. ii. 21: Hos. xiv. 7: Rev. xiv. 18; *vintage*, of the destruction of such, Rev. xiv. 19.

Virgins, s. of faithful servants, uncorrupted by idolatry, Rev. xiv. 4.

Wind, *agitating* the air, s. of commotions; *restrained*, of tranquility, Rev. vii. 1.

CHAPTER V.

ON THE SYSTEMATIC AND INFERENTIAL STUDY OF THE SCRIPTURES.

"Inferences from Scripture that appear to be strictly legitimate must be received with the greatest caution, or, rather, decidedly rejected, except as they are supported by explicit Scripture declarations."—Bridges: *On the Christian Ministry.*

"No science is more strictly inductive than theology. . . .The Bible is a record of words and facts . . . and our duty is to analyze them: reducing them, by a method strictly inductive, into a proper order, and then deducing" (rather gathering) "from them the legitimate general truth."—Bishop of Kentucky.

"A Bible Christian insensibly borrows and unites what is excellent in all systems, perhaps without knowing how far he agrees with them, because he finds in all the written word."—Newton: *Works*, vi. 418.

Sec. 1.—On the Study of the Doctrines of Scripture.

455. It is obvious that truth may be revealed in different forms; either authoritatively, as law; or historically, by way of example; in promise, or in doctrine. The truths of the Bible are revealed in all these forms, and each often involves the other. A command includes a doctrine; a doctrine, a promise; and both doctrine and promise, correspondent duty.

456. If the commands, and doctrines and promises of Scripture were respectively placed by themselves, we should have a system of truth on one principle of arrangement. And if the doctrines and precepts which refer to each truth of Scripture were placed together, we should then have a system of truth on a different principle. In the first case, Scripture truth would be classified under the *form* of the statement, which may be perceptive, promissory, or doctrinal. In the second, the various forms of Scripture statement would be classified under the *truths* to which they respectively refer. By the careful student, both principles of arrangement are combined. That view of the whole which puts the correct meaning upon every part of the Divine word, and assigns to every truth and duty such a place, both in order and importance, as properly belongs to it, each truth and duty *honoring* the rest, and itself *appearing* to the greatest advantage, is the true system of divinity.

Scripture arranged according to the forms of truth.

Or according to the truths themselves.

457. Nor is the necessity of such arrangement peculiar to the Bible. Both in nature and in providence facts and objects are scattered in endless variety. It is the business of science to detect amongst them all unity and order. The general laws that regulate the universe therefore, and the rules of conduct by which men govern their lives, are alike facts reduced to system by intelligence and care. In both cases, too, we employ the same principle of investigation—the great principle of the inductive philosophy. The texts of Scripture form the basis of theology, as

Arrangement not peculiar to Scripture.

the facts of nature form the basis of natural science, or as the facts of consciousness form the basis of mental philosophy. In the Bible, however, we have this advantage, that while in nature facts are the only data from which we gather general laws, in Scripture we find the general laws of truth and duty, as well as particular instances in which those laws are seen to be applied, the uses of life.

458. The systematic study of the Bible (it must be observed) differs very materially from the interpretation of it. Interpretation is concerned only with the meaning of individual passages: Systematic Theology considers them in their relation to one another and to ourselves.

Interpretation and systematic truth differ.

459. When it is said that we study the doctrines of Scripture in its precepts, we embody an important truth. Between the doctrines and precepts of Christianity there is an essential connection. Not only does doctrine contain by implication a command, but it exhibits such views of truth as are adapted by God to excite holy affections, and those affections are the immediate principles of holy conduct. The belief of the doctrines of the Gospel, and obedience, are therefore inseparable. "Morality is religion in practice, and religion is morality in principle." He that loves God keeps his commandments, and he that keeps the commandments loves God. Man may attempt to put asunder the things which God has thus joined. He may explain truth so as to destroy morality, making "void the law through faith," or he may hold "the truth in unrighteousness." But God's design is that truth should always promote holiness, as it is essential to it. Holiness, therefore, is never found without truth; and if ever truth be found without holiness, it is because the perverseness of human nature has succeeded in parting them.

Precept involves doctrine.

460. The systematic study of Scripture has been singularly misrepresented. Some hold that there can be no intelligent knowledge of Scripture without it, and others, that it is useless; a remnant, in fact, of

Importance of the systematic study of Scripture.

scholastic habits, which it is for the interest of the church to destroy. Both these views, however, are wrong. The passages of the Bible which contain clear summaries of truth are so numerous (Tit. ii. 11–14: Eph. ii. 4–10), that a good man will often gather, without knowing it, a comprehensive and sound system. On the other hand, to repudiate system compels us either to confine ourselves in statements of doctrine to Scripture language; or it exposes us to the risk of misrepresenting one doctrine in enforcing another; or, more commonly still, it tempts us to overlook the due proportion or connection of doctrines, and so lead us into error, the more seductive that it is founded partially on truth. "General principles drawn from particulars," says Locke, "are the jewels of knowledge, comprehending great store in little room: but these are therefore to be used with the greater care and caution, lest, if we take counterfeit for true, our loss be the greater when our stock comes to a severe scrutiny."

461. The Bible may be studied systematically for a double purpose; either, *first*, to ascertain the doctrines of Scripture, or *secondly*, to determine its rules of morality and holiness. The system of doctrine thus framed is called *dogmatic*, or doctrinal theology; and the system of duty, *moral*, or *practical* theology; both, however, being most closely interwoven in Scripture as they are in human experience.

Theology dogmatic and practical.

462. In gathering doctrinal truth from Scripture, we bring together all the texts that refers to the same subject, whether they be doctrines, precepts, promises, or examples; impartially compare them; restrict the expressions of one text by those of another; and explain the whole consistently. When the proposition which we derive from the passages examined embodies all they contain, and no more, it may then be regarded as a general Scriptural truth.

How framed.

463. The following rules are equally obvious and important.

Rules.

1. From the New Testament. We must gather our views of Christian doctrine primarily from the New Testament, interpreting its statements consistently with one another, and with the facts and clear revelations of the Old.

In carrying out this rule it is necessary to explain ambiguous and figurative passages by those that are clear and literal;

2. Local, classical. and passages in which a subject is briefly described with those in which it is largely discussed; and general assertions by others (if such they be) which treat of the same truth with some restriction or exceptions.

Not only must the passages which speak of the same doctrine be explained consistently with one another,

3. All held consistently. but each doctrine must be held consistently with other doctrines.

The Scriptures teach, for example, on a comparison of passages, that repentance, faith, and obedience, are the gifts of God.[a] Do we therefore gather that men are guiltless if they do not repent and believe, and obey the gospel? or do we deem it needless to exhort men to repentance, obedience and faith? If so, our views are unsound, for the guilt of impenitence is charged entirely upon man.[b] His unbelief is declared to be his great sin and the ground of his condemnation;[c] and not to obey God is everywhere condemned. Men are exhorted, too, to repent,[d] and believe, and obey. So Samuel taught the Israelites, and so Peter exhorted Simon Magus and the murderers of our Lord.[e]

Though truths may be revealed in Scripture which it is difficult for us to harmonize, yet one truth so held as to contradict another is not held as the Bible reveals it.

4. Truth to be held for practical purposes. Employ and interpret the doctrines of Scripture with special regard to the practical purposes for which the Scripture reveals them.

The use made in Scripture, for exmaple, of the doctrine of election is highly instructive. However the doctrine itself be regarded, all agree in admitting that it can involve no capricious fondness without

[a] John xv. 5: Acts vi. 31: Eph. ii. 8: Phil. i, 29; ii. 13: 1 Pet. i. 2.
[b] Matt. xi. 20, 21: Rev. ii. 20, 21. [c] John iii. 18; xvi. 9.
[d] Mark i. 15. [e] Acts iii. 19; viii. 22.

reason or wisdom; nor can it be regarded as affection founded upon our merit, or as seeking for its ultimate end our happiness. It is rather an exhibition of the character of God, which represents him as acting in pursuance of his own purpose, and while securing that purpose, as displaying his glory and promoting the general good. The doctrine is introduced in Scripture, too, only for such objects as these; to declare the source of salvation to be the undeserved favor of God, and to cut off all hope of acceptance by works, as in Rom. xi. 5, 6; to account for the unbelief of the Jews without excusing it, as in Rom. ix.; or to show the certain success of Christ's kingdom in defiance of all hostility, as in Matt. xxi. 42: John vi. 37. Considered without reference to these facts, it might be made the ground of a charge of caprice, or it might become (as among the Jews) the nourishment of self-conceit; or it might be used to destroy the doctrine of human responsibility or the duty of Christian devotedness. The doctrine systematically considered, viewed, that is, in connection with the truths among which it stands, and applied for the purposes for which the inspired teachers used it, has a humbling and sanctifying tendency.

The doctrine of Satanic influence, again, is taught in Scripture; but only to give us a clearer perception of the value of the work of Christ, and to excite us to greater watchfulness and prayer, 2 Cor. iv. 4: Eph. ii. 2; vi. 12: John xiii. 27: Luke viii. 30: Rev. xii. 9: 1 John iii. 8: Eph. vi. 11–18, etc.

The mysterious connection between the first offence and the fact that all are under condemnation is clearly affirmed in the 5th chapter of the Epistle to the Romans, and in 1 Cor., but only to magnify the grace of God in our redemption by Christ.

The doctrine of the Trinity is a revelation of God in relation to man; and, though sometimes introduced as an article of faith simply, (as in the rite of baptism), it is generally in connection with spiritual blessings, and especially with the scheme of redemption, 2 Cor. xiii. 14.

5. Deductions from Scripture not necessarily true.

It must be remembered, again, that deductions drawn by reason from propositions founded on the statements of Scripture are not to be deemed inspired unless those deductions are themselves revealed.

It is certain, for example, that distinct acts of personal agency, which are in some passages ascribed simply to God, are ascribed elsewhere to the Father, or to the Son, or to the Holy Ghost, and that worship and adoration are claimed for each. We may say, therefore, that there are three Persons in the Godhead, and but one God; or that there is a

Trinity in Unity. We thus express Scripture truth in a convenient form. But if we attempt to explain this truth, or to draw from the phraseology employed other remote conclusions, we may either darken counsel by words without knowledge, or gather lessons which God has not taught.

Or again, that all men are sinners, and that the holiest acts of the best men come short of the requirements of the Divine law, are truths revealed in Scripture, and we comprehend them both in the general statement that men are totally depraved; but if from this statement we gather the conclusion that all men are sinners in the same degree, the conclusion, though seemingly involved in the statement, is not a lesson of Scripture, but an inference drawn by human reason, not from God's word, but from the imperfect language of man. All men are bound to believe Scripture, and he that believes Scripture believes all that is seen to be contained therein. But "no man," says Jeremy Taylor, "is to be pressed with consequences drawn from thence, unless the transcript be drawn by the same hand that wrote the original. For we are sure it came, in the simplicity of it, from an infallible Spirit; but he that bids me believe his deductions bids me believe that he is an unerring logician; for which God has given me no command, and himself can give me no security."[a]

Concerning all doctrines, indeed, which are peculiar to Scripture, the rule of the martyr Ridley is as Christian as it is philosophical. "In these matters," says he, "I am so fearful that I dare not speak further; yea, almost none otherwise than the text doth, as it were, lead me by the hand."

6. Truth in its comparative importance.

But besides ascertaining the truths of the Gospel, it is not less important in framing a system of truth to ascertain their relative importance; and if possible, the order in which Scripture reveals them. With this view, notice:

Comparative importance, how ascertained.

1. What things are *omitted* in one book, or in several, or in many, and then gather the conclusion that what are omitted are probably not as important as those that are included in all.

2. Mark the subjects which are *oftenest* recommended to attention by our Lord, and by his apostles.

[a] "Dissuasives against Popery."

If it be asked, for example, what is the most memorable circumstance in the institution of the last supper, the reply is, its commemorative character: for this peculiarity is thrice mentioned in the words of the institution, 1 Cor. xi. 24, 25, 26.

A rule of the Divine procedure is on the same ground of obvious importance. Thrice is it intimated by our Lord, and in each case with much emphasis, that gifts habitually exercised are increased, while gifts habitually neglected are withdrawn, Matt. xiii. 12; xxv. 29: Luke xix. 26. So of humility, which is mentioned with peculiar honor no less than seven times in the first three Gospels, Matt. xviii. 4, etc.

3. Observe carefully what is *common* to the two dispensasations, the Christian and the Jewish.

In both the unity and spirituality of God, his power and truthfulness, are frequently revealed. So among our first duties are gratitude and love. The numerous injunctions in the law, respecting sacrifices, and the prominence given to the truth, that Christ was "once offered to bear the sins of many," illustrate the paramount importance both of the doctrine, and of appropriate feelings in reference to it, Heb. ix. 28.

4. Observe the *value ascribed in Scripture* itself, to any truth or precept which it contains.[a] Sometimes a quality is set forth as essential, "Without faith it is impossible to please God." Sometimes one quality is preferred to another, as love to both faith and hope, 1 Cor. xiii. It is on this principle that much importance is attached to the qualifications which are to regulate the decisions of the day of judgment. Such as faith, and the right government of our thoughts, words, feelings, actions, habits and dispositions.[b]

The reader may apply the foregoing rules to ascertain the importance of the death and resurrection of our Lord, and the connection of both with justification and holiness, *e. g.*

[a] See "Exposition of the Gospel of Luke," by James Thomson, D.D., Introd.

[b] John iii. 15: Matt. xv. 18, 20; xiii. 43, 49; xvi. 27: Rom. ii. 6: Gal. vi. 8: Rev. xiv. 13: 1 John iii. 23. These passages all prove that the design of the Gospel is not only pardon but holiness, and that meetness for heaven includes both title and character.

Gal. ii. 20; iii. 1; iii. 13; v. 24; v. 11; vi. 12, 14. 1 Cor. i. 13, 17, 18, 23; ii. 2, 8; v. 7; viii. 11; xi. 26; xv. 3. Rom. iii. 24, 25; iv. 24 25; v. 8, 19; vi. 5–8, 10; viii. 3, 32; xiv. 15. Eph. i. 7; ii. 16; v. 2: Col. i. 14, 18–20, etc.

The fact of the resurrection and ascension of our Lord, as an evidence of the completion and acceptance of his work, and as a pledge of the resurrection of his people, is mentioned in the Epistles alone, more than fifty times. Any view of the Gospel, therefore, which gives to these doctrines a second place, is clearly not the Gospel of Scripture.

464. One or two general principles may be laid down to aid in the application of these rules.

Canons on the application of these rules.

1. Nothing must be made a matter of faith which is not a matter of revelation.

2. In studying the Bible, there must be an indifferent judgment till the truth itself decides. Allow no bias but what is received from the Scriptures themselves, otherwise our knowledge will be only inclination and fancy.

3. The same prominence should be given to each doctrine, as is given to it in Scripture.

4. Where the doctrine of Scripture is important and necessary, the Scripture will be found full and clear. Where Scripture is not full and clear, the doctrine is either in itself not important, or the certain knowledge of it does not belong to our present state.

5. The Bible being inspired cannot really contradict itself. Of apparent contradictions, some are merely verbal, and the right interpretation of the words will remove the difficulty. Others, which originate in the doctrines themselves, may be solved by one or other of the three following rules.

(*a.*) When the same action is affirmed of different persons, there is a sense in which it is true of both.

It is said, for example, ten times, that Pharaoh hardened his heart, and ten times, that God hardened Pharaoh's heart; and both statements are in a sense true. What the sense is *not*, may be gathered from Scrip-

ture revelations of God's character; what the sense *is*, may be told us in Scripture, or it may not. If it is not, that sense is one of the secret things which "belong unto God." If it is, then both the sense which reconciles the statements, and the statements themselves are revealed.

Instances in which the same act is ascribed in Scripture to different persons.

Exod. xviii. 17–26: Deut. i. 9–13, in relation to the appointment of judges. Numb. xiii. 1–20: Deut. i. 22, on sending the spies. 2 Sam. xxiv. 1: 1 Chron. xxi. 1, in the numbering of the people by David.

(*b.*) When apparently contradictory qualities are ascribed in Scripture to the same person or object, there is a sense in which both assertions are true.

There is a sense, for example, in which all men are sinners, and there is a sense in which some men (those born of God), do not commit sin (1 John), and both senses are Scriptural. What those senses are must be gathered from the Bible, if they be revealed. If not revealed, we believe the statements and wait for further light. There is a sense, also, in which God visits the sins of the fathers upon the children, and there is a sense in which the children do not bear the sins of the fathers, Exod. xx. 5: Ezek. xviii. 20. Either the effects of the father's sin fall temporarily upon his children, though each man's final destiny is the result of his own conduct, or the first passage may be limited to those who hate him; in their case there is an accumulation of punishment.

(*c.*) When one thing is said in Scripture to secure salvation, and the want of another thing is said to exclude from it, the existence of the one necessarily implies the existence of the other.

It is said, for example, that faith saves us, and yet no one can be saved who hates his brother. Both statements are true; and, in fact, we find that faith and love are never disjoined.

This is the canon that reconciles the prerogatives of faith with the promises made to character, as in the sermon on the Mount. It is not that such characters having faith, are blessed, for the promise is absolute; but it is, that faith forms such characters, and so brings the believer within the range of the promise.

Sec. 2.—The Precepts of Scripture.

Doctrine essential to holiness.

465. The study of Scripture doctrine has been placed first in this chapter for a double reason. Most of the rules applicable to the study of the first, are applicable to the study of all. It will be found, moreover, that Scripture doctrine is at the foundation of all true morality. The Gospel begins its message with the "story of peace," unfolding the pardoning mercy of God through the death of his Son. It then exhibits its truths as motives to holiness When these truths have taken possession of the heart, they teach us to perceive in Scripture the requirements of a high and spiritual obedience: and under their influence we learn to serve in newness of spirit, and not in the oldness of the letter. This is the order, therefore, of human experience; knowledge in the heart, or truth, precedes knowledge in practice, or goodness: or, in simple Scripture language, man is sanctified by faith, through the operation of the Holy Spirit.

Scripture a book of principles.

466. When the reader of the Bible has examined and classified its precepts, he will find that it is rather a book of principles than of directions. And of principles in a double sense: Its precepts refer rather to *motives* than to actions, which motives are called the principles, or beginnings of action: and moreover, its precepts are comprehensive maxims, and are, therefore, rather principles of morality than specific rules. When it speaks of holiness, it means faith, well-regulated affection, inward purity, and moral rectitude of disposition, and these it represents, not as the ground of our salvation, but as its evidence and result.

i. e., of motives.

The law of the ten commandments, which seems at first to refer to practice only, is summed up by our Lord, in the form of love to God and to man; humility and evangelic faith towards God, and all holy conduct towards our fellows being the appropriate utterance of these inward feelings. This apparent peculiarity of the *Gospel* scheme was

the more striking in the time of our Lord, from the fact that *Jewish* tradition had given undue importance to ritual zeal and punctuality: and it accounts for much of the opposition which the first teachers of the truth encountered. That it is a peculiarity also of the *law* is plain, both from the nature of its precepts and from the teaching of our Lord, for when he impresses upon his hearers the importance of inward dispositions, he never speaks of the law as faulty, but merely frees it from the glosses of the Pharisees, and unfolds its spiritual meaning. See also Mark xii. 32–34.

467. Even when the precepts of the Gospel are given in a specific form, they are often intended as descriptive rather of character than of specific acts. The command of our Lord, "If any man will sue thee at the law to take away thy coat, let him have thy cloak also," is an instance, Matt. v. 40. A specific compliance with the precept would be seldom practicable. To wait for the occasion when it can be applied, or even to apply it at all, might be of little service; but to cherish the disposition at which it aims is to take one of the likeliest means of promoting our holiness.

Even specific rules involve principles.

468. It is another peculiarity of the precepts of the Gospel that they are generally expressed in comprehensive terms, and that the application of them, and the distinctions that attend it, are left to the reason of the reader. It is true that the laws are so plain as to leave a conscientious and teachable mind in little danger of mistake. Still, it is part of our discipline that we are left to apply them. There is such clearness in the command, that he that runneth may read; but withal, such possibility of error as proves God to be testing "what is in our hearts, and whether we will keep his commandments or not."

And of general maxims.

469. Applying these distinctions to the moral law, whether given in the Old Testament or in the New, it may be observed—

The moral law.

1. That whatever evil it prohibits in the highest degree it

prohibits in the lower. Murder and the malignant passions in every stage, adultery and the sins of the flesh, fraud and wrong, false accusation in private intercourse and in courts of law, theft, and covetous, discontented desires, are all condemned; and

2. That when sin is forbidden, the opposite duty is enjoined, and when any duty is enjoined, the opposite sin is forbidden. It forbids the use of images of invisible things for purposes of worship, and thus enjoins spiritual service. In excluding every other object of religious worship, it implies that God is to be worshipped, reverenced, and loved. It surrounds the parental relation with sanctity and honor, and thus condemns the difference of false independence which are too often indulged. This apparent extension of the meaning of inspired precepts is the necessary result of the general truth that the Scriptures are a book of principles, checking or fostering dispositions, and speaking in the language of comprehensive command.

470. Keeping in mind that the precepts of Scripture refer chiefly to the dispositions of the soul, that they are expressed for the most part in general terms, and that the application of them is left to the reader, we need still to notice an important distinction between these precepts themselves.

Moral precepts and positive defined.

Some are called *moral* and others *positive*, and the distinction is founded on Scripture itself. Bishop Taylor defines *moral* precepts as having their measure in natural reason, while in positive precepts the reasons and measure are incidental, economical, or political. The reason of the first is eternal, the reason of the second temporary. Bishop Butler and Dr. Doddridge, again, define the first as precepts, the reasons for which we see; and the second as precepts, the reasons for which we do not see. By combining these definitions, we may, perhaps, obtain one sounder than either. *Positive* precepts refer only to outward acts, and to such outward acts as do not naturally flow from an obedient heart; *moral* precepts, on the other hand, have reference to

inward holiness, or to acts as the natural expression of holy feeling. Both are, within certain limits, obligatory, and the neglect of either has its peculiar aggravations. To violate *moral* laws is to disobey our reason and God. To violate positive laws is to sin where temptation is commonly feeblest, and where disobedience involves a direct denial of Divine authority.

Some precepts (it is obvious) are mixed in their nature, being partly moral and partly positive. Such is the law of the Sabbath. That creatures, framed as man is, should present some united worship is a moral duty; but whether that worship be presented on the seventh or the first day of the week must be decided by positive law. It is obvious, too, that in the use of the words of this distinction we are liable to mistake. *Moral* duties are *positive*, in the sense of being expressly commanded; and *positive* duties are moral, in the sense of requiring holy motive in fulfilling them; guilt, too, is incurred, if they be regarded with indifference or contempt.

Mixed.

471. Positive laws however differ widely from those which are strictly moral.

Distinction between them.

In their *nature*. The moral are intrinsically holy and immutable; the positive are the indifferent till the precept is given. Under the law, for example, to look at the brazen serpent, to sprinkle the door-posts with blood, were acts of no obligation till God had commanded them, and both were temporary in their duration.

In their *evidence*. The moral precept is written, though often nearly effaced, in the heart; but the positive precept in the Bible only. The latter, therefore, is a matter of pure revelation, and differences among Christians in reference to them are more easy and (may we not say?) less inexcusable.

In their *ground*. Moral precepts are founded in the nature of God and of man, and in the relation that subsists between them; positive precepts in God's will alone. That will is doubtless guided by wisdom, and the general design of many positive precepts are even obvious. Baptism, and the Lord's Supper, and the Sabbath, for example, are all adapted to a specific end; but why these ordinances only, and not others, is not revealed.

In the *extent* of their *obligation*, moral precepts are universally binding. There is no state conceivable to which God's moral dominion does not extend. Positive precepts, on the other hand, are particular. The ceremonial law included the Jews, but not the Gentiles. Worshipping in groves was allowed to the patriarchs (Gen. xxi. 23), but was forbidden to the children of Israel (Deut. xvi. 21). Under the Gospel it is different (John iv. 21). Other observances were binding on the priests but not on the people. So, under the Gospel, those only must partake of the Lord's Supper on whom that ordinance is enjoined.

They differ, further, in their *observance*. Moral precepts, inculcating principles, are obeyed by a thousand different actions. Positive precepts, controlling conduct only, are uniform, and are to be observed according to the prescription and letter of the law.

And lastly, in their *connection*. Moral precepts are necessarily connected. Positive precepts may be so by authority, but are not so in nature. Faith is followed by hope, and joy, and love. Love to God strengthens our sorrow for offending and our fear to offend; and love to man, fidelity and beneficence. But circumcision did not imply holiness or ceremonial purity. Institutions may be observed apart, "but virtues go ever," says Bishop Hall, "in troops."

472. In reference to the application of these laws, moral and positive, it must be remembered—

Rules for applying laws.

1. That moral precepts never really contradict one another. If there be apparent contradiction, we have misinterpreted the meaning or the limits of the law.

2. Positive institutions, being founded exclusively on the law of God, admit of no additions in number to those it reveals. Institutions professedly of *Divine* original must not only not be forbidden in Scripture, they must be expressly commanded. To increase the number of such institutions, says Dr. Whichcote, "lessens the number of things lawful, brings the consciences of men into bondage, multiplies sin in the world, makes the way narrower than God has made it, and his church."

3. When positive precepts interfere with the observance of the moral law, they must yield the outward rite to the expression of holy feeling, the offering of sacrifice to the dictates of mercy, the keeping of a Sabbath to the law of love.

4. God rejects his own positive institutions when men make them final, or put them in competition with holiness, or substitute them for it, Isa. i. 11–17; lxvi. 3: Mic. vi. 7, 8: Jer. vii. 4, 5: Amos v. 21.

Sec. 3—The Promises of Scripture.

473. Faith in the promise of the Gospel is, by the operation of the Holy Spirit, the great medium of man's renewal and holiness. When born again, that is, restored to the condition and character of children, it is, under the operation of the same Holy Spirit, by the incorruptible seed of the Divine word, received into the heart. When justified, it is by faith; and by faith they are made holy: faith is our "shield," our "work," our "victory," our "life."

In studying and applying the promises of the Bible, it is important that we remember the following particulars.

474. The general promises of the Bible are the expression of God's immutable counsel. Men have often attached this idea of counsel to the secret purposes of God only, as if those purposes contradicted his word, or were intended to nullify and frustate his statements. But in Scripture the promises are always spoken of as the revelation of his purpose, and the violation of his promise as the denial, not of his word only, but of himself. He had promised "before the world began," Titus i. 2; and the promises are quoted in proof of his immutability, Heb. vi. 17, 18.

Promises the counsel of God.

475. Some of the promises are universal, and others peculiar and temporary; and it is important to distinguish between them. There are promises made to Noah, to Moses, to David, to Peter, which cannot apply to us. The promise to the Israelites, of outward prosperity, was temporary, being suited to their dispensation, and adapted (in a state where eternal things were less clearly revealed) to secure obedience. So the gift of miracles, and of infallibility for writing or confirming the Scriptures, were promised to the first age of the church only, but is now with-

Universal and peculiar.

drawn. The Gospel is the universal promise, and the only one. It is, therefore, the ground and measure of our faith. Many promises, however, made to individual believers are branches of the universal promise, and are, as such, to be applied to believers still. Paul, for example, applies to the Hebrew Christians the promise of God to Joshua, "I will never leave thee;" and Nehemiah prayed for the fulfilment of the promise given to Moses, Josh. i. 5: Heb. xiii. 5: Neh. i. 5–11.

Promises of temporal blessing.

To this class belong the promises that refer to the present life, especially those that are contained in the Old Testament. When applied to a consistent Christian they embody a general truth, namely, that religion, by making men honest, and sober, and industrious, has a constant tendency to secure temporal blessing. The hand of the diligent maketh rich, and diligence is enforced by the Gospel. But then the constancy of this law is corrected by three considerations. 1. Persecution and suffering are expressly foretold of the church, and for Christ's sake; and such suffering is itself the theme of a promise. 2. The temporal promises of the Old Testament have a limit in the very character of the later dispensation. It is one of faith rather than of sight. 3. And besides, temporal mercies are now employed to promote the Christian's spiritual welfare, and are given or withheld, as may prove most for his highest good. Under the law, the rod of the wicked less frequently rested upon the lot of the righteous, because the lessons of Providence were among the grand teachers both of the church and of the world. Now, however, the Bible is complete; and God is free (so to speak) to adapt his discipline to the wants of *each* of his children. In asking, therefore, for the fulfilment of temporal promises, even when universal, we must remember that prosperity has ceased to be the universal expression of Divine favor, and that providence is now administered in subservience to the spiritual discipline of the church.

476. Some of the promises are absolute, and others are conditional.

Absolute and conditional.

The promises of the coming of the Messiah and of the call of the Gentiles were absolute. The promise of pardon and of blessings essential to salvation is suspended upon our faith. The Christian's progress, again, in holiness, and his freedom from chastisement, are dependent upon his diligence, and obedience, and prayer.

It may be said generally that every promise of spiritual blessing to individual Christians is given to character, and on conditions. So Nehemiah believed, and therefore his prayer ended with the acknowledgment that the promise was made to such only as turn to God and keep his commandments to do them. See also 1 Chron. xxviii. 9, 19: Ezek. xxxiii. 13–15: Jas. i. 5–7: 1 Sam. ii. 30: Rom. iv. 3–12: Heb. iv. 1. These promises are made to *character;* sincerity and faith are always required. Do we seek Abraham's blessing, we must walk in Abraham's steps. Do we wish for special tokens of Divine regard, we must cherish the poor and contrite spirit with which God is pleased to dwell. And they are made *on conditions.* Further light and richer gifts are ever bestowed in proportion to our industry, and fervor, and fidelity, and prayer.

So far, therefore, as any promise of Scripture is common, and we fulfil its conditions, we may apply it to ourselves as boldly as if our name were there. If even it be a particular promise given to one saint, but a branch of the universal promise of the Gospel, and we do as he did to whom it was originally given, it becomes our own.

This connection overlooked.

477. This connection of the promises of Scripture and the conditions attached to them is often overlooked. Men apply the promises as if they were made to sorrow or distress. In fact, no promise is given to mere distress, but only to distress crying for relief, and seeking it in the way of Divine appointment: "*Call upon me* in the day of trouble, and I will deliver thee, and thou shalt glorify me," is the uniform language of Scripture, Psa. l. 15. In this respect its promises differ from its invitations. The

latter are commands addressed to all, even to the impenitent and the unbelieving (Mark i. 15); the former to the penitent and believing only, or to the impenitent, on the supposition that they turn and believe.

Time of fulfilment not fixed.

478. God often promises a blessing without fixing the time when it is to be bestowed. God will deliver the righteous out of his troubles, but the time is not told us (Psa. xxxvii). Christ is to come again, and to take us to himself (John xiv. 1–3); but "of that day and hour knoweth no man." To trust in the promise, therefore, includes both patience and faith. He that believes will not make haste, Isa. xxviii. 16: Rom. i. 7: 2 Thess. iii. 5.

Promises rightly used when made motives to prayer.

479. Rightly to employ the promises, we must use them, not indeed as the ground or measure of duty, but yet as motives to exertion and prayer.

God has promised to deliver his church and to destroy her adversaries; but these promises are not *our* guide. Paul had received a promise that he should see Rome, and yet, when the conspiracy was framed to assassinate him, he immediately took steps to protect his life, as if no promise had been given (Acts xxiii. 11–17). In every case, the precept is our *rule*, though the promise may influence our motives and encourage our prayers.

God promised David to establish his house, and David therefore pleaded the more earnestly with God to fulfill his promise, 2 Sam. vii. 16–25.

God had promised, in the days of Elijah, to "send rain upon the earth," 1 Kings xviii. 1, and yet Elijah prays with the greater earnestness and perseverance, 1 Kings xviii. 42–44.

Daniel knew that the seventy years' captivity was expiring when he set his face by prayer to seek its accomplishment, Dan. ix. 2, 3.

When our Lord had promised the gift of the Holy Ghost, the disciples continued in prayer till the promise was fulfilled, Acts i 14

And when they promote holiness.

480. Rightly to employ the promises, we must use them to promote our holiness. They were given that we might be partakers of a Divine nature. Nor is the design of God answered, unless they deepen our thankfulness, and bind us to a life of holy and devoted obedience, 2 Pet. i. 4: 2 Cor. vii. 1.

Sec. 4.—The Examples of Scripture.

481. In considering and applying the examples of Scripture, there are several points to which attention needs to be directed.

In studying Scripture examples remember—

1. Many things are recorded in Scripture with censure. There are examples of injustice and idolatry which are either discountenanced by the law, or were at the time expressly condemned. The record of them is not intended to hallow the facts, or to justify us in copying them, but to illustrate the wickedness of human nature and the justice of God, or to serve some holy and important end.

2. The actions of a good man which were nevertheless wrong, or which are not, on other grounds, intended for our imitation, are sometimes recorded without censure. To this class belong the equivocation of Abraham before Pharaoh; the falsehood of Rebecca and Jacob; the dissembled madness of David, 1 Sam. xxi. 13; and the massacre at Jabesh Gilead. To this class, also, belong such actions as were allowed under the law, but are forbidden under the Gospel. Polygamy, for example, was only permitted to the Jews "because of the hardness of their hearts;" never enjoined. The reasoning of our Lord condemns it (Mark x. 6), nor must we, from the pattern of children learn the measures of duty in men.

3. Many acts under the old dispensation were done by express command. Abraham offered up his son; Joshua destroyed the Canaanites; the Levites put to death the idolaters in the camp; Jehu rebelled against the house of Ahab, 2 Kings ix.: but each of these acts was performed under the authority of a peculiar and positive precept. The fact that God expressly commanded them takes them out of the list of imitable actions. To make similar actions commendable we must have similar authority.

It may be observed that when a peculiar command was given, the reason is generally appended, showing the command to be but temporary. Abraham was commanded to offer up

his son to test his faith; Joshua destroyed the Canaanites because the time of their probation was past, and they had proved irretrievably idolatrous; idolaters in Judæa were put to death because, there, idolatry was *treason* against the supreme authority of the invisible King.

4. In judging of Old Testament examples we must ascertain the principle on which the actions were performed. This is the rule suggested by the 11th chapter of the Hebrews, where some acts are recorded as imitable only in the principle of faith from which they sprang. Without this rule Scripture may be made to sanction the most contradictory acts. In Gen. xxi. 9, for example, Ishmael mocked Isaac, and from Galatians iv. 29, we learn that this mockery was the expression of a spirit of persecution, and of contempt of God's promises. Elijah, on the other hand, mocked the priests of Baal to prove the folly and wickedness of idolatry. Elijah's conduct, in calling fire from heaven (2 Kings), was not the result of angry feeling, but of a desire to convince a wicked prince and an idolatrous people; when James and John wished to exercise the same power, however, our Lord rebuked them; partly because his kingdom forbade such agency, and partly because the temper in which they spoke was passionate and revengeful.

482. All these considerations may be expressed in the form of rules: and it follows that we are not to copy the practices which Scripture records and condemns; nor practices which it records without censure, unless those practices were holy as well as lawful; nor what was done under specific and temporary command; nor what was done in consequence of inferior knowledge; nor must we copy or judge the good acts of even a good man, without considering their motives and end.

Rule of judgment and rule of imitation.

Or the whole may be summed up in one principle. In relation to Old Testament examples, the *rule of judgment* is, that we estimate each act as the individual who performed it was bound to estimate it by the law, under which he lived,

and the *negative rule of imitation* is, that we are not to copy it, if it be inconsistent with the precepts of the New Testament. The positive rule of imitation will be found below.

483. Of what use then are the examples of Scriptures, and how are we to employ them? They are of great use. Use of example.

In interpreting the rules of Scripture where the sense is questioned. If the example be set by men who were at the time inspired, and that example is in obedience to the rule in question, we have then an inspired interpretation of its meaning. The conduct of Paul in opposing Peter on the question of circumcision, and the practice of the apostles generally, decides the signification of many passages of Scripture. In such cases we copy the example, not because good men have left it, but because, under the circumstances, it proves to us what is in the mind of Christ. 1. In interpretation.

We may thus often find an explanation of the meaning of Scripture, in the examples which inspired men have left us. "Swear not at all," for instance, is one of the commands of our Lord, Matt. v. 33–37. In the same chapter he tells us that he came not to destroy the law (ver. 17, 18), and as the law permitted oaths, it may be presumed that all oaths for all purposes, are not forbidden in this prohibition. On referring to 2 Cor. xi. 31–33: Rom. i. 9, it becomes plain that the precept refers to our ordinary communications, which should be yea, yea, nay, nay. The vice which is thus condemned was very common among the Jews. "Resist not evil," in the same chapter, will be found by the same reasoning to mean, "cherish not a spirit of retaliation and revenge." Our Lord did not complain of the law in the hands of the magistrate, nor did he forbid his disciples appealing to it where public justice was concerned. He himself remonstrated against unjust smiting, John xviii. 23; and Paul so far resisted evil, as to protest against cruel indignities offered him, and, on another occasion, to appeal to Cæsar, Acts xxv. 11. The meaning of the precept therefore is, rather suffer injury than revenge yourselves.

They are of use again—

In teaching us to apply the rules of Scripture to particular

2. In teaching to apply Scripture rules.

cases. The New Testament, is in a great degree, a book of principles, and not of specific directions and it requires great wisdom to apply them.

If, for instance, it be asked whether it is the duty of all Christians to speak of the true God, or of his Son, and to exhort others to believe in Him, we appeal to the precepts of the Gospel, precepts addressed to all saints, and we illustrate and learn to apply the precepts from Scripture example. *Abraham*, Gen. xviii. 19. The *Captive Maid*, 2 Kings v. 3. The *restored Demoniac*, Mark v. 20. *Anna*, Luke ii. 38. *Andrew and Philip*, John i. 41, 46. The *woman of Samaria*, John iv. 29. *Persecuted Christians*, Acts viii. 4. *Apollos*, Acts xviii. 25. *Aquila and Priscilla*, Acts xviii. 26. *Phœbe and others at Rome*, Rom. xvi. 12. *Philemon*, ver. 6.

The value for examples for this purpose, may be well illustrated by comparing the moral principles laid down in the Book of Proverbs, with the application of them in the different characters mentioned in Scripture. It is said for example, "There is that maketh himself rich, and yet hath nothing, and there is that maketh himself poor and yet hath great riches." Of the first principle we have illustrations, in Ahab, 1 Kings xxi. 4, 16, 22: in Haman, Esther v. 11–13: the self-righteous Pharisee, Luke xviii. 11–14: in the self-conceited Corinthians, 1 Cor. iv. 8: in the false teachers alluded to by Peter, 2 Pet. ii. 18, 19: and of the second, in Matthew, Luke v. 27, 28: Zaccheus, Luke xix. 8, 9: Paul, 2 Cor. vi. 10: Phil. iii. 8. The Ephesian converts, Acts xix. 19: Eph. ii.: and in the church of Smyrna, Rev. ii. 9: compared with the church at Laodicea, Rev. iii. 17.

3. In promoting our holiness.

The great use of Scripture examples, however, is not for purposes of interpretation, but for increase of our holiness. They illustrate Divine truth and human duty—they show the possibility of obedience—they rebuke our imperfections, and by exhibiting the sins of good men, excite our watchfulness and charity.

Does the Christian ask, for instance, whether it is possible for him to serve God in the business of the world, as well as in retirement, or in the public service of religion? let him remember that Enoch, who walked with God, had sons and daughters, that Abraham had great possessions, that Joseph was governor of Egypt, that Moses was king in Jeshurun (Deut. xxxiii. 5), that Jeremiah dwelt in royal courts, that

Daniel was third ruler in the kingdom of Babylon, and that our blessed Lord himself, was not less holy as the carpenter than when engaged in his public ministry, or when offering the great sacrifice of the cross.

Do we wish to test our repentance, and ascertain whether it is worldly or spiritual? we may examine its fruits, or we may compare it with Scripture examples. We have true repentance in David, 2 Sam. xii. 13, and Psa. li: in Manasseh, 2 Chron. xxxiii. 12, 13: in Job xlii. 6: in Nineveh, Jonah iii. 5, 8: in Peter, Matt. xxvi. 75: and in the Publican, Luke xviii. We have worldly repentance in Pharaoh: in Saul, 1 Sam. xv. 24: in Ahab, 1 Kings xxi. 27: in Johanan, Jer. xiii. 12, 20: and in Judas, Matt. xxvii. 3, 5.

Do we watch with most care against our easily besetting sins, and feel secure against others to which we are less prone. We may, with advantage, remember that Abraham the father of the faithful distrusted the providence of God; that Moses the meekest of men, spoke unadvisedly with his lips; that Job murmured (Job vi. 8, etc.); for that the boldest of the disciples of the Lord swore, through fear, that he never knew him.

The impressiveness of these examples may be increased by our selecting such as resemble more closely our own case, or by placing in contrast the conduct of different persons under similar circumstances.

Effect of contrast.

We may compare the humility of the true teacher, John the Baptist, with the self-conceit of Simon Magus, the false teacher, who gave out that he himself was some great one, John i. 19–27, and Acts viii. 9; the anger of Jeroboam and Uzziah when reproved, with the submission and diligence of Jehoshaphat, 1 Kings xiii. 4: 2 Chron. xxvi. 19: 2 Chron. xix. 24, etc.

484. Nor ought we lightly to esteem the value of such examples. "All that philosophy, wise men, and general reason can teach," says Luther, "that is profitable for good life, history presents by examples and cases. And when we look at it deeply, we find that thence have flowed, almost all rights, art, good counsel, warning, threatening, terror, consolation, strengthening, instruction, and produce, as out of a living spring." Examples thus become morality taught in facts, "Christ and his Gospel preached

Their importance.

from the annals of his own kingdom,"[a] and the experience of his church.

General principle of imitation.

485. It may be remarked, generally, that if the matter to which the example refers, is of a *moral nature*, we are to copy the example of inspired men, so far as the reason of the practice is the same in their case and in ours. If the cases are not similar, we then obey the command by cherishing the spirit which their example embodied, without copying the example itself. It is a principle, for instance, that Christians are "by love to serve one another," and if the churches of one district have abundance, and those of another district are suffering from poverty, the churches in the former case are to obey the command by collecting for their poorer brethren, as the early churches did, Acts xi. 28–30: 1 Cor. xvi. 1. They apply the rule in the same way. But if it be said to follow from this principle that we should copy the examples of the early Christians, and wash one another's feet, we then apply the exceptive principle just named. That custom was in eastern countries a common and necessary refreshment; but to observe it *here* would defeat the design of the observance. A kiss was the common form of eastern salutation, and was designed to express affectionate regard; the principle of that practice (the exercise and expression of affectionate feeling), is still binding, but we cease to copy the example, or to express the principle in that form, because the custom has ceased. The primitive church, it is evident from the New Testament, had its love feasts; we have no record of their being a Divine appointment, but they were probably the spontaneous expression of mutual affection. Hence, when they were abused, the apostles condemned them. "These are spots," said Jude, "in *your* feasts of charity." In the case of the Lord's Supper, the abuse was condemned also, but the ordinance was re-inculcated. The observance of such feasts, therefore, is allowable, if they tend to deepen

[a] Neander.

the feelings they are designed to express, but the example is plainly not of binding authority.

486. If the matter to which the example refers is a *positive institution*, the precedent is of no force in regard to its merely accidental circumstances. In relation, for example, to the Lord's Supper, it was celebrated in an upper room, with unleavened bread, the guests reclining at the table, on the fifth day of the week, and in the evening of the day. Three of these facts are expressly mentioned, and the others are undoubted; yet none is deemed essential to the due observance of the ordinance.

Most of the meetings of believers mentioned in the New Testament, were held on the first day of the week (Acts xx. 7: 1 Cor. xi. 20). Most of the preaching to the Jews and others who worshipped with them, was on the seventh day (Acts xiii. 42; xviii. 4; xvi. 13). To frame our example in this case after apostolic example, without considering the reason of their conduct, is plainly to confound the essential and accidental characteristics of their obedience. They exhorted Christians principally on the first day of the week, because on that day Christians only attended their service. They preached on the Saturday, because then the people generally were accessible.

487. It is important to observe, that in all those cases (both those that refer to moral precepts, and those that refer to positive institutions), the duty or obedience is founded on the *command*, the application and extent of the command being fixed by the phraseology employed, and by the example of inspired men, subject only to the rules just given.

The precept our law in all cases.

CHAPTER VI.

PRINCIPLES AND RULES OF THE PRECEDING CHAPTERS ILLUSTRATED IN THE QUOTATIONS OF THE NEW TESTAMENT FROM THE OLD, AND APPLIED TO THE SOLUTION OF SCRIPTURE DIFFICULTIES.

Scripture difficulties require separate investigation.

488. Nearly all introductions to Scripture treat of Scripture difficulties as a distinct branch of inquiry. There are obvious objections to this order, but it is on the whole convenient to adhere to it. So far as difficulties illustrate any rule of interpretation, or are explained by it, they belong to interpretation; but as many of them admit several solutions, and might, if placed under rules, bring the rules themselves into question, it is better to discuss them apart. The very existence of difficulties, moreover, raises a point which it is important to examine, and this can be done with advantage only in a separate chapter.

Studied in their right place, with as much attention as their importance demands and no more, the difficulties of Scripture will do no mischief to a humble, prayerful reader. They will even stimulate inquiry and strengthen trust. Those that belong to interpretation will supply decisive evidences of the genuineness and authenticity of the Bible, and those that belong to doctrine will teach humility and faith. There is true harmony, though it lie deep: there is really a central point whence all truth appears in order; God means us to reach it ultimately, and in the meantime to make the attempt. That attempt, independently even of its ultimate issues, will bring with it a *present* reward.

SEC. 1.—QUOTATIONS CLASSIFIED AND EXAMINED WITH REFERENCE TO THE STATE OF THE TEXT, THE TRUTHS AND EVIDENCES OF SCRIPTURE, AND PRINCIPLES OF INTERPRETATION.

489. The quotations made in the New Testament from the

Old form a subject of much interest. They illustrate the state of the original text, and the evidences of Scripture. They explain ancient types, history and predictions. They exemplify sound principles of interpretation; and as these explanations and illustrations have received the sanction of inspired men, they are clearly of the utmost value.

New Testament quotations from the Old important.

The quotations of Scripture may be studied for a double purpose; either to ascertain the verbal variations between the Old Testament and the New, and the lessons taught by it, or to determine the spiritual truths and principles of interpretation which these quotations involve. To this twofold division we shall adhere in the following remarks.

May be studied for various purposes.

These quotations are very numerous, in all 263; references less direct amount to 376, or together, 639. Of these there are in—

Number of quotations.

	Quotations.	References.		Quotations.	References.		Quotations.	References.
Matt. . .	37	43	Gal. . .	9	5	Jas. . .	5	10
Mark . .	17	10	Eph. . .	4	3	1 Pet. . .	10	9
Luke . .	19	31	Phil. . .	—	2	2 Pet. . .	1	9
John . .	15	19	Col. . .	—	2	1 John .	—	4
Acts . . .	31	21	2 Thess. .	—	2	Jude . .	—	4
Rom. . .	52	15	1 Tim. . .	1	4	Rev. . .	1	115
1 Cor. . .	18	17	2 Tim. . .	1	1			
2 Cor. . .	9	6	Heb. . .	33	44			

Quotations from the Pentateuch amount to 90, and references to it to upwards of 100; from the Psalms, 71, references 30; from Isaiah, 56, references 48; from the minor prophets about 30.

Quotations are either prophetic, demonstrative, explanatory, or illustrative: *prophetic*, including those that refer to Christ and the Gospel immediately, as Matt. iv. 15, 16, or typically, *i. e.*, they indicate primarily some typical event or person, and then some other event or person under the Gospel, as John xix. 36: *demonstrative*, proving

Purpose of.

some statement, as John vi. 45: *explanatory*, explaining some statement or fact, as Heb. xii. 20; and *illustrative*, when expressions are taken from the Old Testament with a new meaning, as Rom. x. 18. These last are very few. Some, of course, are both demonstrative and explanatory, *i. e.*, they explain and prove by examples some general truth, as Gal. iii. 11. *Prophetic* quotations, referring to our Lord or his church, amount to about 120.

The references to the Old Testament can be fully appreciated only by examining the LXX, as the identity of expression does not always appear in the English version.

How made.

The quotations are generally made from the LXX; sometimes from the Hebrew, in opposition to the LXX; and still more frequently they express the general sense of both. Sometimes they are strict and verbal; sometimes widely paraphrastic or greatly abbreviated; but even in these instances no violence is done to the general meaning of the original.

490. Looking first to the PHRASEOLOGY of these quotations, it may be observed:

Uses of this study.

1. To a certain extent the quotations from the LXX now found in the New Testament may be applied to correct the text of that version. This rule applies because the New Testament text has been more carefully guarded than the text of the LXX. On the other hand, it is not of extensive application, from the fact that the New Testament writers do not care to copy verbally, and often leave the text of the LXX altogether for the Hebrew.

2. Very occasionally the quotations in the New Testament may be applied to correct the Hebrew text of the Old.

In Hab. i. 5, for example, for "among the heathen," read "ye despisers," as in Acts xiii. 41; *i. e.* not בַּגּוֹיִם B'goim, but בּוֹזִים B'zim.[a] So Isa. xxix. 13, and Matt. xv. 8, 9: Gen. xlvii. 31: Heb. xi. 21: Psa. xl. 6: Heb. x. 5, 7: Amos ix. 11, 12, and Acts xv. 16: Psa. xvi. 10: Heb. and Acts ii. 27: Hos. xiii. 14, and 1 Cor. xv. 55 (for "I will be," read "where").

[a] בּוֹגְדִים : Alford on Acts xiii. 41.

Baggaym Bozim

3. As we have seen, several passages in the Hebrew may be translated in the same way as the quotations in the New Testament. As a rule, the LXX takes, in these instances, the secondary meaning of the words of the original, the English version the primary.

In Psa. xix. 4, for example, the English version translates "line:" the LXX, "sound," and so in Rom. x. 18. The word means a "string or chord," and thence a musical or other sound. So in Isa. xxviii. 16, and 1 Pet. ii. 6: Isa. xxxi. 31–4, and Heb. viii. 9.

After all these corrections have been made, however, a large number of passages remain which do not agree with the exact words either of the LXX or of the Hebrew. About one-half of the quotations, in fact, give rather the sense than the words. In all (it may be added) the sense is given, even when the expressions are not exact: see in Rom. xv. 12: (Isa. xi. 10): 1 Cor. ii. 9: (Isa. lxiv. 3): 1 Cor. i. 31: (Jer. ix. 24). Sometimes, on the other hand, the whole argument is made to turn on the very *terms* employed, as in Heb. iii. 7–10: Gal. iii. 16: 1 Cor. xv. 45.

Quotations give rather the sense than the words: often, however, the very words.

491. The principle on which these quotations are made seems to be the same as a competent scholar would adopt in quoting the present English version. Wherever the Septuagint represents the meaning of the original with sufficient accuracy, the inspired writers use it, but in particular passages they translate directly from the Hebrew.

Matthew, for example, frequently uses the LXX, but in passages which refer to the Messiah he pays special attention to the original, which he very closely follows. Paul, on the other hand, in the Hebrews, quotes nearly always from the LXX, and generally verbatim.

492. While most of the variations between the New Testament and the Old are explained on the principle that it is rather the sense than the words that are quoted, there is sometimes an obvious purpose in the variation.

Reason for variations.

To fit a quotation to the context, the number, or the person, or the tense, or the voice is changed, Luke iv. 12: (Deut. vi. 16): Luke viii. 10: (Isa. vi. 9): John xix. 36: (Exod. xii. 46).

To suit the argument, or to suggest an additional lesson, the meaning of the Heb. is narrowed in the quotation, the larger meaning including the less: thus,

In Acts iii. 25, Peter in quoting Gen. xxii. 18, uses "kindreds" instead of "nations," suggesting to his Jewish hearers that the Gentiles were their brethren:

So in Heb. v. 10, Paul translates a word (כֹּהֵן, cohen), which in the 5th verse he had translated "priest," following the LXX by a word equally accurate, but better suited to his argument, "*high priest:*"

In Heb. i. 6 we have angels instead of "gods," as in Psa. xcvii. 7, The original means "mighty ones," and is applied to God, false gods, angels, and generally to those high in authority. The apostle takes the narrower meaning and omits the rest:

In Rom. xi. 26, 27, the word "Deliverer" is used instead of "Redeemer." After Christ had appeared the latter term in this passage would have been ambiguous:

So in 1 Cor. iii. 20, quoted from Psa. xciv. 11; for "men" the apostle reads "wise," and in Matt. iv. 20, our Lord says "worship" instead of "fear." So. Rom. xiv. 11.

493. Sometimes, again, parts of a prediction are omitted because not required by the argument, or because likely to raise a question which the inspired writer did not at the time intend to discuss.

Reason for omissions.

In quoting Zech. ix. 9, for example, Matthew omits "bringing salvation," as that fact was not at the time apparent.

So in quoting Jer. xxxi. 34, Paul omits a clause which contained a promise at that time unfulfilled, Heb. x. 16. So Rom. x. 15, and 2 Cor. vi. 17.

494. Sometimes, again, the New Testament quotation is more clearly expressed than the LXX, and sometimes it brings out the idea more fully even than the original itself.

Sometimes the variation brings out the sense more completely.

Compare, in illustration, the LXX version of Job v. 13 with the apostle's quotation, 1 Cor. iii. 19; and also the

Heb. LXX and English version of Isa. xxix. 14 with 1 Cor. i. 19.

While, therefore, the general principle seems to be that the inspired writers preserve rather the thoughts than the words of the original, we must not hastily conclude that verbal variations are without meaning; still less that such variations are inaccurate. Nowhere is there a difference of sense, and the verbal variation is often itself suggestive of instructive lessons.

495. The quotations in the book of Revelation, which are generally indirect, are of great interest. They connect the predictions of the two economies, and throw light upon the meaning of the symbolical language of the sacred volume.

496. The chief instruction, however, to be gathered from New Testament quotations refers to the TRUTHS taught by them. They illustrate the doctrines and ethics of the ancient Scriptures, and of both dispensations; they supply evidence of the truth of Scripture, and they suggest important rules of Biblical interpretation.

1. Life by faith, salvation through Christ, and the duty of holiness are all taught to the Jewish and Gentile church from the ancient Scriptures.

Salvation by faith, Christ's deity, and man's immortality taught in the Old Testament, as shown by quotations.

Salvation by faith, and through Christ proved by quotations in Rom. i. 17: Gal. iii. 6–9, 14, 16: Rom. iv. 10, 11: 1 Pet. ii. 6, 7: John viii. 56. Faith, from its relation to something which is righteousness, is counted as righteousness, Rom. iv. 3–8. Men are condemned through unbelief, Heb. iii. 7–10. See also Heb. viii. 9, 10.

Election of grace, and the promise as wide as the fall, Rom. xi. 5; x. 10.

Holiness essential, consists in love, and is enforced by Divine example, 2 Cor. vi. 16: Matt. xxii. 37–39: 1 Pet. i. 16: Matt. xxiii. 23.

Grace given to the humble, and in largest measure to those who use it best, Jas. iv. 6.

Present temporal blessings connected with obedience even under the Gospel, Eph. vi. 2, 3: 1 Pet. iii. 10, 11.

The passages of the Old Testament to which we have re-

ferred as implying the Divinity of the Messiah and the agency of the Holy Spirit are quoted in the New Testament with the same view. Read chap. iii. sec. 3, and mark the following:—

The stone of stumbling on which Israel fell is said in Isaiah to be Jehovah himself, Isa. viii. 13, 14: Rom. x. 9, 11; ix. 32, 33. So in Isa. xlv. 21–25, the speaker is called Jehovah, and to him every knee is to bow. His language is quoted by Paul, Rom. xiv. 11, to prove that all must submit to *Christ*.

The vision described in Isa. vi. 3–10, is spoken of by John as a sight of Christ's glory, John xii. 41; and the "voice of the Lord" which spake to the prophet is called by Paul, the Holy Ghost, Acts xxviii. 25.

In the Epistle to the Hebrews (i. 6, 8, 10), the apostle applies to Christ, Psa. xcvii. 7; xlv. 6, 7: cii. 25–27; in all of which passages the person spoken of is described as the ruler of the world, the unchangeable Creator.

That the ancient church believed in immortality, in the resurrection, and in a future judgment may be gathered from Matt. xxii. 32: Heb. xi. 5, 13, 14: 1 Cor. xv. 55 (see Jude xiv. 15); and the various passages in which the great day of the Lord is named, 1 Thess. v. 2: Rev. vi. 17: Joel ii. 31: Mal. iv. 5: Psa. xvii. 15: Job xix. 26; xxi. 10: Dan. xii. 2: Hos. xiii. 14.

497. After all, however, particular quotations give a very imperfect idea of the identity of the principles of the two covenants.

The whole Gospel wrapped up in the Old Testament.

"The entire religious system of the Jews, is in the most appropriate sense of prophecy; and the individual passages of their sacred books are merely the strongest expressions of that spirit which enlivens the whole mass." (Davison.)

498. 2. For the prophetic evidence supplied by the quotations see § 182. They refer in part to the person of our Lord, and in part to the progress of his church. The immediate and undoubted prophecies are upwards of 70; and the typical, with such as are either typical or immediate, amount to upwards of 50 more.

Quotations supply prophetic evidence of the truth of Scripture.

499. 3. The rules of Biblical interpretation suggested by these quotations are highly important.

Rules of interpretation suggested by quotations.

1. The whole Gospel, in its precepts and truths, may be illustrated and proved from the Old Testament.

2. Human nature, being the same in all ages, is set forth in the history and descriptions of the Old Testament.

See human wickedness described in passages taken from Isaiah and the Psalms, Rom. iii. 13–18.

The unbelief of Noah's time, and of Lot's, repeated under the Gospel, Luke xvii. 27–29: Matt. xxiv. 37.

3. The principle involved in Old Testament precepts or statements may be applied inferentially to support Gospel truths.

See John x. 34. If magistrates are addressed by a name descriptive of Divine authority (gods), how much more is the Son of God entitled to that name.

So, from Deut. xxv. 4, the apostles show that the laborer is worthy of his hire, and that they who preach the Gospel may live of the Gospel, 1 Tim. v. 18: 1 Cor. ix. 9.

So from Isa. lv. 3, "I will give you the sure mercies of (*i. e.*, the favor pledged to) David," viz., that his seed should sit upon his throne *for ever*, the apostle concludes that Christ, to whom it refers, must have risen from the dead. See also, 2 Cor. viii. 15, Acts xiii. 34, and, generally, Rom. chaps. ix. to xv.

4. The principles involved in Old Testament *history* may be applied in the same way to the experience of the church under the Gospel: whether that history illustrate human character, or God's dispensations, Rom. ix. 7, 9: Gal. iv. 22–31: 1 Cor. x. 4: Rom. viii. 36: 1 Cor. x. 1–11: Heb. iii. 7–10; x. 26–30.

From these quotations, it cannot justly be affirmed, of course, that the persons referred to in the original passages, are types of those to whom the quotation is applied: still less can it be said that in these quotations, we must understand by the persons *named*, the persons intended by the New Testament writer. The case quoted, is simply a case *in point*, proving and illustrating by example a particular principle. In the 9th of Romans, for example, the apostle is proving that in all ages there has been (what his readers urged as an objection to the Gospel), an election, even of Jews, according to grace: and he establishes this conclusion, by showing that not all the descendants of Abraham were chosen, but only his descendant by Sarah: nor all the descendants of Isaac, but only his descendants through Jacob.

5. Passages in the prophets which contain general promises, or are

descriptive of classes, are, of course, repeatedly fulfilled. They are, in fact, general principles. See the quotations of Isa. vi. 9, 10: see Matt. xv. 8, 9: Acts xiii. 41. See also Isa. liv. 13: Hab. ii. 4: Heb. xiii. 5 (from Joshua i. 5).

6. Predictions, properly so called, may have a double fulfilment; a fact, of which various explanations have been given.

Sometimes, for example, the persons or things are types, one of the other;[a] sometimes they are in certain aspects, identical,[b] and sometimes the events referred to, are so closely blended, as to be scarcely distinguishable.[c]

Double fulfilment consolatory and instructive.

500. If it be said that this double fulfilment (whatever the explanation) weakens the evidence of prophecy, it should be remembered in reply, that the facts on which it is founded—the typical nature, for example, of the two economies, or the complete identity of Christ's interests, and those of his church—themselves supply both

[a] The promise to Abraham, for example, that he should be the father of a numerous seed, is applied literally by Moses, Deut. i. 10: by Paul it is applied to those who are partakers of his faith, Rom. iv. 18.

[b] In another epistle, he says expressly, that the seed in whom the nations are to be blessed, is *Christ*, and then, that all who are Christ's, are the seed and heirs of the promise, Gal. iii. xvi. 29. To Class (*a*), belong such passages as Exod. xii. 46 (the paschal lamb, John xix. 36), and the promise concerning Solomon, 2 Sam. vii. 14; and the corresponding Psalms, as cxxxii. 11. To (*a*) or (*b*), belong Psa. viii. 2–6, applicable first to man as the chief of God's creatures, and thence to our Lord, who is in this respect identified with us, or (it may be said), our antitype: Psa. xci. 11, 12, applicable first to all who "say of the Lord 'He is my refuge'" (ver. 1), and peculiarly, therefore, to Christ: and various Psalms, which, originally descriptive of the afflictions of individual believers, have their fullest accomplishment in our Lord, Psa. lxix. 9, 21, 25; cix. 8; xli. 9; cxviii. 19, 20, 25, 26.

[c] Such are the predictions in Isa. xl. 3–5, where the coming of our Lord in the flesh, and the final extension of his truth, are blended; in Mal. iii. 1–3, where we have the same double reference, and in Joel ii. 28–32. Compare the New Testament quotations. Of the same character are the predictions of the destruction of Jerusalem, as given in Matt. xxiv., xxv., where are represented also some of the awful transactions of the last judgment.

evidence and consolation; while many of the Psalms,[a] and most of the predictions of our Lord, taken from the prophets, apply exclusively to Him.

Sec. 2.—Scripture Difficulties.

"In divinity many things must be left abrupt and concluded with this:—Oh the depth! . . . . For the inditer of Scripture did know four things which no man attains to know,—the mysteries of the kingdom of glory, the perfection of the laws of nature, the secrets of the heart of man, and the future succession of all ages."—Bacon.

Scriptures inspired and intended for our learning and yet difficult.

501. The Bible was written "for our learning," and by "inspiration of God," and yet it is confessed that its general clearness is obscured by "things hard to be understood." Christians are often harassed by objections deduced from them, and unbelievers make them an excuse for rejecting the authority of revelation. What, it may be asked, is their origin, their solution, their use, and how far are they consistent with the character and aim of the Bible as an inspired and instructive book?

Origin of Scripture difficulties.

502. Their origin, it may be answered, is sufficiently plain. The languages in which the Bible was composed are disused; they are distinct from each other, and different from our own; the expressions, images, and thoughts it contains belong to different ages, countries, and persons; the manners and customs it describes have passed away; its topics are the most various and comprehensive, including the history, in part, of all nations and of all times; the system of truth it reveals is to influence both worlds; and it contains precepts and disclosures which refer to both, expressed necessarily in terms taken from one only; and the whole revelation is included in a brief volume. Let these and kindred facts be remembered, and it will be seen at once that, to give within so narrow a range, and even to give

[a] Psalms ii., xxii., xlv., cx.; and probably, xl., xvi., and lxxii.: Psalms xvi., xxii., xl., embody the experience of the suffering Messiah; ii., xlv., lxxii., and cx., describe his victories and glory.

at all, to a mortal, finite mind, amidst the changes incident to everything human, a revelation that shall be free from difficulty is impossible. Difficulties there must be, such as need a larger amount of inquiry than any one man can give, and such as will leave, after the utmost inquiry, much to be hereafter explained. Either Scripture must have been written without reference to history or common experience; without reference, moreover, to anything not familiar to every man of every age, or difficulties must abound: in some respects they do abound; but it is the darkness of the readers, not of the writers, which creates and continues them.

503. Comparing the sections of chap. iv. : chap. i. sec. 5. and the Introductions of Part ii., it will be seen that Scripture difficulties are such as are entailed upon us, (1st) by the uncertainties of the text; (2dly), by the meaning of words and phrases, the connection of arguments, the scope and authorship of particular books; (3dly), by the customs and manners of the age and country in which inspired authors wrote; (4thly), by the chronology, geography, and history of the sacred volume; (5thly), by the apparent contradiction of the precepts or truths of revelation, regarding them as matters of interpretation only; and, lastly, by the objects with which revelation is conversant; the last description including the difficulties involved in the whole range of spiritual and moral *truth* as revealed in the sacred volume.

Difficulties classified.

Let us briefly illustrate each class:

504. 1. It is sometimes difficult to ascertain the reading of the inspired text.

Difficulties in the readings.

Gen. xlix. 6, "digged a wall" (שׁוּר, shur), but there is no such circumstance mentioned in the history, and it would have been comparatively innocent, see xxxiv. 25. Some read (שׁוֹר, shor), an ox; "the houghed the oxen," but this is not true, xxxiv. 29; more probably שַׂר, sar, a prince: in their wrath or self-will, "they slew a prince." So the Syriac version.

505. 2. After the text has been fixed there are difficulties

In the sense, connection, and scope.

in the explanation of words and phrases,[a] the connection of arguments,[b] the scope and authorship of particular books,[c] or in two or more combined.[de]

Many of the illustrations in chap. iv. sec. 6, once belonged to this class; they were Scripture difficulties, and the solution of them is the result of modern inquiry.

([a]) John i. 16, "grace FOR grace," has created difficulty. "For the benefits of the law we have the blessings of the Gospel," Chrys., Beza, Erasmus: "additional grace for grace properly used," Le Clerc: "grace on account of the grace of Christ," Grot.: "grace upon grace," *i. e.*, abundance, so Dodd, Wesley, Olshausen: probably correct, though ἀντι (for), has not this meaning elsewhere in the New Testament. It may be a Hebraism for עַל al, *upon*, and there are instances of this meaning in classic authors.

Heb. xii. 17, "though *he* sought *it* carefully with tears;" if *it* refers to the nearest antecedent, it means "repentance," either his own or his father's, Dodd.; it may, however, refer to the remoter antecedent, his father's blessing εὐλογίαν, and this agrees with the history, Gen. xxvii. 34.

Heb. ix. 16, "where a testament is (διαθήκη) there must also of necessity be the death of the testator," *i. e.*, either where there is a will the testator must die before it can be proved or take effect; so the English version, Guyse, Stuart: or where there is a covenant the victim whose death is to ratify it must be slain, Mich., Mack., Dodd., Bloomfield.

1 Cor. xi. 10, "For this cause ought the woman (1) to have power, (2) on her head, (3) because of the angels." "To have power on," that is, say some, to have a veil-covering, but the word never has this meaning elsewhere. Others understand it literally, and then (2) by "head" they understand her husband, and translate, "for this cause should she have power in or through the man," 1 Tim. ii. 11–13, (3) "because of the angels," *i. e.* either evil angels who will be gratified by indecency, or good angels who observe her conduct, Ecc. v. 6; or, the teacher of the churches, Rev. iii.; or spies sent by the pagans. "One of the very few passages of Scripture wholly inexplicable." Barnes.

When the language is figurative the difficulty is often increased.

Psa. civ. 1–3, for example, is figurative, and the expressions may be taken from nature, or they may be taken from the tabernacle; light referring to the Shekinah, the curtain referring to the veil, the beams

of his chamber to the pieces of which the tabernacle was composed, the clouds his chariot to the moving of the Shekinah, and cloud when the ark moved; the latter verses of the Psalm, however, refer to nature.

In Ezekiel's descriptions, some are clear, some purposely ambiguous.

(b) 2. Pet. i. 19. "a more sure word of prophecy," than what? "Surer than fables," verse 16, Chandler; others, than the transfiguration, Sherlock; but better, "the word of prophecy *confirmed*," either by the transfiguration or rather by New Testament fulfilments. Prophecy was as a lamp in a dark place, the fulfilment in Christ is as the dawn.

(c) Of the difficulties of scope and authorship the Book of Job may be taken as an illustration. Some reckon it very ancient, as early as Moses or earlier, Michael., Schult., Lowth; others modern, during or after the Kings, Heath, Warburton: written by Job or Elihu, or some contemporary, so Dupin, Lowth, Schult., Lightfoot; translated by Moses, so Patrick, Grey; or written by him, Michael., Lowth; or by Solomon or some contemporary, Dupin, Spanheim; or by Ezra, Warburton: some regard it as real history, Lowth, Schult.; others as an allegory, Michael., Warburton: its scope is to give an example of patience, Schult., Grey; to show that affliction is consistent with piety, Lowth; to illustrate God's sovereignty, or contradict the Manichæan doctrine of the existence of a power of evil equal to God, Sherl.; to comfort the Israelite in Egypt, Michaelis; or during the captivity, Heath; or to explain the change in God's providential government after the captivity, viz., the substitution of a more spiritual system for the system of earthly rewards which had previously prevailed, Warburton. It may be added that many of the foregoing ends *are* answered by this Book, and that comparatively recent investigation has thrown much light upon its meaning.

(d) Sometimes there are difficulties both in the words and in the connection.

One of the most difficult words of Scripture is the particle ἵνα. The question involved in it is whether it means only *in order that*, or also, *with the result that*. If the former be its only meaning, then it always expresses the purpose or view with which a thing is done. If the latter be one meaning, then it may express the consequence of an act, without implying intention upon the part of the agent. The first is called its telic (τέλος) meaning, and the second its ecbatic (ἐκβαίνω). Authorities are divided. Tittman, Stuart, Robinson, Burton, all maintain that it is used in both senses; Winer, De Wette, Olshausen, that

it is used in the first sense only. The telic sense is no doubt most consistent with classic usage, and so the word is generally used in Scripture; some think the ecbatic sense preferable in the following passages, John ix. 2: Luke xi. 50: Rom. xi. 11; others maintain a telic sense even here.

It is sometimes used also to express not the chief end of an act, but a subordinate one, as in Rom. v. 20: Rom. xi. 32: John v. 20; i. 7; xv. 6.

This looser usage is probably owing to the employment of the word by the LXX in passages where there is nothing, either in the Hebrew or in the context, to indicate a telic sense, but the contrary, Gen. xxii. 14: (LXX).

(e) Sometimes there are difficulties both in the reading and the sense.

Isa. liii. has been altered by transcribers and its meaning observed. Mic. v. 1–5, quoted in Matt. ii. 6, and many of the quotations in the New Testament. Isa. iii. 6, 7; vi. 10; viii. 12–18; xvi. 1–7; xlviii. 16, on which see Lowth.

506. (3.) When the meaning of words has been fixed, it is sometimes difficult to understand the custom to which they refer and the reasons for it. In customs.

Ecc. xi. 1: "Cast thy bread upon the waters: for thou shalt find it after many days:" "Give bread to those in affliction," Gill. "Sow thy corn without hope of harvest;" that is, be disinterested in your liberality, Jebb. "Be liberal while you can," Boothroyd. Rather, exercise a large faith in God; act in your gifts and effects as the husbandman, who casts his rice upon the waters and waits for the crop; the rice ground being inundated from seed-time till nearly harvest, Dr. Clarke.

Various customs are mentioned in the following passages in Isaiah, and create difficulty; all of them, however, are explained by Lowth, in his notes, Isa. iii. 16, etc.; xlix. 16, 23; l. 1, 6; li. 23; lii. 2; lvii. 6–9; lxv. 3, 4.

507. (4.) Difficulties in chronology and history are various. In chronology and history.

In Gen. iv. 17, the early building of a city by Cain has created difficulty, and it has been asked—who inhabited it? A little calculation,

however, will show that, 500 years after the creation, the descendants of our first parents must have amounted to many hundred thousand in all. Dr. A. Clarke.

Difficulties in chronology and in numbers generally have often arisen, as we have seen, from false readings, the similarity between different numeral letters, and from the use of different modes of reckoning.

So among profane authors. Cyrus reigned thirty years, Cicero de Div., *i. e.*, from his joining Cyaxares; nine years, Ptol. Canon, *i. e.*, from his taking Babylon; seven years, Xen., *i. e.*, from his becoming sole monarch. This last is perhaps Ezra's reckoning, Ez. i. 1. Shuckford.

508. Historical difficulties are of two kinds: such as arise on comparison of different parts of Scripture, and such as arise from the comparison of Scripture with profane records.

Sometimes difficulties arise from the proper names of Scripture, some of which are spelt differently,[a] or the referring to the same person or place are entirely different.[b]

[a] Eliam., Sam., Amiel., Chron., Nebuchad = nezzar, = rezzar. Correct such from parallel passages, ancient versions, and Josephus.

[b] For comparison of the discrepancies between 2 Sam. v. 23, and Chron. xi., see Kennicott's First Dissertation.

509. (1.) Comparing parallel and apparently contradictory historical passages of Scripture, the following solutions are important:—

(*a.*) Facts that seem contradictory are often really different.

In Matt. i. 1, we have our Lord's genealogy through Joseph; in Luke iii. 23, through Mary. See Introd. to Gospels.

(*b.*) In giving the same narrative different historians relate different circumstances, some giving more, some fewer than the rest; the fuller account includes the shorter, and the shorter does not contradict the fuller.

Compare Luke ii. 39, with Matt. ii. 22, 23, where they agree: in all the preceding verses they differ, though without contradiction.

Compare, on the call of the apostles, Luke v. 1–11: Matt. iv. 18–22:

Mark i. 16–20. Some (as Greswell) place the passage in Luke later; others (as Robinson) deem the whole, as they stand, reconcilable.

Compare, on the two demoniacs, Mark v. 1–21: Matt. viii. 28–9, 1: Luke viii. 26–40.

(*c.*) The same remark applies to the narrative of what was *said* on some particular occasion, one historian giving the very words and another the sense, or each a different part of what was said, or varying the order for a particular reason.

The words of the Supper; the titles on the cross, Matt. xix. 3–12: Mark x. 2–12.

(*d.*) Things said to be done by one man are elsewhere said to be done by another, who, however, acted on his behalf,[a] and sometimes the plural is used when the remark is applicable to one only.[b] Here there is no contradiction.

[a] Matt. viii. 5, 6: Luke vii. 2, 3. Mark x. 35, and Matt. xx. 20.

[b] Matt. xxvi. 8, and John xii. 4. Matt. xxvii. 44, and Luke xxiii. 39–42.

(*e.*) Narrative of what was spoken or done may create difficulty from the fact that general expressions are to be limited by particular ones, obscure expressions to be explained by those that are plain.

Matt. x. 10: Mark vi. 8: Luke ix. 3.

(*f.*) The narratives of Scripture are compiled on different principles and for different purposes. Some are written chronologically on the whole or particular passages, or give incidents in groups. The principle of arrangement must be studied, and the whole harmonized in accordance with it.

The order of Mark and Luke is generally chronological. Matthew gives facts and parables in groups: see Har. of the Gospels, Part ii. Sometimes, however, Matthew gives the true order, and indicates the fact by the terms employed. In the history of the temptation, for example (Chap. iv.), he affirms the order, "then:" again Luke iv. gives a different order, but the order is not affirmed, "and"—

In Gen. i. 27, the creation of man is mentioned briefly, at greater length in chap. ii. 7, 21, and so as to create an apparent contradiction.

The order of the Lord's Supper, and the betrayal of Judas is given by John, Matthew, and Mark; between Matthew xxvi. 25, and 26: John xiii. 26–35, must be inserted, and Luke's order will be, Luke xxii. 21–33; xix. 20.

So the true order of Isa. xxxviii. 21, 22, may be gathered from 2 Kings xx. 7, 8.

These difficulties are augmented by the present arrangement of the Psalms and prophecies. See chronological arrangement of the whole, Part ii.

(*g.*) Sometimes there is an apparent discrepancy between an original narrative and the reference made to it elsewhere, and in that case there is generally a false reading, or sometimes another explanation.

Mark ii. 25, 26, "in the days of Abiathar," see 1 Sam. xxi. 1, 2; Ahimelech was the priest: not a false reading; not about the time of; rather in the days of Abiathar, afterwards so well known as high priest, and who was present at the time, 1 Sam. xxii. 22.

Matt. xxiii. 35, Zachariah, the son of Barachiah, see 2 Chron. xxiv. 21, where his father is called Jehoiada; the names have in Hebrew substantially the same meaning (whom Jehovah cares for or blesses): as Uzziah (the strength of Jehovah), is called also Azariah (whom Jehovah helps), 2 Chron. xxvi. 1: 2 Kings xiv. 21.

Acts vii. 16, "which *Abraham* bought,"—but Jacob bought it, Gen. xxiii. 19: Josh. xxiv. 32; and Jacob, moreover, was buried in Hebron, not in Sychem, Gen. l. 13. Read, probably, our father, *i. e.*, Jacob, and omit Abraham.

(*h.*) Sometimes the reference contains more than the original narrative, and the difficulty is removed by remembering that the earlier inspired historians do not relate all that happened.

Joseph fettered, Psa. cv. 18: the saying of our Lord, Acts xx. 35: an appearance of Christ to James, 1 Cor. xv. 7: the marriage of Salmon and Rahab, Matt. i. 5, is not recorded in the Old Testament. So Jude ix. 14: Rev. ii. 14.

510. (2.) Comparing the narratives of Scripture with profane records, there are several difficulties, most of which, however, have long since yielded additional evidence of its truth.

In Luke ii. 2, it is said, that a taxing was first made when Cyrenius was governor of Syria. Greswell and Tholuck translate, this enrolment took place *before* Cyrenius was governor; Burton and others, the enrolment (which was ordered twelve years before), *first took effect, i. e.* money due in consequence of it was first paid, when Cyrenius was governor. The fact is, that the census or enrolment was ordered by Augustus, three years before the birth of Christ, but the tax was not paid till twelve years afterwards, when Cyrenius was president of Syria.

See others in Paley's Evidences, Part ii. Chap. vi., Religious Tract Society, p. 260. The works of Lardner give the completest view of the accordance of sacred and profane records.

Many similar difficulties have arisen and been explained by further inquiry.

Daniel mentions four kings of Babylon and Persia—Nebuchadnezzar, Belshazzar, Darius the Mede, and Cyrus. The first is well known, the second is mentioned, though by other names; Labynetus, by Herod; Nabonadius, by Berosus; the third was no more than nominal king, and is not mentioned by any, but he is Cyaxares II. of Xen., Prid. Con., Book 2. Cyrus was succeeded by Cambyses; he by Smerdis, and he by Darius Hystaspes, Ezra vi. 1. His successor was Artaxerxes Longimanus, the Artaxerxes of Nehemiah; another Artaxerxes, and two other kings by the name of Darius filled the throne before the empire was subdued by Alexander, B. C. 331. The identity of the names and the confusion of all Persian and Assyrian chronology, combine to create several difficulties: but careful study reconciles most.

See additional examples in Horne ii. 618, in Newton on the Prophecies, and in the connections of Prideaux, Shuckford and Russell

511. (5.) There are apparent contradictions in the truths and precepts of Scripture, regarding them as matter of interpretation only. Between a literal expression and a figurative one there is sometimes an apparent contradiction which is removed by explaining the two harmoniously.

In truths and precepts as matters of interpretation.

(*a.*) Sometimes the words of one passage must be explained figuratively.

Various kinds classified.

"Ye *will not* come," John v., lx.; "no man *can* come except the Father draw him," John vi. 44. The first implies, when compared with

other passages, that to have eternal life, we must believe that every one who hears the Gospel is bound to believe it; that men are so depraved that they will not believe, and that therefore they are condemned. The second affirms that men cannot come. What, then, does this mean? Is it want of power, which is the proper sense if they cannot, or is it want of will, which is the figurative sense? Both senses are found in Scripture. "Ahijah *could not* see, by reason of age." So, Jonah i. 13. "Joseph's brethren *could not* speak peaceably to him." "How *can* ye, being evil, speak good things?" where the dominion of a strong propensity is implied. It is to this latter our Lord refers: nothing less than special Divine agency will subdue this propensity; and, being in the *will*, it is our sin.

So in all the passages which speak of God in expressions accommodated to the weakness of human conceptions.

Compare also Matt. xi. 14, with John i. 21.

Or the words of both passages need to be explained figuratively. See § 262.

(*b.*) Sometimes general assertions in one text are to be restricted by others.

In Luke xvi. 18: Mark x. 11, 12, divorce is forbidden absolutely; but in Matt. v. 32: xix. 9, it is allowed, though for adultery only; while in 1 Cor. vii. 15, the believing party is said to be free to leave the unbelieving husband or wife who is determined to separate.

Restrict and explain in the same way Gen. xiii. 17; xxiii. 17, 18: Acts vii. 5.

(*c.*) Sometimes the same terms are used in different senses in different texts, and it is difficult to know how to restrict them in each.

In Matt. xviii. 21, 22, forgiveness is enjoined absolutely: in Luke xvii. 3, 4, on repentance; in the latter, the word is used in a different sense (Gerard), or the condition of repentance is presupposed in Matt., or the phrase in Luke means, as often as one seeks forgiveness give it.

A man is justified by faith without the deeds of the law, Rom. iii. 28: "by works a man is justified, and not by faith only," James ii. 24. Paul speaks of the justification of the *ungodly* in relation to their *acceptance* by God; James of the justification of the *godly* in relation to their *approval* by God: Fuller. Or Paul of justification in the sight of God; James in the sight of man: Hoadley and Taylor. Or Paul speaks of faith with its effects, James of mere assent: Grot. Mac-

knight. Various writers restrict various words of each verse, but all agree that some restriction is necessary.

So in 1 Cor. x. 33: Gal. i. 10: Prov. xxvi. 4, 5.

Ex. xx. 5: Ezek. xviii. 20, "visiting the iniquity of the fathers upon the children;" "the son shall not bear the iniquity of the father." Either God's plan towards the close of the Jewish dispensation was changed: at first the fathers were spared, but at last fathers and sons, and not sons only, were to suffer: Fuller. Or the first description applies only to those "*who hate him.*" If Judah, therefore, in the days of Ezekiel had been righteous, they would not have gone into captivity for the sins of Manasseh. In both passages men are spoken of, not as individuals, but as members of society, and both refer only to this life.

(*d.*) Sometimes the same action is ascribed to different agents, and sometimes different and apparently inconsistent descriptions are given of the same object, in which case either the action is described in terms which are used in different senses, or there is a sense in which the terms are true; but it is sometimes difficult to ascertain which is the correct solution. See pp. 316, 317.

Christ intercedes, Rom. viii. 34: Heb. vii. 25, as does the Spirit, Rom. viii. 26, 27, the one in heaven and the other in our hearts. Christ is called the Comforter (or Advocate) 1 John ii. 1, as is the Spirit, John xvi. 7. The one is within, and the other above.

The teaching of Scripture on the coming of our Lord involves nearly all the difficulties of interpretation to which we have referred.

512. (6.) After all these difficulties of interpretation have been solved, there are others which apply to the *things revealed or commanded* in Scripture, and it is in objections founded upon those difficulties that men most indulge.

In the things revealed.

(*a.*) Many passages have been placed under this head which properly involve questions of interpretation only.

The creation of the rainbow after the deluge, and of the sun and stars on the fourth day, are probably difficulties of interpretation only. Most Hebrew scholars affirm that the original means simply that the

sun and stars were made or constituted on the fourth day, to rule the day and the night, and that the rainbow was made or became after the deluge the sign of the covenant; both were created by God, but had existed before, and were only then employed for these purposes.

Lev. xxvii. 28, 29, has been quoted as authorizing human sacrifices, as has Jephthah's treatment of his daughter, Judges xi. 34; but human sacrifices were expressly forbidden, Deut. xii. 30, 31: Ps. lxvi. 3: Ps. cvi. 37, 38. All who even touched a dead body were unclean; and, moreover, no devoted thing could be sacrificed. Jepththah probably devoted his daughter to perpetual virginity; and, at all events, the act is not commended.

Predictions are sometimes stated, through a similar error, to be false, 2 Kings viii. 10. Elisha's answer to Hazael (לֹא not לֹא lo). The promise to Josiah, 2 Chron. xxxiv. 28; xxxv. 23. The history of Jonah. Some assertions that the last day was near, 1 Cor. x. 11, etc.

Expressions in the Old Testament seem to imply vindictive feeling: but some of the expressions are figurative, Ps. x. 15; some are predictions, only the tenses being indicative future rather than imperative; and others are the denunciations of Divine justice against transgressors, Deut. xxviii.

Some actions alleged to be done by prophets are said to be ridiculous or immoral; but they were either symbolical, or were represented in vision only, or were merely related by the prophet. Isa. xx. 3, naked, *i. e.* without his upper garment, Lowth; or in vision, Rosenm. Jer. xiii. 4, 6, a vision (Lowth); Ezek. iv.: Hos. i. 2.

Precepts and statements are interpreted without the necessary restriction or explanation: John vi. 51–58, eating Christ's flesh: Matt. xii. 36, "idle words," pernicious, calumnious: Matt. xix. 23, "rich man," "one who trusts in riches:" Mark x. 24. Matt. v. 30, cut off a right hand: v. 39, "Whosoever shall smite thee on the right cheek, turn to him the other also;" both spoken comparatively, rather do this than commit evil.

All these passages involve important truths and some difficulty, but the difficulty refers to interpretation only.

(*b.*) Of difficulties in the sense of Scripture the following may be taken as a sample.

These difficulties enumerated.

1. There are alleged contrarieties between the Old Testament and the New, and between the teaching of our Lord and the teaching of his apostles.

2. There is said to be much that is impossible in the history of creation, and in the attempt to trace all mankind to a common origin.

3. Some of the miracles—the history of the fall, of Balaam, the demoniacal possessions in the New Testament, for example—are said to be incredible.

4. Much was wrong in the applauded characters of Old Testament saints.

5. Extraordinary commands were given to them, as to Abraham, and to the Israelites.

6. The punishment of idolatry with death seems to sanction persecution, and many of the institutions of the law are unaccountable.

7. Passages from the Old Testament are quoted in the New in altogether unnatural senses.

8. Some of the moral and spiritual doctrines of the Gospel as a remedial system are mysterious.

9. Above all, the existence of difficulties in the Bible is inconsistent with its object as a universal revelation.

513. The last of these objections we proceed to examine first. There are, confessedly, difficulties in the Bible: are they inconsistent with its inspiration and authenticity, and do they hinder its usefulness for doctrine or teaching, and for instruction in righteousness?

Are they consistent with inspiration.

514. Noticing the latter part of this question first, it is quite clear that the Bible reveals in passages innumerable and unmistakable, the essential principles of truth and duty. We have but to open the New Testament in almost any of its pages, to draw forth a scheme of holiness. The spirituality of the Divine nature, and of all acceptable worship (John iv. 24); repentance and remission of sins in Christ's name (Luke xxiv. 47); salvation through no other (Acts iv. 12); the duty of all men everywhere to repent and believe (Acts xvii. 30: Mark i. 15); eternal life through the Son; eternal death as the consequence of unbelief (John iii.); the necessity of holiness (Matt. vii. 21); the

The usefulness of Scripture.

assurance of the help of the Spirit to control our corruption and to aid our infirmities. All these truths are written as with a sunbeam; that "he may run that readeth." In every age, moreover, the great end of the Bible as a religiously instructive book, the repository of saving truth, has been answered. Contrast the creed of the meanest Jew, in relation to God and law, with the errors and uncertainty of the wisest of the heathen; the first Tusculan disputation of Cicero with the commonest Christian treatise on immortality and the resurrection, and the difference will at once appear. The heathen philosopher falters at every step, and dreads the very conclusions to which his reasonings lead him; while the opinion of the Christian is already formed; his only difficulty being to impress his own heart and the hearts of others with the truth. By the leading and undoubted precepts of Scripture, the guiltiest may be "thoroughly furnished for every good work," and by its doctrines all men may be made "wise unto salvation."

515. But do not these difficulties affect the authority of the Bible, and weaken the evidence of its inspiration? Can a revelation be of universal authority which all do not understand; and is it really a revelation where so much is concealed?

In answering this question it might be said, that whatever we know of the works of God in nature is liable to the same objection. Bishop Butler has shown most conclusively that natural religion, revealed religion, and the providence of God, together with every known law of human duty, are all exposed to the same difficulties. There is in all an obscurity of meaning and deficiency of evidence, a mysteriousness of arrangement and treatment that bespeak our state to be one of incessant discipline. In truth these objections apply much less forcibly to Scripture than to our daily practice; and the reasoning which seeks to set aside the Bible would, if true, rob God of all his authority, and man of all motives to virtue. . . . It might be said further, that so

Similar difficulties in all God's works.

long as customs and language change, revelation unless given to each nation and to each age, cannot be free from difficulty. Customs and terms are now obsolete which were once familiar; facts once known are now forgotten; the connection, therefore, between them and other facts is lost. The result is a degree of ignorance which admits of no conceivable remedy, except what all would feel to be inconsistent with our present condition.

And unavoidable.

516. But we go further. The very difficulties of Scripture, philological and historical, afford cogent internal proof of the genuineness and authenticity of the Bible. No one can now doubt that it was revealed to successive generations, and in ancient tongues. The solution of its difficulties, too, has been gradual, and that for the best reasons. Each age has its own temptations to infidelity, and each has its peculiar evidence. Let any one read the Credibility of Lardner, a work which could not have been written in the age of the apostles, for the facts on which it is founded were later than their times; or the Horæ Paulinæ of Paley, or the Horæ Apostolicæ and Horæ Evangelicæ of Birks, on the apparent discrepancies and real agreement between the statements of profane and sacred history, between the Epistles and the Acts of the Apostles, or between the different Gospels, and he will at once perceive that the difficulties of Scripture create an internal evidence even more decisive than the external: it is throughout—the apparent discrepancy between the writers themselves, and profane records, and their obvious independence of one another and of everything but truth that forms the argument. We can dispense with nothing, not even difficulties. Every element (the apparent discrepancy among the rest) is essential to the force of the whole.

Supply proof of the Divine origin of Scripture.

And if it be said that these difficulties are too numerous, or that the solution of them has been too slow, it may be answered that this gradual solution is necessary in order to supply to each age fresh evidence, and to excite continued interest

in Scripture, while the fact proves that the evidence of the Bible, like its doctrine, is for all time.

Their naturalness and utility in other respects.

517. From the study of philological and historical difficulties we proceed to investigate the doctrinal—the great mysteries of godliness and iniquity, "the hard things" connected with salvation, and the veiled or dimly disclosed future. How obvious are such remarks as these; men are fallen; our nature is depraved; our intellect is darkened. A revelation just such as our moral taste approved could not fail to have marks of an origin much lower than heaven. We are finite: what more natural than that an omniscient being, when he speaks on matters which refer to eternal interests, should speak occasionally what we but partially comprehend: certainly, the absence of difficulty (the thing pleaded for) in a communication from what professed to be infinite wisdom, would have had thrown upon it, by that circumstance, a strong if not unanswerable suspicion. See objection 8.

Let it be added that these difficulties have dignified every kind of human learning, by rendering all eligible to the service of religion. Historically, the study of classical literature in modern times began with the study of the Bible; and ever since, sound religion and true learning have been linked in inseparable bonds. All knowledge is thus sanctified; and however individual Christians may have exposed themselves to the charge of being enemies of mental improvement, it becomes impossible to include the Christian religion itself in this rebuke.

No doubt it may be affirmed in reply to these reasonings, that the existence of Scripture difficulties is attended with one inconvenience: they are liable to excite distrust in the minds even of Christians; that is, they try our faith. But is not this again an evidence in their favor? What are all the dispensations of God but our discipline? What is life but a walking by faith; that is, by habitual reliance on Him whose ways we cannot understand, and in circumstances that require

such a trust. Perhaps inspiration *might* have removed all difficulties from Scripture, though we cannot tell how; but certainly we should have lost much and gained little by the change.

Instead of answering these objections in detail let the following rules be marked and applied.

Rules for solving them.

518. (1.) We must interpret Scripture, its announcements, and disclosures, in accordance with what it professes to be;—an inspired volume designed to set forth the scheme of salvation by Christ, and to bring men unto God. So far as it is like other books written in the language of man, it must be interpreted by the same laws as other books; we must ever look at the words, the context, the speaker and the customs and history of his age; but so far as it differs from other books—being inspired and intended for all time, every part of it foreshadowing or plainly exhibiting the cross, we must give to its phrases and intimations a plenary and spiritual significance. The sacrificial enactments of the law, for example, considered in themselves alone, were sanguinary. They certainly contain no intimation that they prefigured the death of our Lord. Their ultimate purpose, however, is unquestioned; and in the meantime they taught the great doctrine of substitution, to some probably most plainly; and they impressed the hearts of men with some of the same sentiments as are now awakened by the cross. The promise to Abraham, again, has no such terms as point exclusively and clearly to the coming of the Messiah; and such a promise found in Virgil or in Homer could not fairly be interpreted as having such a reference. But the Christian cannot doubt its meaning. If the writers of the Scriptures did not foresee all the truths which might be drawn from their words, God the Holy Spirit foresaw them; and the business of interpretation is, to learn *his* purpose and end in what was revealed. To explain, therefore, the inspired Scriptures in all respects as if they were human compositions, with no wider range, and no spiritual

Interpret it as written in human language, but by a Divine author.

rule, is, as Lord Bacon has expressed it, to "dishonor the Scriptures and injure the church." See Objection 7.

519. (2.) As doctrines are to be interpreted in accordance with the comprehensiveness of Scripture, so no solution of a difficulty must be admitted which is not in accordance with the great fact of inspiration. Many compare the miracles of Moses with the prodigies of Livy, or the writings of Ezekiel with those of Æschylus, or the doctrines of our Lord with the philosophizings of Plato, and the difficulties in each case may be removed in the same way. If it be said that the miracles are incredible, and the imagery is extravagant, and the moral reasoning is fallacious or forced; in that case the difficulties are removed on principles which set aside the authority of Scripture. If we deny inspiration it becomes us to examine the evidence, and to attend to the moral and spiritual truths of the Bible; but if we admit its inspiration, our solution of its difficulties must leave that glorious characteristic of it untouched. Most, therefore, of the expressions employed in the preceding objections (2, 3, 9) must be rejected, because inconsistent with the spirit of a devout humble inquirer.

No solution inconsistent with inspiration to be admitted.

520. (3.) Scripture must be regarded as a system from beginning to end; and the different books and sentences must be interpreted as the component and connected parts of a great whole. All the light which the first page throws upon the last, or the last upon the first, may be freely used for purposes of illustration and defence; not of course to prove that every passage has the same meaning, but to prove that all have the same end.

Bible a whole:

This rule, it will be observed, does for facts and truths what the kindred rule on the analogy of faith or on parallel passages does for the interpretation of the words. "From him that hath not, shall be taken away even that which he hath," for example, is the sentence of our Lord. Separate these words from the context, from the parallel passage in another Gospel, from the principle of the Divine government

which they illustrate, and we miss their sense; explain them connectedly and the whole is clear. So of Bible truths. The sacrifice and the death of Abel, viewed in themselves, seem not more significant than the good deed and untimely end of any good man; but view his death as the first fruit of sin, and his sacrifice as an evidence of the true nature of every acceptable offering; as a proof, moreover, how conscious demerit expressed itself in the first age, and how deeply it felt the need of vicarious suffering, and the whole narrative assumes an aspect of importance and dignity. Explain in the same way the ordinances of the law, the personal history of many ancient saints, and incidents in themselves trivial become fresh marks of internal credibility, and even lessons for the instruction of the church throughout every age.

521. (4.) As it is important to study Scripture connectedly, it is even more important to study it in its *true* connection, and in that alone. A false system may be more mischievous than no system at all. And connected.

The plagues of Egypt, for example, may be regarded as inflicted only for the deliverance of a nation from slavery; in that light they may seem excessive, and some of them even absurd. Regarded as manifestations of Divine power, as foreshadowings of the destiny of the finally impenitent, or of the spoiling of principalities and powers by him who so signally triumphed over them in his cross, as public rebukes of idolatry, every plague being inflicted upon an idol god, as confirmations of the faith of the Israelites, long remembered, their significance is plain.

If idolatry again be regarded as mental error merely, or if the Jews be regarded as an ordinary community, the punishment of that sin with death may seem severe. *Really* it was a penalty inflicted only on the apostate Israelite, who had repeatedly accepted Jehovah as his chosen king. In a *theocracy* it was civil treason; and the great purpose, moreover, of the whole institution was to redeem our race from the depraved and wretched condition which that sin involved.

In the same way the truths of Scripture on the person of our Lord derive much of their significance, and all their consistency, from the union in him of our human nature with the Divine. Explain them on the supposition that he was man only or God only, and they appear contradictory; combine both views, and the whole is harmonious and highly consolatory.

To find fault with the acts of ancient saints, and to conclude that the record of their faults is as inconsistent with the Divine origin of the Bible as the acts themselves were derogatory to true religion, implies a false theory. Suppose, for example, that the object of the Bible be—the revelation of God and the improvement of man, and the objections cease.

Take, as an instance, the deception of Jacob, Gen. xxvii. 33–35, and mark its lessons in relation to God and to ourselves. His superiority over his brother and his inheritance of the promise had been foretold at his birth. Isaac, Rebecca, and Jacob himself all probably knew of this prediction. In spite of this knowledge, however, Isaac made a favorite of the elder brother, who had connected himself with a heathen family: Jacob had so little faith, moreover, in the Divine promise, that he needlessly removed the difficulty of his brother's priority by purchase: Rebecca, with no more faith, induced her son to practise the deception which obtained him the blessing. The guilt and folly of this whole transaction soon bore their appropriate fruits. The weakness of Isaac was punished by the alienation and dispersion of his children. The recklessness and profanity of Esau cost him the blessing; Rebecca's unbelief ended in her becoming dependent upon the son she had wronged: her favorite son she never again saw. Jacob was driven from his home—was himself robbed and defrauded by Laban; the wife he despised became the mother of the chosen tribe, and in the deception of his own children he learned the grievousness of his sin. Above all, though the promise was ultimately fulfilled, Jacob himself

received no blessing from it. Instead of his mother's son bowing down before him, he, in his own person, bowed down before his mother's son, and at the close of his life he was dependent upon his children. The punishment, in fact, was complete: nor less so is the lesson. It may be said that, nevertheless, he inherited the blessing; and this is true: for the gifts of God are without repentance, and his choice of his servants is founded upon no personal merit, but on reasons, which, in most cases, as in this, he has seen it right to conceal. It may be said also, that the blessing was secured by means which no ingenuous mind can commend; and this is true; but the objection applies to providential dealings generally as much as to Scripture. Man's sin is constantly overruled for God's glory; and neither the responsibility of man nor the holiness of God is affected by the arrangement: a revelation, in fact, without such incidents, would be neither just to God nor true to man.

Conclusions of human wisdom to be distrusted.

522. (5.) It becomes us to distrust the conclusions of human wisdom and of logical reasoning, whenever applied to subjects beyond the reach of our experience, and especially in matters of religious truth. Even in science we know really little beyond what we have observed. "What is light?" and "What is power?" are questions which philosophy has not yet answered. We speak of the laws of gravitation, and affirm that they keep the planets in their orbits; but gravitation (it is allowed) is itself nothing but the expression of a uniform fact. The origin of disease, independently of second causes and symptoms, is entirely unknown; nor can any one tell how contagion or infection acts upon the frame. The most probable conclusion to which even philosophy is pointing is, that the great forces in this universe are put forth immediately by God. Miracles and mysteries everywhere abound, and it is only their regularity and frequency that destroy our surprise. Combine with this fact the fallen condition and inherent littleness of man, and the propriety of the principle of Lord Bacon, when he bids us rev-

erently question nature, and not dogmatize on her processes, will appear doubly just when applied to the Bible.

523. (6.) Let no man attempt or expect the explanation of every difficulty. "Of the dark parts of Scripture," says Warburton, "there are two sorts, one which may be cleared up by the studious application of well employed talents, the other which will always recede within the shadow of God's throne, where it would be impiety to intrude." "The last step of reason," says Pascal, "is to know that there is an infinitude of things which surpass it." After all difficulties have been solved and every word of the Bible explained, the weightiest difficulties of all will remain. The origin of evil, the mystery of Divine foreknowledge and free-agency, and much of the scheme of redemption will still exercise our faith. We shall say even then, as it is our wisdom to say now, "Oh, the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

Expect not the solution of all difficulties.

On the whole of this Section, see Horne, "On the Apparent Contradictions of Scripture," Davidson's "Hermeneutics," Gerard's "Biblical Criticism," and, on the latter part especially, Benson's "Hulsean Lectures."

CHAPTER VII.

ON THE INFERENTIAL AND PRACTICAL READING OF THE BIBLE.

"All Scripture is practical, and intended to minister to our improvement rather than to our curiosity."—ARNOLD: *Sermons* (p. 239).

"I know not a better rule of reading the Scripture than to read it through from beginning to end; and when we have finished it once, to begin it again. We shall meet with many passages which we can make little improvement of; but not so many in the second reading as in the first; and fewer in the third than in the second."—JOHN NEWTON—(vi. 418).

524. As the great use of philosophy is the "endowment of man's life with commodities," so the great use of Scripture is the increase of our wisdom and holiness. To gather the meaning of Scripture, and sum up its doctrines, is to accomplish but part of the purpose for which Scripture was given. Every precept and promise must be applied. Even from every verse we may gain some accession to our knowledge, some quickened impulse to our feelings, or some encouragement or guide in duty. Meditation on truth will reveal its fulness; and the practical applicability of it on all sides will at once surprise and reward our inquiries.

The chief use of Scripture is to apply it.

525. By the practical and inferential reading of the Bible is meant that study of the sacred page which deduces and applies to ourselves, or to the great questions of religious character and experience, the truths it contains. It is not distinct from interpretation, it is rather the continuance and end of it. Interpretation answers the question, What is the meaning of the words of a particular passage? Systematic theology decides the connection between that meaning and the whole system of truth. The inferential and practical study of Scripture answers the question, What do these words imply, and what truth or duty do they illustrate or suggest in relation to the Divine life, and my personal history? The foundation of such study is the perpetual harmony of Divine truth, and the practicalness of the whole. Its pre-requisite is a general knowledge of the teaching of Scripture, and a spirit imbued with "the form of sound words in faith and love which is in Christ Jesus" (2 Tim. i. 13). With these pre-requisites it will be easy (so closely is one truth connected with another) for a Christian to "diffuse himself," as Francke expressed it, "from one word over the whole Scripture."

What meant by the practical and inferential reading of Scripture.

526. In drawing such inferences from Scripture we need

Inferences may be drawn from various sources.

the same rules which we have already laid down for Scripture interpretation.

The words—the words in their place in the sentence—the words in connection with the scope of the writer—the words in connection with other parts of Scripture—is the division which includes all the inferences that can be legitimately drawn from the teachings of Divine truth.

527. (1.) Lessons may be drawn from the *words* of Scripture.

In Rom. xiv. 17, we have a description of the "kingdom of God:" such is the Gospel: it is God's reign; it originates in his grace; it is founded upon his power; it will illustrate his government.

In Heb. iii. 1, Christ is called the "High Priest and the Apostle of our profession." Each word is significant; he was first selected and ordained of God; he was commissioned and sent by him. The guilt of rejecting him is proportioned to his dignity. The efficacy of his salvation is secured by Divine appointment. He is High Priest under the *Gospel;* therefore, though it is a dispensation of mercy, we need sacrifice and acceptance, and are dependent for both upon him.

528. (2.) Lessons may be drawn from the *words in their place* in the sentence.

In 1 Pet. v. 5, we are commanded to be clothed with humility, for God resisteth the proud. Clearly (1) humility, though despised by the heathen, is a Christian grace. (2.) Our truest ornament (for this the Greek word for "be clothed" involves) is a just, that is, an humble estimate of ourselves, and that ornament must be so closely connected with us that none shall be able to tear it away (so the Greek implies). (3.) Every duty may be enforced by a reference to God's character. (4.) Pride is a public conspicuous sin (so the Greek implies). (5.) It braves God, and he sets himself in array against it.

So in Rom. xiv. 17, the kingdom of God is described as righteousness, peace, and joy in the Holy Ghost. Hence it may be inferred (1) that peace is through righteousness only, (2) and joy is the fruit of righteousness and peace; (3) that a righteousness which brings with it neither peace nor joy is not the righteousness of the kingdom of God.

529. (3.) Lessons may be drawn from *words in connection with the context,*

Thus in Matt. xxvii. 52, we read that many bodies of the saints which slept arose, but (ver. 53) it was *after* the resurrection of our Lord; he therefore was the first-fruits of them that slept, and whatever his saints received they owed to him.

Contrast 1 Tim. i. 15 with ver. 4, and we shall gather that the legends of the Jews and the stories of the Gentiles are compared to fables; the Gospel to undoubted truth.

530. (4.) Lessons may be drawn from the *scope* either of the book or of the particular passage.

Compare, for example, John viii. 51, "If a man keep my sayings he shall never see death," with John xx. 31, "These are written that ye might believe . . . and that believing ye might have life through his name," and it follows that faith in Christ is shown by obedience to his words; that faith receives not only his sacrifice but his teaching; that whoever has life through his name shall never see death. Comparing this passage with the immediate object of our Lord (which was to prove that he was not possessed of an evil spirit), it follows that a doctrine which secures eternal life is not likely to be false; that saving truth is to be set forth, even before those who calumniate it; and that though Christ's teaching is foolishness with men, it must be received and obeyed.

531. (5.) Lessons may be drawn from parallel passages. Instead, however, of multiplying examples, let us take a passage and apply the rules now given to illustrate and expound it. Parallel passages.

532. In 2 Tim. i. 8, we read, "Be not thou, therefore, ashamed of the testimony of our Lord, nor of me, his prisoner: but be thou partaker of the afflictions of the Gospel." The meaning of the verse having been ascertained, take *first* the words: Illustration.

1. The Gospel is called a testimony. It is therefore not an unsupported assertion.

2. Of this Gospel the Christian is not to be ashamed. Boldness in giving witness for Christ is often required, especially in times of persecution.

3. This boldness is not unfounded presumption, but a rational assurance: "Be not thou *therefore* ashamed."

4. The Gospel is the testimony of our Lord; its end is "to bear wit-

ness of Christ, who is *our* Lord." Paul and Timothy were fellow-servants (Phil. i. 1), and therefore stood in the same relation to Christ their Lord, whom therefore they were bound to obey.

5. Paul was *His* prisoner; men had confined him, but he was not in their power, nor did he suffer as an evil doer.

Secondly. Take each word in connection with the other words of the sentence, and we gather such inferences as these.

1. Not to partake of the afflictions of the Gospel when called upon to share them, is to be ashamed of the testimony of our Lord.

2. He who is ashamed of suffering Christians, who suffer as Christians, is ashamed of Christ himself.

3. Our testimony to Christ must be borne, not only in seasons of prosperity, but in seasons of affliction.

4. Even in his bonds Paul preached the Gospel.

5. Paul bore a consistent testimony to the truth, and yet he required the testimony of Timothy. It is therefore necessary that the testimony of God's servants should be multiplied.

6. A timid and distrustful heart is not fit to bear testimony for Christ, nor to endure affliction for his cause.

Thirdly. Take the words in connection with the context. The general object of the apostle, in this part of the chapter is, to exhort Timothy to undergo affliction for the cause of Christ, and he enforces this exhortation by cogent arguments.

Comparing the passage with the *fourth* verse, we conclude that the godly, though surrounded by calamity, can rejoice, and have delightful communion with one another.

With the *third* verse, that those who are about to suffer for the testimony of Jesus need our prayers "night and day."

With the *fifth* verse, that the remembrance of a pious ancestry may happily increase our boldness and fidelity in seasons of persecution.

With the *sixth* verse, that the gift which the minister has received from God is to be stirred up, in order not only to teach, but to suffer.

With the *seventh* verse, that the gifts of power and of love (to Christ and the souls of men), and of a sound mind, in the discharge of arduous duties, all bind the Christian to fidelity in suffering.

With the *ninth* verse, that the remembrance of our salvation, and of the grace and purpose of God towards us, will dispel the fear of temporal affliction.

With the *tenth* verse, that the superiority of the Gospel dispensation, and the confirmation of our faith by the appearance and resurrection of Christ, should make us the more willing to suffer; our sufferings are not for a cunningly-devised fable, but for the truth of God.

Comparing the words of the verse with the words of the preceding verses, we gather other lessons. The fear of persecution is one frequent cause of apostasy. Men are ashamed of the testimony of Christ, because not willing to be partakers of the afflictions of the Gospel. A sound mind, or real wisdom, is seen in willingness to endure affliction rather than deny Christ. Mere worldly prudence is tested and discovered by affliction. The spirit of fear is injurious to our steadfastness, and is not God's gift. True power is seen in endurance and fidelity. Love has such influence over the soul that, were we exposed to the severest calamities, or even to death, it will keep us unmoved. Apostasy implies feebleness, coldness, folly; for steadfastness is the fruit of power, prudence, and love.

Fourthly. If we look to the scope of the Epistle, and the circumstances of the writer, we learn other lessons equally important. The general scope of the Epistle is, that Paul, now the prisoner of the Lord, asks Timothy to come to him, and endeavors, previously, to prepare and fortify his mind against the afflictions which at that period threatened the churches at Ephesus and in Rome.

Look at Paul's circumstances, we learn that one who is imprisoned for Christ may still, by letter, incite others to serve him; and that, so far from a Christian losing his consolation through imprisonment, he may even exhort others to suffer, and to gather encouragement from himself: that in affliction we should take special care lest others be discouraged by our sufferings: that we may ask others to share our sufferings if it be for the furtherance of the Gospel, but that we must first fortify their minds for what they may have to bear: that Christians may be tempted to apostasy by calamity, and that therefore they should be kindly warned and prayed for by those that see its approach.

In looking at Timothy, we may learn that a Christian should neither accelerate his removal from one sphere of duty nor defer going to another through fear of affliction: that he ought to strengthen his own mind for what may befall him: that the danger of others ought not to intimidate him, but to render him at once prudent, and willing to

undergo similar sufferings: that even in the case of eminent Christians, when calling them to the service of God, it may be important to remove the scruples and difficulties they may feel in relation to the call.

In looking generally at the scope of the Epistle, and connecting it with the words of the text, we may learn such lessons as these. In seasons of persecution, the spiritual boldness of love and of a sound mind is peculiarly required. In such seasons the servants of God may justly stir up each other to promote the common cause; to preserve each other's fidelity in obedience and in suffering. Before we bid another to engage in a difficult service, we must, by prayer and exhortation, seek to prepare him for it. The qualifications for service in the kingdom of Christ are gifts of the Holy Spirit.

The *fifth* source of inferential reading is the comparison of a passage with other passages throughout the sacred writings. In this case it is not a merely verbal parallelism which suggests the lesson but the parallelism of thought and truth.

Let us take phrase by phrase. "Be not thou therefore ashamed."

In Rom i. 16 and Phil. i. 20, Paul affirms that he is "not ashamed of the Gospel of Christ," and it is the same boldness he requires in Timothy. Hence it may be said that faithful teachers require of others what they themselves know is not impossible; and again, he who best inculcates patience manifests it by example before he enjoins it by precept.

"Be thou partaker of the afflictions of the Gospel."

From 1 Thess. iii. 2–4, we learn that Timothy had been sent to Thessalonica to establish and comfort the church, that no man might be moved by their afflictions; and from Rom. viii. 17 and 18, we gather that participation in sufferings is essential to participation in glory. Hence we may infer that Timothy was specially bound to observe what he himself taught; and that the prospect of everlasting blessedness proportioned to our holy and devoted suffering may well repress our shame of present affliction.

By comparing the second clause of the verse with other passages lessons equally important and interesting may be obtained. See 1 Cor. iv. 9: 2 Cor. xi. 13–33, where affliction is said by the apostle to be the seal of his apostleship; and 1 Pet. iv. 13 and Col. i. 24, where Christians are exhorted not only to bear afflictions, but to rejoice in them; and Rev. xii. 11, where the end of affliction is set forth in the blessedness of those who are now before the throne. By reference to 1 Pet.

iii. 13 and iv. 17, it will be seen that even the ungodly are not free from suffering, and that the surest way of avoiding afflictions, or, if it cannot be avoided, of having comfort in it, is to cherish fidelity as Christians.

533. These rules are of extensive use. They may be applied to nearly the whole of the Bible; and as this kind of study is highly instructive it may be well to give another instance or two of the application of them. Illustration.

We take a passage from the history of our Lord. In John xi. 15, we read, "I am glad for your sakes that I was not there to the intent ye may believe; nevertheless let us go unto him." The meaning of the words we suppose to have been gathered from the general usage of language and from comparison with other parts of the Scripture. The obvious facts of passage are the following. Christ was *glad.* He was glad *for the sake* of his disciples: he was glad that he was not *there.* To the intent *that* they might *believe.* He nevertheless loved Lazarus, and determined to restore him, and therefore (said he) "let us go unto *him.*"

1. Christ was *glad.*

Joy may be at times becoming; on connecting this fact with verses 14, 35, 36, we infer that an event, in itself painful, may be a source of joy to the Christian; or, connecting it with similar facts in Scripture, it may be gathered that our Saviour's joy was always found in what contributed to the good of his disciples or to the glory of His Father.

2. He was glad *for the sake* of his disciples.

That a benevolent mind finds happiness in the improvement of others is one obvious inference; that some of the dealings of Christ were prompted by a regard to the welfare of his disciples is another. Both these truths are in the sentence. Looking to the context, we find that one Christian may sometimes suffer for the good of others. Comparing this expression with other parts of Scripture, we gather a conclusion more general still. All that Christ did or suffered was done for the sake of his church. Did he empty himself of glory, and come into our world in circumstances of the deepest humiliation? "*For our sakes* he became poor." Did he here endure sufferings more diversified and intense than human nature had ever known? "He bore *our* griefs and he carried *our* sorrows." Did he devote himself to our interests and sanctify himself for the work of mediation? It was *for our sakes* and that he might be sanctified by the truth (John xvii. 19). Did a voice

from heaven comfort Him? "This voice came," says he, "not because of me, but *for your sakes*" (John xii. 30). Did he, after he had suffered, leave the world? It was because it was expedient for *us*. Is he now at the right hand of the Majesty on high? It is that if any man sin he may have "an Advocate with the Father." Even the conduct of his providence is regulated by a regard for the interests of his church. "He rebuked kings *for their sakes*." He spared ancient Israel, though guilty, and he tells them that they were spared for the sake of his true servants who were found among them, Isa. lxv. 8. More comprehensively still, he assures us that all things are *for our sakes*, that life is ours and death, and things present and things to come, Rom. viii. 28: 2 Cor. iv. 15.

3. He was glad that he was not *there*, *i. e.* to heal the sick.

To withhold deliverance may be a blessing. On comparing this verse with verses 21 and 32, where Martha and Mary expressed their surprise that Christ was *not* there; and again, with verses 44, 45, where it is said that the Jews believed, we infer that Christ's purpose is sometimes accomplished by means which are not consistent with the expectations of his disciples. This truth is taught in a limited form by the context. Comparing the truth thus ascertained with other similar histories, we gather the general conclusion that God's ways are not as our ways, nor his thoughts as our thoughts. Joseph, for instance, was sold into Egypt in the anguish of his soul, and amidst the lamentations of his father. In Egypt he endured bitter temptation and imprisonment, yet the whole of his affliction seems now to have been part of the Divine plan, and was certainly the means of preserving his family alive. It proved advantageous, moreover, to his own honor; and the history of his trial suggests many a lesson for the improvement of young men in every age.

The sufferings of Job must at first have seemed mysterious. At the close of his history, however, all is explained; for God blessed his latter end more than his beginning, gave him honor in proportion to his previous afflictions, and has handed down his history as a permanent lesson of patience and faith.

The three Hebrew youths in Babylon were found faithful among the faithless, and for their conscientious obedience to the Divine law were thrown into the fiery furnace. Was God *there*, and did he interpose in their behalf? Not in the way we might have hoped, but in his own. He made their sufferings the means of giving to his church a new promise of the Messiah (for a fourth was seen walking with them); and they themselves were uninjured, so that even the smell of fire was not upon them. In the end, too, not at the beginning, a heathen king was

compelled to acknowledge that no god was able to deliver like the God of the Hebrews. In each of these cases the Divine purpose was accomplished by a process very different from the expectation of the sufferers. The folly of judging the dispensations of God during their operation, and the wisdom of waiting till the day when all shall be made plain, is equally a lesson of this part of the verse, and might be illustrated in the same way.

4. All this was done to the intent that the disciples might *believe.*

Christ, therefore, is anxious in his dealings to increase our faith. His disciples were not credulous, as has been supposed, but the contrary. Their faith was not inclination, but conviction, and the result of evidence. That they believed the things they describe, ought therefore to add to the weight of their testimony. Comparing this clause with ver. 45, where it is said that, as the result of the miracle, many of the Jews believed, it may be inferred that the same exhibition of Divine power which is adapted to increase a believer's faith, is adapted to produce conviction in the undecided. Comparing it with John xx. 31, we gather that the miracles of the Gospel should have the same influence upon us as they had upon those that witnessed them; the record of them by credible witnesses making them standing miracles. Comparing it with passages in which it is implied that the disciples had believed, we gather that faith admits of increase; and comparing it with Romans v. 1, where Christians are said to be "justified by faith;" and with Acts xxvi. 18, where they are said to be "sanctified by faith;" and with Gal. ii. 20: 2 Cor. i. 24, where faith is said to be the secret of their life and steadfastness, we gather that this increase of faith is thus precious in the esteem of our Lord because it brings with it to the Christian an increase both of usefulness and of peace.

5. Christ had nevertheless resolved to go unto *him.*

His case might seem desperate, but it was not beyond the reach of Divine power. Christ often does above what we think. The extremity of the sufferer was the opportunity of the Redeemer.

Comparing this verse with the following, it is plain that the words of our Lord are often misunderstood, and misunderstood through unbelief.

Comparing this clause with ver. 8, we learn that Christ is ready to expose himself to personal peril in order to comfort or relieve his disciples.

Comparing it with ver. 42–44, we gather that when the purpose of affliction is answered, the affliction itself is removed. From the whole verse we gather that God speaks to us in the afflictions of others, and

that if we disregard his voice we are the more likely to be chastised ourselves.

534. Sometimes the student of Scripture is anxious to ascertain what it teaches on some one question. In which case he uses each passage with a special reference not to all it contains, but to the truth which he is investigating: an exercise which combines the systematic with the inferential study of the Bible.

If, for example, he wishes to obtain a full view of what is taught in Scripture on affliction, he examines a few passages, and soon finds that they begin to arrange themselves in his mind. Some treat of *affliction generally*, some of the *afflictions* of *Christians*, and some of the *afflictions* of the *impenitent;* while throughout he finds truths and duties most instructively blended. In the end he ascertains such results as these:

AFFLICTION:—Men born to it, Job v. 6, 7. Is the consequence and a punishment of sin, Gen. iii. 16–19: Prov. i. 31: 2 Sam. xii. 14: Psa. lxxxix. 30–32: Isa. lvii. 17: Jer. ii. 14–17. For which, however, it cannot atone, Isa. v. 25: Lev. xxvi. 14–39: Lam. iii. 1–22: Dan. ix. 16–19. Is appointed by God, who regulates the measure and continuance of it, Psa. lxvi. 11: Job i. 21: Lam. iii. 33: 2 Kings xiv. 26, 27: Isa. ix. 1: Jer. xlvi. 28: Gen. xv. 13, 14: Jer. xxix. 10. Is often deep and severe, Psa. xviii. 4, 5: 1 Pet. iv. 12. But tempered with mercy and less than we deserve, Psa. lxxviii. 38, 39: Isa. xxx. 20: Ezra ix. 13.

AFFLICTION is often blessed to the Christian—showing him his errors, Numb. xxi. 6, 7: Luke xv. 16, 17. Bringing him back to God and keeping him there, Psa. lxxviii. 34: Hos. ii. 6, 7: Isa. x. 20: Ezek. xiv. 10, 11. Humbling him, trying and perfecting his patience, faith, and obedience, Rom. v. 3: 1 Pet. i. 7: Jud. iii. 4: Heb. xi. 17. Testing and exhibiting his sincerity, Job. xxiii. 10: Prov. xvii. 3. Fitting him for greater usefulness: explaining the Bible: purifying the heart, Mal. iii. 23. Tending to the furtherance of the Gospel, Acts viii. 3, 4: 2 Tim. iv. 17. Illustrating the power and love of God, 2 Cor. iv. 7–11: John ix. 1–3; xi. 4. Ending, when rightly endured, in the greater blessedness, 1 Pet. iv. 13, 14, etc.

Its influence is exemplified in Joseph's brethren, Gen. xlii. 21: in Israel, Deut. viii. 3, 5: David, 2 Sam. xvi. 12: Josiah, 2 Kings xxii. 19: Hezekiah, 2 Chron. xxxii. 25, 26: Manasseh, 2 Chron. xxxiii. 12.

In the case of the impenitent AFFLICTION is multiplied, and often

sudden, Psa. xxxii. 10; xvi. 4: Prov. vi. 15: Isa. xxx. 13. Is a consequence of impenitence, Zech. vii. 11, 12: Prov. i. 24–33. Is of itself ineffectual for conversion; often hardens the heart, or produces slavish fear, Isa. i. 5: Jer. ii. 30: Neh. ix. 27–29: Jer. xlix. 5. Is no cause of fear to the righteous, Psa. xc. 1, 5. Is a warning to others, 1 Cor. x. 5–11: 2 Pet. ii. 6. God will be glorified in it, Ezek. xxviii. 22, 23.

Its influence exemplified in Pharaoh, Ex. viii. 8–15: Ahaziah, 2 Kings i. 1–4: Gehazi, 2 Kings v. 27: Jehoram, 2 Chron. xxi. 12–19: Athaliah, 2 Chron. xxii. 10: Uzziah, 2 Chron. xxvi. 19, 21: Ahaz, 2 Chron. xxviii. 5–8, 22.

The AFFLICTED CHRISTIAN should exercise resignation and patience, Psa. xxxix. 9: James i. 4: 1 Pet. ii. 20. Acknowledge the justness of his chastisements, Mic. vii. 9. Avoid sin, John v. 14. Trust in God, Psa. lxxi. 20; Psa. lvi. 11. Praise him, Psa. xxxv. 18; Psa. lvi. 8–12. Take encouragement from past mercies, Psa. xlii. 4, 5: 2 Cor. i. 10. Remember that God has promised that in time of trouble he will be with him; will support, comfort, and finally deliver him, Isa. xliii. 2: Psa. xxvii. 5, 6: 2 Cor. vii. 6: Psa. cvii. 13.

The AFFLICTED CHRISTIAN should be visited, pitied, protected, comforted and relieved, James i. 27: Job vi. 14: Psa. lxxxii. 3: 1 Thess. iv. 18: 1 Tim. v. 10.

The character of the afflicted Christian is illustrated in Joseph, Gen. xxxix. 20–23: Moses, Deut. ix. 18, 19: Job i. 22: Eli, 1 Sam. iii. 18: Ezra, Ezr. ix. 5: Nehemiah, Neh. i. 1: Daniel, Dan ix. 3–19: Paul, Acts xx. 22–24: 2 Cor. xii. 7–9: Apostles, 1 Cor. iv. 9–13: 2 Cor. vi. 4–10.

535. Sometimes, again, the student of Scripture is desirous of investigating the history of Scripture practically with reference to some particular fact; or parables with reference to their scope; and then the question is what is taught on the subject of inquiry by each phrase or verse.

The parable, for example, of the Prodigal Son may be variously regarded; either with Neander, as an exhibition of Pharisaism and its opposite, or with Lisco, as an exhibition of true penitence, and of the treatment it receives from God and man. Taking the second view, we have the following connection of thoughts:

i. We have the necessity of repentance, grounded (Luke xv. 11–32)—

1. In the state of preceding sinfulness:

(*a.*) Its origin, ver. 12. Self-sufficient waywardness: give me, father.
(*b.*) Its nature, ver. 13. And not long after.
(*c.*) Its manifestation, ver. 13. And there wasted.

2. In the misery consequent upon sin:
(*a.*) The man has still a desire after blessedness, ver. 14.
(*b.*) And feels his misery, ver. 14. Began to be in want.
(*c.*) And seeks in vain for relief, ver. 15. Went and joined himself.
(*d.*) And sinks the longer, the deeper, ver. 15. Sent to feed swine.
(*e.*) Without finding the longed-for satisfaction, ver 16.

ii. The nature of repentance is described:

1. The sinner comes to a right understanding, ver 17.
2. Perceives the greatness of his misery, ver. 17. How many, etc.
3. Forms a good resolution, ver. 18. I will arise.
4. Recognises his guilt, ver. 18. Father, I have sinned.
5. Humbles himself, ver. 19.
6. By faith actually returns, ver. 20. He arose and came to his father.

iii. The results of repentance, ver. 20–30.

1. In reference to a compassionate God, ver. 20–24.
(*a.*) God descries the repentant feeling, ver. 20. When yet a great way.
(*b.*) Graciously receives the sinner, ver. 20. Had compassion.
(*c.*) Facilitates the execution of his purpose, ver. 21.
(*d.*) Heaps upon him marks of love, and goodness, ver. 22, 23.
(*e.*) And calls for a general expression of joy, ver. 24.

2. In reference to the self-righteous, ver. 25–32.
(*a.*) Their cold-hearted envy is excited, ver. 28. He was angry.
(*b.*) They accuse God of unrighteousness, ver. 29, 30.
(*c.*) They overlook God's gracious goodness to themselves, ver. 31.
(*d.*) And violate the obligations of mutual love, ver. 32.

So, in the parable of the rich man and Lazarus we have worldly unbelief, Luke xvi. 19–31—

i. In its manifestations—

1. Insatiable thirst for enjoyment, ver. 19. Clothes in purple, lives sumptuously.
(*a.*) It seeks all sorts of enjoyment.

(*b.*) It seeks in these all its satisfaction—every day.
(*c.*) It regards the temporal as its only good.

2. Cold-hearted uncharitableness, ver. 20, 21.
(*a.*) It despises the poor as worthless, ver. 20.
(*b.*) It hardens itself against the rights of misery, ver. 20.
(*c.*) It gives no relief, ver. 21.

ii In its final condition:—

1. It is fearfully undeceived, ver. 22, 23.
(*a.*) In regard to the value of its enjoyments, ver. 23.
(*b.*) In regard to the value of salvation now imperfectly apprehended.
(*c.*) In regard to the relation between Lazarus and God, in Abraham's bosom.

2. Its sinful misapprehensions remain, ver. 24.
(*a.*) As to trust in descent from Abraham. Father Abraham.
(*b.*) As to imaginary hopes of salvation. Have mercy.
(*c.*) As to its unholy preference for personal comfort. Dip the tip, and cool my tongue.

3. It is self-condemned by an evil conscience, ver. 25–31.
(*a.*) As dealt with justly, ver. 25.
(*b.*) As incapable, from its state of mind, of deliverance, ver. 26.
(*c.*) As being without excuse.
Because no want of means of grace, ver. 27–29.
Because these means sufficient for salvation, ver. 30, 31.[a]

536. The results in these examples (which might be greatly extended) are reached in an order different from the one in which they are now given. Here we have first the result and then the proof passage; but in investigating a subject we turn first from passage to passage, and then state their import in the form of a general lesson. The text and the lesson is the order of inquiry; the lesson and the proof is the order of instruction.

The exercise of following out truth in this way is one of the most instructive in which a Christian can engage.

537. For the further study of this part of the subject see

[a] See Lisco on the Parables.

any common-place book of the Bible—especially "Talbot's Bible," and the common-place books of Strutt and Locke. "Scripture Text arranged," is a very useful manual of subjects classified under their respective heads and illustrated by Scripture examples.

On the subject of this chapter, the inferential reading of Scripture, see Rambach's "Institutiones Hermeneuticæ," lib. iv., c. 3; Francke's "Guide to the Study of the Scripture;" Claude's "Essay on the Composition of a Sermon;" and especially, for the illustrations, the "Commentary" of Matth. Henry, one of the richest storehouses of evangelical truth. Felicitous examples abound, also, in the writings of Rev. R. Cecil and Rev. W. Jay.

PART II.

THE BOOKS OF THE BIBLE.

INTRODUCTORY.

"Though many other books are comparable to cloth, in which, by a small pattern, we may safely judge of the whole piece, yet the Bible is like a fair suit of arras, of which, though a shred may assure you of the fineness of the colors and richness of the stuff, yet the hangings never appear to their true advantage but when they are displayed to their full dimensions and are seen together."—BOYLE: *On the Style of Scripture.*

1. We now come to the study of the books of the Bible. Already we have considered—

Subjects already considered.

The general divisions of Scripture: the two Testaments: the law, the prophets, and the holy writings of the Old: the Gospels, Epistles, and Acts, and the Revelations, of the New: chapters, verses, and other sections:

The claims of Scripture as genuine, as authentic, and as inspired, with the evidences of its claims (Chaps. i. ii.):

The peculiarities of Scripture as a revelation of God, of man, and of the plan of salvation reconciling both, securing at once peace and holiness: revelation gradually communicated, everywhere consistent; taught, however, without a formally-announced system, though all centring in the cross (Chap. iii. 1–5):

The principles of the interpretation, and the use of external helps; the spirit, above all, in which inquiries into the meaning of Scripture should be conducted (iv. especially § 2):

The systematic study of Scripture; the best methods of applying it to practical life, and the difficulties of various kinds connected with all those questions (v. vi. vii).

Having thus viewed sacred Scripture as a whole, we proceed to examine particular portions and to apply more minutely the rules and principles already discussed.

THE TWO PARTS OF THE BIBLE.

The two parts of the Bible.

2. The Bible is composed of two parts: the Old Testament and the New. The second containing a full revelation of the Divine will, and a plan of salvation addressed to all. The first containing not all probably that God revealed in early times to our race, but as much as he deemed it necessary to preserve. Every part of what is thus revealed being "profitable for instruction, for reproof, for rectification, and for establishment in righteousness."

Use of the first.

3. The use of the *first* Testament is highly important: and a simple statement of the use will show the connection of the two.

1. Though most of it was addressed to one nation, yet it enjoins much *on man as man*, and contains principles of morality which are universal and eternal. The precepts which were given to Adam, the decalogue, and the appeals of the whole book illustrate and enforce moral truth.

2. Much of the history of the Old Testament is the history of God's government. In that government he illustrates his own character and ours; and whatever advantage an inspired record of this kind can give, we derive from this part of the sacred volumes.

3. Further, the hopelessness of salvation *by law* is clearly taught in this early dispensation. The patriarchal faith, with its immediate or traditional communications ended in a corruption, which not even the Deluge could check. Solemn legal institutes, with rites and sanctions most instructive and awful, failed to preserve the people from idolatry, though the Great Legislator himself repeatedly interposed; and when, after the captivity, idolatry ceased, formalism and infidelity extended on every side, and at length prevailed (Part ii., Chap. iv). In the meantime, the power of natural religion was tried among the heathen: and the result of the whole, the result of an experiment carried on under every form of government, amidst different degrees of civilization, with traditional knowledge and immediate light, is a demonstration, that in our fallen state, *reformation by law* is hopeless, and that

unless some other plan be introduced, our race must perish. The Old Testament was given, therefore, in part, to show us our sins, and to shut us up into faith (Gal. iii. 23).

4. To this new faith it is also an introduction, teaching to the spiritual and humble under the first dispensation, more or less of the plan of salvation to be revealed under the second. Hence its types, prophecies, sacrifices; hence assurances of pardon to the penitent, and the revelation of a God ready to forgive, though the procuring cause of pardon, the provision that was to reconcile justice and mercy is not fully stated, nor was it fully understood till the remedial work of Christ was accomplished.

Other purposes also were no doubt answered by the first dispensation. A knowledge of the true God, which might otherwise have died away, was preserved; and the effect of true religion, even in its less perfect forms was illustrated; but the foregoing are probably the chief.

The relation of the New Testament to these purposes of the Old is plain. The *second*, or new covenant, is a double completion of the *first*. As the first was a covenant of types and predictions, the second fulfils it; putting the fact in the place of the prophecy, and in the place of the shadow the substance. As under the first, moreover, the revelation of God and of duty was imperfect, and holiness was made, or became ceremonial, national, and contracted, the second filled up the system of truth and of precept which was thus but partially disclosed, developing and explaining it with more of spiritual application, and securing for it in a richer degree the influence of the Spirit. In a double sense, then, the Gospel is the completion (πλήρωσις) of the law.

The New Testament a fulfilment of the Old.

4. Regarding the whole Bible in its connections, we are prepared to trace the continual development of Divine truth in its different parts.

Summary of the whole.

In the first eleven chapters of GENESIS, and in JOB, we have the outlines of the patriarchal religion; in the later chapters of Genesis the history of the transition from it to the temporary and typical dispensation of the law. In the other books of the PENTATEUCH we have the *moral* law, illustrative at once of God's character and of human duty; the *ceremonial*, with its foreshadowings of the great atonement; and

the *civil*, the means of the preservation of the other two. In the set tlement of the Jews under JOSHUA, whether considered in itself, or as an emblem of the future; in the apostasy of the Jews, their punish ment and deliverance under the JUDGES; in the establishment of the prophetic and kingly offices of LATER BOOKS, in addition to the priestly; and in the unchanging and yet diversified tenor of God's providence to his separated people, we have our knowledge of the Divine character and purpose varied and augmented. In the PSALMS we have the utterances of devout hearts, and much that is predictive of Him in whom all devout hearts trust. In the WORDS of SOLOMON we learn both the wisdom and the vanity of the world, and are led forward to that world where there is neither vanity nor vexation, and are at the same time conducted beyond the maxims of worldly prudence, to Him who is the eternal wisdom. In his nuptial SONG we see God in a new relation to his church, no longer her Lord (Baali), but her husband (Ishi). In ISAIAH we have Messiah as prophet, sacrifice and King, gathering from scenes of the captivity descriptions of a double deliverance. In JEREMIAH the same scenes are revealed, though dimly, and as in a cloudy and dark day. In EZEKIEL the shadowy priesthood of the Jews is enlarged into a more glorious and spiritual worship: and in DANIEL we see the termination of all kingly power in the never-ending empire of the Messiah. The MINOR prophets present the same views of the Divine government, either in providence or in grace, and Malachi closes the old revelation with predictions of the coming appearance of the Sun of righteousness.

In the New Testament, MATTHEW, after a silence of the prophetic spirit for 400 years, connects the ancient Scriptures with the more recent, and completes prophecy by pointing out its fulfilment in Christ. LUKE reveals Him as a light to lighten the Gentiles; MARK, as the *mighty* God; JOHN as the *everlasting* Father, and as the Prince of *peace*. The ACTS continue the illustration of the fulfilment of ancient predictions, and connect the facts of the Gospel history with the Epistles. Each Epistle, while giving most of the doctrines of the Gospel, embodies distinctly some particular truth. The Epistles to the THESSALONIANS exhibit the self-evidencing power of the Gospel in the hearts of believers, and set forth the antecedents and result of the second coming. The Epistles to the CORINTHIANS explain Christian unity, and the doctrine of the resurrection. The Epistle to the ROMANS gives to those whom Paul had not then visited, a full view of the Gospel, without reference to any previous communication, enlarging most on the great truth of "justification by faith." The simplicity of that faith, and its

independence of the law, in opposition to the legality of Judaizing teachers, is maintained in the Epistle to the GALATIANS. The Epistle to the HEBREWS shows the connection between the Christian faith and the law; JAMES and JOHN (1 Ep.), the connection between the Christian faith and practical holiness; while the Epistle to the EPHESIANS shows that language is unequal to express the fulness which is communicated in all abounding grace, from the Head to the body. Other Epistles treat of specific duties or truths, and the system of revelation is completed by the APOCALYPSE, which unites and closes the prophecies that go before, and introduces the church, after all her trials and changes, first into millenial rest on earth, and then into never-ending blessedness in Heaven.[a]

The volume that speaks of these topics may be described as consisting of *two* parts; but they form really *one book:* and the truths it reveals are ever the same, dimly seen or fully disclosed, according to their position in relation to the cross.

Really one book.

5. It becomes us, then, duly to appreciate both Testaments. Study the *Old* to see what God has done, and what, therefore, he is. See in it a solemn protest against idolatry; a proof that none can be justified by the deeds of the law; a gradual disclosure of the Divine will and of the plan of redemption. Prize it for these reasons, but remember, also, that as contrasted with the *New*, inspired writers speak of it in depreciating terms. They call it "darkness," "flesh," "letter," "bondage," "the elements of the world" (Gal. iv. 3), while the Gospel is "light," "spirit," liberty," "a heavenly kingdom." Important principles of interpretation are thus suggested, nor less the peculiar obligations of our position. It is now doubly binding upon us to be complete in all His will. Our dispensation is light, let us be wise: it is spirit, let us be holy: it is power, let us be strong.

Importance and inferiority of the Old Testament.

6. The thirty-nine books of the Old Testament may be ar-

[a] See Douglas on the "Truths of Religion."

Old Testament, how divided.

ranged on different principles. Sometimes they are classed according to their contents: the Pentateuch, the historical books, the poetical books, and the prophets. This division is sufficiently accurate, though several of the books belong to two or more classes, and the division has not been uniformly observed. Sometimes they are classed in the order of time; and as much of the meaning of Scripture is elicited by the chronological study of the different books, we shall arrange them in this order, not overlooking, however, the difference of object and of contents on which the other division rests.

Importance of specific introductions.

The importance of specific introductions to each of the books of the Bible must not be disregarded. Such introductions will often prove, as Bishop Percy has observed, "the best of commentaries, and frequently supersede the want of any. Like an intelligent guide, they direct the reader right at his first setting out, and thereby save him the trouble of much after inquiry; or, like a map of the country through which he is to travel, they give him a general view of his journey, and prevent his being afterwards bewildered and lost."

We begin with the Pentateuch and the book of Job.

CHAPTER I.

THE PENTATEUCH AND THE BOOK OF JOB.

SEC. 1.—THE GENUINENESS AND AUTHENTICITY OF THE PENTATEUCH.

Titles.

7. All complete copies of Holy Scripture begin with the Pentateuch. It was called by the Jews "the law," or, more fully, "the five-fifths of the law;" or simply

the fifths; a single book being called "a fifth."[a] The several books take their names in Hebrew from the first word or words. The English names are taken from the Greek version, and indicate in part the subjects of which they treat. Pentateuch means, in Alexandrian Greek, "the five volumes;" a name first used, as was probably the division into five books, by Alexandrian critics.[b]

8. That Moses was the author of the Pentateuch is the testimony of all tradition, both Jewish and heathen; and this testimony is sustained by the record itself.[c] The book is quoted, moreover, by nearly all the sacred writers as his work,[d] and is appealed to as genuine and authentic by our Lord and his apostles.[e] The Old Testament quotations begin with Joshua, B. C. 1451, and extend over more than a thousand years, B. C. 430. Indeed the coincidences between the Pentateuch and the later books are so numerous and exact that the sense of the law might have been gathered, if the law itself had perished, from other parts of the Bible; every allusion in the later books having also its corresponding passage in the Pentateuch.[f]

Genuineness proved from Scripture and

The testimony of profane history is, of course, much later than Scripture. Mohammed (A. D. 569) maintained that Moses was inspired, and the Jewish law divine. Julian, the apostate (331), acknowledged that persons in-

From profane history.

[a] חוּמַשׁ חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, and חֻמָּשִׁין.

[b] Havernick. πέντε ordinarily means an implement.

[c] Deut. xxxi. 9, 24, 26: Exod. xvii. 14; xxiv. 4–7; xxxiv. 27, 28: Numb. xxxiii. 2: Deut. xxviii. 58–61.

[d] Josh. i. 7, 8; xxiii. 6: Comp. xxiv. 26; viii. 32, 34: 1 Kings ii. 3: 2 Kings xxii. 8: 2 Chron. xxxiv. 14.

[e] Matt. xv. 4; v. 17, 18, etc.

[f] 2 Kings xiv. 6, and Deut. xxiv. 16. 2 Kings xxiii. 2–25, and Lev. xxvi. 3–45: Deut. xxvii. 11 to xxviii. 68. Ezra iii. 2–6, and Lev. chaps. vi., vii. Neh. i. 7, 8, and Lev. xxvi.: Deut. iv. 26, 27. Isa. i. 9, and Gen. xix. 2–4. Isa. xii., and Exod. xv. 2. Micah vi. 5, and Numb. xxii. 5, etc. Amos ii. 9, and Numb. xxi. 21–24. Amos iv. 11, and Gen. xix. 24, 25.

structed of God once lived amongst the Israelites, and maintained both the genuineness and the authenticity of these books. Porphyry (233) admits their genuineness, and contends for the truth of Sanconiathon's accounts, from their accordance with the Mosaic history. Nicolaus of Damascus, an eminent orator, and Strabo, both contemporaries of Augustus, ascribe the Pentateuch to Moses; as do Tacitus, Juvenal and Longinus (A. D. 273).

Internal evidence of genuineness.

Internal evidence corroborates this view. (1.) The books were evidently written by a Hebrew, speaking the language and cherishing the sentiments of his nation. (2.) They were written by a Hebrew acquainted with Egypt and Arabia, their customs and learning.[a] But Egyptian learning was carefully concealed from foreigners (Her. ii. c. iii. 100, 101, 164, 168). The priests alone, and the royal family, who were reckoned as priests, had access to it. To this class, therefore, the writer must have belonged. (3.) There is, moreover, an exact correspondence between the narrative and the institutions, showing that both had one author. The laws are not given in the form of statutes, but are mixed with narrative, and are inserted as the exigencies requiring them arose. They are often briefly sketched, and afterwards repeated at greater length, with such modifications as were demanded by altered circumstances.[b] (4.) No less remarkable is the agreement between the style of the different books and the circumstances of Moses. In the earlier narrative of Exodus and Numbers the style is broken and abrupt. In Deuteronomy it is continuous and parental. The history of the antediluvians is brief and simple; of the Jews, full and explicit; and the whole exhibits the unity of design which bespeaks a single author.

[a] See Gen. xiii. 10; xl. 11, 16 (see pp. 380–1); xlii. 9; xlvii. 20–6: Deut. xi. 10: Numb. xiii. 22.

[b] Compare Exod. xxi. 27, and Deut. xv. 12, 17. Numb. iv. 24–33, and vii. 1–9. Lev. xvii. 3, 4, and Deut. xii. 5, 6, 21. Exod. xxii. 26, and Deut. xxiv. 6, 10–15.

The first doubt expressed on this question in England was by Thomas Hobbes, A. D. 1650, at least three thousand years after the first publication of the Pentateuch. Nor were doubts expressed by any known writer earlier than the 13th century.

Authenticity.

9. The evidence of the authenticity of the Pentateuch is no less decisive; though, as many of the events are recorded only here, it is necessarily less comprehensive than similar evidence in the case of ordinary history.

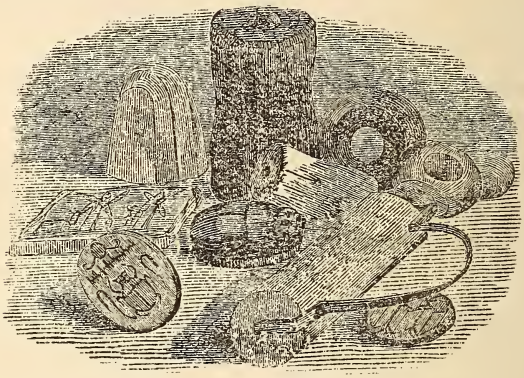
Its statements confirmed by tradition.

Several of the historical statements of the Pentateuch are confirmed by the traditions of ancient nations

In proof of its general accuracy Josephus appeals to various public records, and to books extant in his time (A. D. 70), confirming in this way the history of the flood, of the delivery from Egypt, and of the expulsion of the Canaanites. Creation completed in six distinct days, or in six distinct periods; the division of time into weeks, the seventh day being holy; the state of innocency, or the golden age; the promise of a Mighty Deliverer; the flood; the ark; are traditions preserved among nearly all nations, and have been shown to exist in the East, though strangely disguised, in the very age in which Moses lived. Faber's Horæ Mosaicæ i. 1–136; Graves on the Pentateuch i.; Sir William Jones's Works, and Maurice's Hindostan. See other traditions in S. Turner's Sacred History i., and Kitto's Daily Bible Ill. Antedil. and Patriarchs.

A new kind of proof has sprung up in our own days. It has been said, for example, that the following customs, or allusions, are Asiatic, and not Egyptian, or are later than the exode: building with bricks, Exod. i. 14; keeping asses—animals odious to the Egyptians; the presence of eunuchs, implied in the name given to the captain of the guard, Gen. xxxvii. 36; the freedom of domestic life implied in Gen. xxxix.; the use of wine, which Herodotus says was not made in Egypt; of rings, seals, and other ornaments, xli. 42; the appointment of stewards, xliii. 16, 19; xliv. 1: the custom of sitting at table, xliii. 32. *All*, however, have been confirmed by the discovery of ancient Egyptian monuments. Bricks are still found with the names of the oldest Egyptian dynasties stamped upon them. To the art of wine-making Rosellini devotes a section of his work; and upon the very monuments whence his illustrations are taken appear eunuchs, stewards, ornaments

and entertainments, exhibiting habits of social intercourse, and modes of sitting, such as the Pentateuch implies.



ANCIENT SEALS, ETC.

That the Egyptians shaved, Gen. xli. 14, and carried burdens, not on the shoulder, but on the head, xl. 16; that shepherds were treated with great contempt—the butts of Egyptian wit; that caste existed; that foreigners were naturalized by clothing them in the celebrated Egyptian linen, Gen. xli. 42; are facts confirmed by ancient sculptures, or expressly mentioned by Herodotus as peculiar to Egypt.

See Hengstenberg's "Egypt and the Books of Moses."

By various facts.

The statements of the Pentateuch are confirmed, moreover, by the facts of history (*a*), ethnography (*b*), and geology (*c*), so far as these have been clearly ascertained.

(*a.*) No nation has credible, or even intelligible, records extending earlier than the flood. The dynasties of Egypt run up, on the largest interpretation, no higher than B. C. 2200 (Champollion). The reign of Yoa, the first Chinese emperor mentioned by Confucius (B. C. 450), cannot be earlier than B. C. 2500; nor is there any historical certainty till the year B. C. 782 (Klaproth). The celebrated chronology of India reaches no higher than B. C. 2256, and then we have Buddha himself, the representative, perhaps, of Noah (Col. Tod). Such is the testimony of witnesses who have examined the most ancient chronological systems, avowedly without any leaning to the Pentateuch.

(*b.*) Ethnography, in its threefold division, philological, physiological and ethical, is equally in favor of the Mosaic account. The mythological systems of India, China, Greece and Scandinavia, are really identical (Sir. W. Jones); while Shemitic nations are all monotheistic, indicating in each case identity of origin. All known languages, it is admitted, are reducible to a few families: the Indo-European, the Shemitic, the Ugro-Tartarian, the Malayan, the Transfengetic, which are chiefly monosyllabic; the American and the African. Chev. Bunsen and Mr. Schon have already traced the Egyptian, and several of the African dialects, to a Shemitic origin. The American languages are proved to be chiefly Asiatic, and the ablest scholars find among all such affinities as bespeak original unity (so Humboldt, Klaproth, F. Schlegel, Balbi, Herder). Philologically and physiologically "the human race," says the last-named, "is a progressive whole, dependent upon a common origin." "With the increase of knowledge in every direction," is the last testimony of Dr. Pritchard, "we find continually less and less reason for believing that the diversified races of men are separated from each other by insuperable barriers."

(*c.*) Nor is geology an unimportant witness. One of its clearest lessons is the recentness of the "last great geological change." The present state of the globe "cannot date much further than five or six thousand years" (Saussure, Cuvier, De Luc).

Internal evidence.

Independently, even, of external evidence, the internal is itself decisive. The artlessness of the style, the frequent genealogies, the impartiality of the author in recording the faults of the Jews and his own,[a] are all obvious. Add to this that Judaism is founded upon the supposed truthfulness of these records. They give the history of Jewish institutions, and the reasons for the observance of them. If there be a forgery, when could it have been executed? Not when the version of the LXX was made (B. C. 275). Not on the return from Babylon (B. C. 536), Ezra ii. 62. Not on the division of the kingdom (975). Not in the days of Samuel (1095). Not in the four hundred years preceding. For at each successive era there were thousands interested in detecting the forgery, and in setting aside the burdensome

[a] See history of Abraham, Isaac, Jacob; also Deut. xxvi. 5: Exod. ii. 14: Numb. xx. 10–13.

and peculiar institutions founded upon it. To suppose that any man could secure the observance of Circumcision, of the Passover, of the feast of Pentecost, or of tabernacles, on the plea that these rules had been observed from the first, and for the reasons assigned, when it must have been known that this statement was untrue, is to suppose a greater miracle than the record contains. And these institutions had their origin, it will be noticed, not in the ordinary events of the history, but in the miracles: so that by them, not only the history, but each miracle is confirmed.[a]

Various documents employed.

10. It may be added that it is supposed by some writers that the author of the Pentateuch used various ancient documents in preparing this volume. Hence quotations from other books, and hence, perhaps, the different names applied, in different parts, with marked uniformity to God.

In Numb. xxi. 14, 15, for example, "the book of the wars of Jehovah" is quoted, and in ver. 27–30 is an extract from a war-song of the Amorites. So in Gen. i.–ii. 3, the name applied to God is uniformly God (אלהים Elohim). In Gen. ii. 4–3, it is Jehovah-God. In chap. v. it is God only, except in ver. 29, where a quotation is made. In Gen. vi.–ix. God and Jehovah are used indiscriminately everywhere, except in ix. 29, where a quotation is made; and in chaps. xii., xiii., Jehovah only. In chap. xiv. a new name is introduced, "God most High," and is used throughout the chapter.

This opinion was first advanced by Vitringa, Obs. Sac. i. chap. iv. § 23, and has been advocated by Calmet, Horne, Pye Smith, Stuart, and others. The errors and refinements of some modern writers have brought it into, perhaps, undeserved discredit.

And additions made to the original narrative.

11. There are also passages which must have been added after the death of Moses.

Deut. xxxiv. records his death and burial. Gen. xxxvi.

[a] Graves has expanded this argument with great force: "Lectures on the Pentateuch," i. ii.

31–39 gives a supplementary list of Edomitish chiefs, and in several passages the latter designation of a place has been substituted for, or is given with the original name, as in Gen. xiv. 14, where Dan is put for Laish (see Josh. xix. 47): so Gen. xiii. 18 (Josh. xiv. 15): Gen. xiii. 3 (Gen. xxviii. 19); xiv. 2, 7, 8: Deut. iii. 9; iv. 48.

12. In the Jewish canon, the Pentateuch is kept distinct from the rest of Scripture, as it is the basis of the theocracy. The title "law" describes the principal subject of the books, though their true central point is the covenant relation between Jehovah and Israel. The whole of the Old Testament is, indeed, the history of that covenant, of the preparation for it, and of its progressive development, till it gave place to the Gospel.

True nature of the Pentateuch.

13. The events recorded in these books may be arranged as follows:—

Briefly epitomized.

Genesis.—The *Creation*, 1, 2: the fall and antediluvian world, 3–6: the deluge, 7, 8, a consequence of wickedness: the blessing of Noah and the re-peopling of the earth, 9, 10: the dispersion, 11: call and history of Abraham, 12–25: of Isaac, 26, 27: of Jacob, etc., to the death of Joseph, 28–50.—A period of 2369 years (or of 3619, Hales).

Exodus.—The Israelites after Joseph's death, 1: birth and training of Moses, 2–6: the *Exode*, vii.–xv. 21: first year's journey, their covenant, moral and other laws, the tabernacle, xv. 22–40.—A period of 145 years.

Leviticus.—Laws on sacrifices, 1–7: on the *Levitical* priesthood, 8–10: on purifications, 11–22: on festivals, etc., 23–27.—One month.

Numbers.—Events from the *numbering* of the people, 1–4: in the second year to the thirty-ninth year, several laws, v.–x. 10: and the journeys of the Israelites, x. 11–36.—Nearly 39 years.

Deuteronomy, or the *law repeated*, has seven parts giving—

1. A summary of privileges and history of the Israelites, i.–iv. 40.
2. A summary of their laws, moral, civil, and ceremonial, iv. 40–26.
3. Directions as to what is to be done after crossing Jordan, including the blessings and curses, 27, 28.
4. Exhortations to obedience, 29, 30.
5. A narative of events subsequent, with the song of Moses, 31, 32.
6. The benediction of Moses, 33; and
7. An account of his death, 34.—A period of five or eight weeks.

Sec. 2.—The Book of Job.

14. This book takes its name from the venerable patriarch whose history it records. Its antiquity, and the brevity of its style, make it confessedly difficult of interpretation. But these difficulties seldom refer to topics of religious importance.

Job. As Job is mentioned in Scripture in connection with other known saints (Ezek. xiv. 14: Jas. v. 11), it may be safely concluded that he was a real person, and that the narrative is no fiction. This conclusion is sustained by the details given of persons and places, and by the internal evidence. Uz, the country which he inhabited, was probably in the north-east of Arabia Deserta.

When he lived. The age in which Job lived is a question that has created much discussion. The most probable opinion fixes it as earlier than Abraham. The book may be read, therefore, between the 11th and 12th chapters of Genesis, as a supplement to the concise record of the early condition of our race, given by Moses.

The arguments adduced in support of the latter opinion are as follows. (1.) The long life of Job, extending to 200 years. (2.) The absence of any allusion to the Mosaic law, or the wonderful works of God towards Israel in their departure from the land of bondage, and their journey to Canaan; which are constantly referred to by other sacred writers, as illustrating the character and government of Jehovah. (3.) The absence of any reference to the destruction of Sodom and Gomorrha; which memorable event occurred in the vicinity of the country where Job resided; and which, as a signal and direct judgment of the Almighty upon the wicked, would hardly have been omitted in an argument of this nature. (4.) The worship of the sun and moon being the only form of idolatry mentioned; which was, without question, the most ancient, chap. xxxi. 26–28. (5.)

The manners and customs described, which are those of the earliest patriarchs. (6.) The religion of Job is of the same kind as that which prevailed among the patriarchs before the Mosaic enconomy. It is the religion of sacrifices; but without any officiating priest or sacred place. (7.) To these arguments Dr. Hales has added one derived from astronomy, founded on chaps. ix. 9, and xxxviii. 31, 32. He states, that the principal stars there referred to, appear, by a retrograde calculation, to have been the cardinal constellations of spring and autumn about B. C. 2130, or about 184 years before the birth of Abraham.

It is worthy of notice, that if Job lived between the deluge and the call of Abraham, we have an additional proof that God has never left the world without witnesses to his truth.

On the other hand, some think they detect allusions to the destruction of Sodom, etc., in chap. xv. 34; xviii. 15; xx. 26; and adduce the coincidence of many names occurring in this book, with those of some of Abraham's descendants, through Ishmael and Esau, as indications of a somewhat later age. By some of these writers it is assigned to the earlier period of the sojourn in Egypt.

Respecting the *author* of the book, a difference of opinion prevails. Some ascribe it to Job, others to Elihu: and others to Moses. Whoever was the author, its canonical authority is proved by its place in the Jewish Scriptures, and the recognition of the whole collection by our Lord and his apostles. The author.

15. The book may be divided into three parts:—

Contents of the book.

i. The *historical introduction* in prose, i. ii., giving a narrative of the sudden and severe affliction, borne with exemplary patience.

ii. The *argument or controversy*, in poetry, in five divisions:—

1. The *first* series of discussions, comprising Job's complaint, iii.; the speech of Eliphaz, iv. 5.; and Job's answer, vi. vii.; of Bildad, viii.; and Job's answer, ix. x.; of Zophar, xi.; and Jot's answer, xii.–xiv.

2. The *second* series, comprising the speech of Eliphaz, xv.; and Job's answer, xvi. xvii.; of Bildad, xviii.; and Job's answer, xix.; of Zophar, xx.; and Job's answer, xxi.
3. The *third* series, comprising the speech of Eliphaz, xxii.; and Job's answer, xxiii. xxiv.; of Bildad, xxv.; and Job's answer, xxvi.–xxxi.

The question discussed thus far is, whether great suffering be not an evidence of great guilt. Job's friends affirm it, and exhort him to repent and reform. Job denies it, appeals to facts, and complains bitterly of his friends for aggravating his distress by false charges.

4. The speech of Elihu, xxxii.–xxxvii.

Elihu maintains, that afflictions are meant for the good of the sufferer; even when not properly the consequences of sin; he reproves Job for justifying himself, rather than God, and vindicates the Divine character and government.

5. The close of the discussion, by the address of the Almighty (not condescending to explain his conduct, but), illustrating his power and wisdom, xxxviii.–xli.; and Job's response and penitential confession, xlii. 1–6.

iii. The *conclusion* in prose, xlii. 7–17, giving an account of Job's acceptance and prosperity.

16. The precise *object* of the book has given rise to much discussion. Mercenary selfishness was the charge brought against Job i. In the end the charge is disproved. Job assures us that the Judge of all the earth will do right, and resolves still to trust, though God should slay him, xix. 23–26. The nature and power of faith are thus illustrated, as in the identity of true piety in every age. Such perhaps was one chief object of the inspired writer in this composition. The book, moreover, displays the Providence of God in its inscrutableness and mercy, and sets forth in unrivalled magnificence the glory of the Divine attributes. It illustrates human depravity,[a] exhibits faith in a coming Redeemer and a future life,[b] speaks of sacrifices as the appointed means of acceptance,[c] and shows the benefit of intercessory prayer.[d]

Its object.

[a] xxxiii. 8, 9: xxxiv. 5, 9, 35.
[b] xix. 25–29 · xxxiii. 23–28.
[c] i. 5; xlii. 8.
[d] xlii. 8, 9.

Not all, of course, that even Job said in these discussions, is to be commended. The principles advanced are sometimes erroneous, and sometimes, also, the conclusions. Inspiration describes accurately what was said or done, without necessarily sanctioning either.

17. The practical lessons suggested by the book are obvious and important. Copy Elihu's humility. Though able to speak best, he spoke last. Uncharitableness is of the devil (i. 9, 10). Its origin, no less than its unloveliness, should put us on our guard against it. . . . Perfect and upright men are among the first to confess their vileness (i. 1; xl. 4; xlii. 6). Our progress in holiness may be measured by our humility. . . . What wisdom is needed to conduct controversy wisely, when even Job failed. . . . How needful is a specific revelation, when even good men, with an accurate knowledge of God, and of many principles of his government, misread the lessons written upon his works. To correct human misapprehension on such questions, God had himself to interpose. Its lessons.

Sec. 3.—On Hebrew Poetry and the Poetical Books.

18. As Job is the earliest of the poetical books of the Bible, it may be convenient to make here a few remarks on the nature of Hebrew poetry. Hebrew poetry.

The division of the Holy Scriptures usually called the poetical books comprises Job, Psalms and Proverbs; some adding Ecclesiastes and the Song of Solomon. In point of date, some portions of them are earlier, and others are later than many parts of the historical books; but they are classed by themselves, as being almost wholly composed in Hebrew verse. In the Jewish Canon of Scripture they are included in the Hagiographa, or *Holy Writings*. The writings of the prophets, are for the most part, also in a poetical form.

The peculiar excellence of the Hebrew poetry is to be ascribed to the employment of it in the noblest service, that of religion. It presents the loftiest and most precious truths, expressed in the most appropriate language.

There is so much uncertainty respecting the ancient pronunciation of the language, that it is not easy to determine the nature of the Hebrew versification. But much light has been thrown upon the subject in later times by Lowth, Jebb, and other scholars. The leading characteristics of Hebrew poetry may be described generally as consisting in the ornate and elevated character of the style, in the use of certain words and forms of words, in the sententious manner of expression, and in certain peculiarities in the structure and combination of the sentences. These peculiarities appear in the following artificial forms:

There is sometimes an *alphabetical* arrangement of the whole poem; each line commencing with one of the letters of the alphabet, or every alternate verse beginning with a succeeding letter, or a series of verses with the same initial letter: see Psa. cxix. and Lam. iii. In Psa. cxix., in the original, eight verses in succession begin with the same letter, followed by eight more beginning with the succeeding letter; and so on through the alphabet, dividing the whole psalm into alphabetical strophes. There are twelve of these alphabetical poems in the Old Testament.

Another artificial form of poetry appears to have consisted in the repetition of the same verse or sentiment at somewhat distant intervals, or after a certain number of verses, as in Psa. xlii. 5, 11; xliii. 5; cvii. 8, 15, 21, 31: Isa. ix. 12, 17, 21; x. 4: Amos i. 3, 6, 9, 11, 13; ii. 1, 4, 6.

But the most striking peculiarity of Hebrew poetry is what Lowth entitles *parallelism;* that is, there is a certain correspondence either as to thought or language, or both, between the members of each period. Sometimes the secondary expression is little more than an echo of the first: sometimes it adds to it a new idea, and often greatly excels it in force and beauty: sometimes, to heighten the impression, the main idea is expressed in contrast with some other. It is in a great measure owing to this structure of the sentences that our translation of these books has so much of a poetical cast; for being for the most part literal, it retains much both of the form and simple beauty of the Hebrew.

This poetical parallelism admits many varieties, more or less defined. The following classification will illustrate the subject.

Parallelism.

1. Some parallelisms are gradational or synonymous.

2. Others are antithetic: see chap. iv., sec. 3, par. 286.

Occasionally we meet with a double synonyme and a double antithesis; as in Isa. i. 3, 19, 20.

A double antithetical form of the parallelism is not uncommon in the Prophets. A very beautiful parallelism of this kind occurs in Hab. iii. 17, 18. See also Isa. ix. 10.

3 A third form of parallelism is the *synthetic*, or *constructive*. In this form word does not answer to word, nor sentence to sentence, either as of an equivalent or as of an opposite meaning; but there is a correspondence and similarity between the different propositions in respect of the shape and turn of the whole sentence. This species of parallels includes such as do not come within the two former classes; and its variety is very great.

In this kind of parallelism the writer, instead of merely echoing the former sentiment, or placing it in contrast, enforces his thought by accessory ideas and modifications, generally preserving throughout a correspondence of form between the different parts. As examples, see Job iii. 3–9: Psa. cxlviii. 7–13: Isa. i. 5–9; lviii. 5–8. Instances of this kind of parallelism are found in abundance in the Scriptures, and especially in the Prophets.

Respecting these different species of parallelism Bp. Jebb remarks, that separately "each kind admits many subordinate varieties; and that in combinations of verses the several kinds are perpetually intermingled; circumstances which at once enliven and beautify the composition, and frequently give peculiar distinctness and precision to the train of thought."

It may be added that, according to the theme and divisions, Hebrew poetry is lyric, as in the Psalms; epic, as in Job; didactic, as in the Proverbs; pastoral, or idyllic, as in Canticles; and prophetical, as in the earlier prophets. Occasionally we have rhyme, though probably not designed by the poet, Gen. iv. 23: Job vi. 4, 7, 9, 13, 22, 29.

In reading the Bible it is very desirable to understand the laws of poetic parallelism, for these often furnish important facilities for interpretation. As one member of a sentence frequently expresses the same sense as its parallel, difficult words and phrases are thus rendered susceptible of easy explanation.

In the Paragraph Bible (Religious Tract Society), the poetical parts of Scripture are printed according to the order of the original, in parallelisms. These parallelisms, indeed, are not always indicated in the mode of printing the Hebrew text (except in Exod. xv.: Deut. xxxii.: Judges v., and 2 Sam. xxii.); but the lines may always be marked by attention to the accents.

Sec. 4.—The Books of the Pentateuch Arranged and Epitomized with Occasional Helps.

19. In studying the Bible as it ought to be studied, for practical purposes, we may advantageously regard it as a

Bible, how regarded.

revelation of God, of man, and of salvation, each chapter throwing light on one or on all of these themes. Or it may be regarded in other aspects. According to the form into which the different portions of the Bible are thrown, we may describe it as a book of *biography*, containing the lives of believers and unbelievers, with the history of their influence and example: of *history*, under its twofold division of the church and the world: of *doctrine*, gradually disclosing Divine truth: of *ethics*, teaching the whole range of human duty: of *positive institutions*, founded on the will of God, and therefore mutable, as morality is immutable, being founded in his character: and of *practical wisdom*, suggesting and illustrating rules of both human and divine prudence. In accordance with this division we may read the whole, asking everywhere what light is thrown here on personal or national character, on ethics, on spiritual truth, on positive institutions, or on practical wisdom. Simpler and more practical, however, is the division first suggested. Study the Bible to know *God*, his nature, perfections and government; to know *man*, his condition and destiny, his duties and privilege; to know *Christ* in his office and work; and it will be found that under one of these three heads we may arrange all that Scripture teaches and reveals.

Read with reference to one subject.

20. It is an instructive suggestion[a] that, after reading through a book of Scripture, we should read it again with reference to some *one* subject. Many illustrations of truth prevent mistakes, teach us to apply it, and deepen its impression upon the mind. If we apply this suggestion, under the guidance of the hints and clearer instruction of the Gospel, to the Pentateuch, we shall find it peculiarly useful. No portion of Scripture, indeed, is richer in these threefold revelations.

In reading history (it may be added) our business is so to

[a] Bishop of London, Lent Sermons on St. John's Gospel, quoted by Nichols.

group and compare particular facts as to connect them with the motive and principle from which they spring, and hence to apply the lessons taught in the inspired narrative with wisdom and clearness. In reading precept or doctrine, on the other hand, seek rather to illustrate it, so as to make it more impressive and touching. Let facts lead up to principles; and let principles be set forth and explained in appropriate facts. For the first, see notes on Genesis; and for the second, see notes on Proverbs.

History: Doctrine.

21. In the following summary the whole Bible will be found chronologically arranged; and it is highly important that it should be studied in this order. It will also be found divided, for the most part, into sections, according to the sense. The notes at the foot of the page are all adapted, as far as they go, to explain the sacred text. They are not intended, however, as a commentary upon it, but simply as helps to *put readers in the way* of making comments for themselves, and so of applying principles already discussed.

Use of following arrangement.

It will be remarked that Old Testament pre-intimations of the Messiah—his person, office, and work—are all printed *in Italics*, and in such a form as to catch the eye at a glance. Though, therefore, these are of the deepest importance, the notes but seldom refer to them. Let them not, however, be overlooked by the reader.

Preparations for coming of Messiah.

For the *devotional* study of the Bible, the reader may often, with advantage, lay aside all helps, and select a few verses only, marking and applying the truths suggested by each word and sentence (see chap. vii.). Many have found this plan more impressive than the more student-like process above described. The two plans of study are in themselves consistent, though human weakness has led us to regard them as opposed. If we could but *study devotionally*—tracing God, and Christ, and ourselves everywhere, and applying the whole as we proceed—the mind and the heart would alike gain by the arrangement.

22. (i.) *From the Creation*, 4004; *to the Death of Noah*, 2006 *years*.

Date and Place.	Events illustrating the coming and work of the Messiah; and ordinary Occurrences.
B. C. 4004.	The Creation, Gen. i. ii. 4–7
For these dates see § 355.	Institution of the Sabbath, Gen. ii. 1–3
	Creation of Adam and Eve, briefly described in chap i. recapitulated, Gen. ii. 8–25
4004.	The fall of Man, Gen. iii. 1–13
Eden.[a]	(*Connection of the first sin with man's subsequent state* Rom. v. 14: 1 Cor. xv)
Eden.	*First promise of a Saviour;* expulsion from Eden Gen. iii. 14–24.
4003–2, Near Eden.	Birth of Cain and Abel, Gen. iv. 1–2.
3875.	*Sacrifice first mentioned*, Abel's accepted, Gen. iv. 3–7.
3875.	Cain's crime and curse, Gen. iv. 8–15.
3875–3504, Nod.	Cain builds Enoch; his descendants; Lamech's speech, etc., Gen. iv. 16–24.
3874, Near Eden.	Birth of Seth, and of Enos; world and church distinguished, Gen. iv. 25, 26.
3769.	*Genealogy from Adam to Noah;* the line of the Messiah, Gen. v.
2468.	Wickedness of the world; God determines to destroy it after a respite of 120 years; Noah preaches (2 Pet. ii. 5), Gen. vi.
2468.	*Covenant renewed with him; he builds an ark* as God commanded, Gen. vi. 18.
2348.	Noah enters the ark; the Deluge, Gen. vii.
2347.	The waters abate; Noah leaves the ark, Gen. viii.
Armenia, or *Ararat*, Gen. viii. 4. *Togarmah*, Ezek. xxvii. 14.	God's covenant renewed with Noah, Gen. ix. 1–17. Noah and his sons; his prediction concerning them, [Gen. ix. 18–27].[b]
2247, A. M. 1757, B. C. 2233. Shinaar, (Babylonia, or *Irak Arabi*.)	Babel; confusion of tongues; dispersion, Gen. xi. 1–9 Genealogies of Noah's sons; Nimrod founds Babylonian or Assyrian empire, [Gen. x.] *Genealogy from Shem to Terah;* the line of the Messiah, [Gen. xi. 10–26].
1998.	Death of Noah, Gen. ix. 28, 29.

[a] Eden is supposed to have been either near the head of the Persian Gulf, or in Armenia, near the sources of the Tigris and Euphrates.

[b] Passages marked thus [ ], are either repetitions, genealogical tables, or otherwise less suitable for *general*, or family reading.

Gen. i. On this narrative of the creation, see § 224; and the brevity and moral completeness of the whole history, see § 220. The history of the world before the flood occupies seven chapters. The general history of mankind for more than 400 years after, four more. The history of Abraham and his descendants, for only 286 years, occupies thirty-nine chapters, and contains details rich in moral wisdom.

Gen. i. 26. Let *us:* On the *gradual* revelation of the Divine nature in the Old Testament, see § 230.

Gen. i. 2. Creation is here ascribed to God. All heathen philosophers maintained the eternity of matter; even those who taught that God moulded it into its various forms. This chapter teaches more truth on creation than all heathen cosmogonies combined, and it so teaches it as to prove the folly of idolatry. What God is here said to have made, the Egyptians and others worshipped. See Faber's Orig. of Pag. Idol.

Gen. ii. 4. Gives a *particular* account of what has been briefly recorded in i. 27.

Gen. ii. 2, 24. The law of marriage and the law of the Sabbath were instituted before man fell. The Sabbath was at first consecrated by the fact that it closed the work of creation. That it continued to be observed is clear from the division of time into weeks, viii. 8–13: xxix. 27, 28; the recognition of the day before the giving of the law, Ex. xvi. 22–30; and the form of the precept, *Remember!* From the exode the Sabbath was further consecrated by the deliverance on that day of the Israelites (Ex. xx. and Deut. v. 15). Under the Gospel we observe the day that commemorates a greater deliverance, and introduces a new creation. *The* day in the seven is changed; but *a* day in seven has been observed from the first, Acts xx. 7: Rev. i. 10. The day is to be kept as one of rest, moral improvement, and of joyous holy devotion, Ex. xxxi. 13: Is. lviii. 13, 14.

Gen. iii. 6, 7. Mark the history of the first sin (§ 220), and the connection of that sin with our fallen condition. Compare ch. ii., iii. with Rom. v.: 1 Cor. xv. Neither add to the inspired explanation, nor take from it. Sound views on this question lie at the fonndation of all accurate systems of truth. (John iii.)

Gen. iii. Study the character and personality of the tempter in the light thrown upon both by inspiration, 2 Cor. ii. 11; xi. 3–14: Eph. vi. 11: Luke xxii. 3: Acts v. 3: Matt. xiii. 25. His wiles and influence are described here in terms which prove this history to be no fiction. See § 463, 4.

Gen. iii. 15. On the delay of the fulfilment of the first promise, see § 382.

Note on this whole narrative the *justice* of God in punishing sin, and compare the history of Cain, iv.; of the flood, vi.; of Sodom, xix; and even of the patriarchs. Note also his *mercy*. The promise *before* the sentence; the curse of labor made a blessing: and compare Noah's preaching, the delay of the flood, and the promise to save Sodom if ten righteous had been found in it. God "warns that he may not strike." He is long-suffering, but also just.

Gen. iv. 4. The first and second sacrifices mentioned in Scripture were specially accepted, Gen. iv. 4: viii. 20; and in later instances the acceptance of them is implied, xii. 7, 8: xiii. 18. The institution of sacrifice by God himself is expressly recorded in Gen. xv. 9. What it meant may be gathered from the New Testament. The feelings it excited and expressed were such as are now excited, though in an infinitely higher degree, by the sacrifice of the cross, § 231, 245. On "Sacrifice of Divine Origin," see Magee on the Atonement, and Faber's Origin of Pagan Idol., b. 2, ch. viii.

Gen. iv. 25. The promise of a great deliverer is suspended now, as afterwards, upon a single life—Isaac, Joash, 2 Kings xi.

Gen. v. All the history of the Scripture is useful. This chapter describes, with sad monotony, the character and death of the antediluvians; but it fixes the age of the antediluvian world, and it completes the evidence of the descent of our Lord from the first man, at once confirming a prediction, and illustrating a truth.

Gen. v. 24. Mark the three ascensions to heaven, in three successive stages of the plan of redemption—of Enoch, Elijah, and our Lord; each an evidence of immortality, and the last the foundation of man's title to it.

Abel is slain. Enoch translated. Jacob chosen. Elijah taken to heaven without dying. John, his New Testament representative, foully murdered. "Even so, Father!" is the only solution man can give—a solution sanctioned by the Bible. Psa. cxxxv. 6: Rom. ix. 20: Dan. iv. 35.

Gen. viii. 22. Even nature proves God's faithfulness.

Gen. xi. On chronology, as fixed by this chapter, see § 356.

Gen. xi. 9. Place ch. x. after xi. 9, because in xi. 1–9 men have one speech; in x. we find them scattered.

23. (ii.) *From the Death of Noah to the Birth of Moses, 417 years.*

Date and Place.	Event or Narrative.
B. C.	1. *Job.*
Uz, in Idumæa.	The exact date of *Job* is not known. There is good reason, however, for placing his history before that of Abraham, see *Introduction* to Job, or Townsend's Arrangement, i., p. 28; for analysis, see p. 384, etc. Job. i.–xlii. [Chaps. iii.–xxxi.]; chaps. xix. 25–27; xxxiii. 23–28, are direct references to the work of the Messiah.
	2. *Abraham*
1996, Ur, *Edessa*, now *Orfa*.	Birth of Abram; marries Sarai; leaves Ur and his idolatrous kindred (Josh. xxiv. 2): Gen. xi. 27–32.
1922, Haran, *Charræ*, *Harran*.	Terah, Lot, and Sarai; death of Terah: (see Acts vii. 2–4).
1921, Canaan.	Leaves Haran at God's command with Sarai and Lot, Gen. xii. 1–9.
1921.	*Great blessings promised* him, Gen. xii. 1–9: see Acts iii. 25: Rom. iv.: Gal. iii. 16.
1920.	Visits Egypt; dissimulates, Gen. xii. 10–20.
1918.	Returns to Canaan; Lot in Sodom, Gen. xiii. 1–13.
1917, Hebron.	*Promises renewed;* goes to Mamre, Gen. xiii. 14–18.
1913, Siddim (El Ghor).	Chedorlaomer; Lot taken and rescued, Gen. xiv.
	Melchizedek blesses Abram, Gen. xiv.
1912, Hebron.	*Covenant of God* with Abram, Gen. xv.
1910.	Hagar; Ishmael born, Gen. xvi.
1897.	*Covenant renewed;* names changed; circumcision, Gen. xvii.
	Abraham entertains angels, one of whom is the angel of the covenant; Sodom; Lot's wife; Lot's incest, Gen. xviii.; xix. 1–36; [xix. 4–11, 30–36].
1896, Gerar.	Abraham leaves Hebron; dissembles with Abimelech, Gen. xx.
	Moab and Ben-ammi born, [Gen. xix. 37, 38].
	Isaac born; Ishmael sent away; covenant with Abimelech, Gen. xxi. 1–34.
Moriah (site of the temple).	Trial of Abraham's faith, Gen. xxii. 1–19.

Date and Place.	Event or Narrative.
B. C.	
Machpelah, near Hebron.	Death and burial of Sarah, Gen. xxiii.
1856,	Account of Nahor's family, Gen. xxii. [20–24].
Beersheba; Bir-es-Seba.	Abraham sends his servant to Haran; Laban receives him; marriage of Isaac, Gen. xxiv.
1850.	Abraham marries Keturah; children by her, Gen. xxv. 1–6.
1836, Lahai-roi.	Birth of Esau and Jacob; their character, Gen. xxv. 19–28.
1821, Beersheba.	Abraham dies; Isaac and Ishmael bury him, Gen. xxv. 7–11.

Gen. xii. The wanderings of Abraham carried some knowledge of the true religion through a large part of the East. We find the results in the lingering convictions of many families referred to in Scripture; and to Abraham many ancient nations profess to trace their religion. See Hales, ii. 124; Witsius, Ægypt., lib. iii.

Gen. xiii. 7. Servants. Study on their duties the history of Eliezer (xxiv. 1–60); of Jacob (xxxi. 38–41); of Joseph (xxxix. 1–6); of David (1 Sam. xviii. 5); of Obadiah (1 Kings xviii 3): of Naaman's servants (2 Kings v. 2, 3, 13); and compare with these examples the precepts of the New Testament (Eph. v. 6).

Gen. xiv. 14. On allegorical interpretation, see ch iv., sec. 7.

Gen. xiv. 16. Brother, *i. e.* collateral relative; here nephew. 277 (*f*).

Gen. xii. The successive covenants of Scripture are subjects of deep interest. The first was made with Adam, the second with Noah, and the third with Abraham. The one with Adam required obedience, and denounced death, legal, spiritual, natural, and (without penitence) eternal, as the consequence of sin. The second was without conditions, and is fulfilled to this day, ix. 8–17. The third also was without conditions, Gen. xii. 1–3, 7; xiii. 14–17; xv. 17; xxviii 10–15: Acts iii. 13–26: Gal. iii. 4: Rom. iv., though confirmed in consequence of Abraham's faith, xxii. 16–18; xxvi. 1–5. This last covenant is called by the apostle the covenant of promise, in distinction from the law, which is called the covenant of works. The Gospel is called in distinction from both—truth and grace, that is, salvation realized and founded, not on works, but on unmerited favor. That Abraham saw in the covenant made with him the promise of a coming Messiah, is clear from the reasonings of both Peter and Paul (Acts iii. 25, 26. Gal. iii. 8) This pro-

mise was frequently repeated, and formed, with the significant truths to which it pointed, the foundation of justifying faith for many ages The expectation of a coming Saviour founded upon it, explains the value of the birthright (xxv. 34), the preservation of family records, and many of the institutes of patriarchal religion.

Gen. xii. 7. The religious knowledge of the patriarchs was evidently very limited, but their piety was exemplary. Wherever the patriarchs go they build their altar, xii. 7; xiii. 4. Whatever their emergency, prayer is their resource. Their children they command after them; and the traditional promise they carefully preserve and transmit; faith sustaining them in all (see § 242).

Trace the character of Abraham as the "friend of God," and, again, as the father of those who *believe.*

Gen. xix. The godly are saved, yet so as through fire, 1 Cor. iii. 13.

Gen. xxi. The seed of the flesh separated from the seed of the promise: the first persecute and despise the second, Gal. iv. 29.

Gen. xxiv. A marriage in the Lord. Note its peculiarities and results. Yet for twenty years to come there was no heir of the promise.

Date and Place.	Event or Narrative.
B. C.	3. *Isaac and Jacob*
1804, Lahai-roi.	Esau sells Jacob his birthright; Isaac leaves Canaan, Gen. xxv. 29–35.
1804.	*Covenant confirmed to Isaac at Gerar*, Gen. xxvi. 1–5.
1804, Beersheba.	Isaac dissembles; covenant with Abimelech, Gen. xxvi. 6–33.
1796.	Esau marries two Hittite women, Gen. xxvi. 34–5.
1773.	Death of Ishmael; descendants, Gen. xxv. 12–18.
1760, Beersheba.	Jacob obtains his father's blessing, and flees from Esau, Gen. xxvii.; xxviii. 1–5.
1760, Padan-aram.	*Jacob's vision at Luz; the promises continued to him;* stays with Laban, his uncle, Gen. xxviii. 10–22; xxix. 1–14.
1760, Arabia.	Esau marries a daughter of Ishmael, Gen. xxviii. 6–9.
1753.	Jacob marries Leah and Rachel, Gen. xxix. 15–30.
752–1745. Padan-aram. *Mesopotamia, Al Jezireh.*	Jacob's children—Reuben, Simeon, Levi, and Judah, by Leah; Dan and Naphtali, by Billah, Rachel's maid; Gad and Asher, by Zilpah, Leah's maid; Issachar, Zebulun and Dinah, by Leah; Joseph, by Rachel, Gen. xxix. 31–35; xxx. 1–24.

Date and Place.	Event or Narrative.
B. C. 1745.	Jacob's bargain with Laban; he becomes rich, Gen. xxx. 25–43.
1739, Galeed.	Jacob, returning to Canaan, is pursued by Laban; their covenant, Gen. xxxi.
1739, Succoth. (See Josh. xiii. 27).	Jacob's vision at Mahanaim; wrestles with an angel at Penuel; reconciled to Esau; settles at Succoth, Gen. xxxii.; xxxiii. 1–17.
1736, Shechem.	Jacob removes to Shalem, Gen. xxxiii. 18–20; birth of sons of Judah, [Gen. xxxviii. 1–5].
1732.	Dinah defiled by Shechem; slaughter of Shechemites by Simeon and Levi, [Gen. xxxiv].
Bethel, Luz, Bethaven, (Hos. x. 5), *Beit-in.*	Jacob removes; purges his household of idols, *the promises renewed to him;* his name changed to Israel, Gen. xxxv. 1–15.
1729, Hebron.	Rachel dies on the birth of Benjamin, Gen. xxxv. 16–20. Sin of Reuben; Jacob abides with Isaac, Gen. xxxv. 21–27.
1729.	Esau's descendants, [Gen. xxxvi].

Gen. xxvi. Note the evils of parental favoritism—in Isaac.

Gen. xxvii 6. Mark how each virtue has its counterfeit. Seek wisdom, but not as Eve sought it. Husbands should love their wives, but not as Adam did, iii. 6. Worship God, but not with Cain, iv. 3, 5. Wives should obey their husbands, but not in sin, xii 11. Children should obey their parents, but not with Jacob, xxvii. 13, 14. Seek the accomplishment of God's will, but not with Rebekah, xxvii. 6. Compassion may be disobedience, as in Ahab, 1 Kings xx. 34; delight in God's service, selfishness, Isa. lviii. 2; and zeal not good, because without knowledge, Rom. x. 2. There may be even a high sense of duty without love to Christ, reverence for God, or true obedience: see Acts xxvi. 9–11.

Gen. xxvii. 13, 17. Temptation is sometimes hope, sometimes fear, Gen iii. 6; xii. 12. Eve was tempted by the devil; Adam by his wife; Sarah by her husband; Jacob by his mother.

Gen. xxvii. Such is life. Isaac's favorite son proves his plague. Isaac was himself the child of the promise (Gen. xxi. 22), and yet was a stranger in the land of promise (xxxvii 1). Forty years nearly of his life he was bedridden, had but two children, one of whom by his marriage, and the other by his deceit, embittered the last years of their father's life. So Eve hoped to find in Cain a special gift (Gen. iv. 1), but he proved a murderer, § 248 (*b*).

Gen. xxx. Compare xxx. 1 and xxxv. 18, and check inordinate desires.

Gen. xxxiv. Sin ever deepens and extends. Eve sinned and tempted her husband. Cain envied, complained against God, and then murdered his brother. Esau sold his birthright, and intermarried with the heathen. He was angry with Jacob, and then sought his life. Jacob meant to tell but one lie, but in the end he told several, and blasphemously made God a party to his deception, Gen. xxvii. 20. In this chap. we have dissipation leading to seduction, seduction to wrath, revenge, treachery, and murder. Fuller.

Gen. xxxi. Potiphar favored for Joseph's sake; Laban for Jacob's, Gen. xxx. 27; Zoar for Lot's, xix. 21; as Sodom would have been spared if ten righteous men had been found in it. How God puts honor upon his people, § 248.

Date and Place.	Event or Narrative.
B. C.	4. *Joseph, etc.*
1728, Dothan.	Joseph's two dreams; envy of his brethren; sold to the Ishmaelites and to Potiphar in Egypt, Gen. xxxvii.
1726, Timnath.	Er and Onan slain by God; incest of Judah and Tamar; *Pharez, a progenitor of Messiah, born,* [Gen. xxxviii. 6–30].
1719, Egypt.	Joseph advanced, tempted, falsely accused, and imprisoned, Gen. xxxix.
1718.	Pharaoh's butler and baker imprisoned; Joseph interprets their dreams, Gen. xl.
1716.	Death of Isaac at Mamre, Gen. xxxv. 28, 29.
1715.	Joseph interprets Pharaoh's dreams; his elevation, Gen. xli. 1–49.
1712, 1711.	Birth of Joseph's two sons, Manasseh and Ephraim, Gen. xli. 50–52.
1708.	Commencement of the seven years' famine, Gen. xli. 53–57.
1707.	Joseph's ten brethren come to buy corn; Simeon a pledge, Gen. xlii.
1706.	They come again to buy corn; Joseph makes himself known to them; sends for his father, Gen. xliii.–xlv.
1706.	Jacob and his family arrive; settle in Goshen; Jacob meets Pharaoh, Gen. xlvi.; [viii.–xxv.]; xlvii. 1–12.
1704—1701.	Joseph, by giving corn to the Egyptians, increases the wealth of the king, Gen. xlvii. 13–26.
1689, Egypt.	Jacob blesses Ephraim and Manasseh, Gen. xlvii. 27–31; xlviii.
1689.	Jacob's *predictions concerning his sons and Judah;* his death, Gen. xlix.

Date and Place.	Event or Narrative.
B. C. Machpelah.	Joseph and his brethren bury their father, Gen. l. 1–13.
1689.	Joseph shows kindness to his brethren, Gen. l. 14–21.
1635, Egypt.	Joseph predicts the return to Canaan; charges them to carry up his bones there; his death, Gen. l. 22–26.
1577, Egypt.	The Israelites multiply; a new king oppresses them, Exod. i. 1–21; [15–21].
1573.	Pharaoh orders the male children to be cast into the river, Exod. i. 22.

Gen. xlii. 21. Affliction is sanctified when it reminds us of our sins. Contrast the tender anxiety of these brothers for their father's feelings now, Gen. xliv. 16–34, with their indifference years ago (xxxvii. 31, 32), and mark another fruit of affliction, when blessed. This book is wonderfully rich in such instances.

Gen. xlix. 10. Mark the gradual narrowing of the promise of the Messiah. The seed of the woman, through Shem, Abraham, Isaac, Jacob, Judah, and afterwards David.

Gen. l. 20. Even evil passions are overruled for the accomplishment of God's purposes. So were the treachery of Judas, the injustice of Pilate, the persecution of Paul. Acts iv. 28: Phil. i. 12.

Gen. l. 25. "Joseph, it has justly been remarked, is a bright example in every relation. At the age of seventeen years he appears uncorrupted by the wickedness of his brethren or the partiality of his father; discountenancing the sin of the former, and prompt in his obedience to the latter (xxxvii. 2, 13; see iv. 8, 11). Unjustly sold as a slave, he is faithful to his master (xxxix. 4–6). He flees youthful lust, though exposed to temptation (xxxix. 9). Persecuted, he, like Paul, finds in prison opportunities of usefulness (xxxix. 22; xl. 7). Flattered by Pharaoh, he disclaims all ability of himself to interpret the dream, and avows before a heathen court the power of God (xli. 16). At the age of thirty he is suddenly raised to the highest dignity, and yet becomes a pattern of industry and justice (xli. 38; xlvi. 48). Though a courtier, he is truthful, and with noble simplicity avows the disreputable employment of his connections (xlvi. 31–34). As a brother, he exhibits unabated affection, not only for Benjamin, but to those who had hated him (xliii. 29, 30; xlv. 14; xliv. 18–34; xlv. 4–13; l. 21). As a son, though lord of Egypt, he manifests the most affectionate respect for his aged parent, who was now dependent upon him (xlvi. 29; xlvii. 7). As a father, his

piety appears in the names he gave his children (xli. 51, 52); and his earnest desire for God's blessing for them in bringing them to Jacob's dying bed (xlviii. 1, etc.) For eighty years he lived in the midst of the greatest worldly grandeur, surrounded with every temptation to worldliness and idolatry; but his dying breath testified how entirely his heart and treasure were in God's promises" (l. 25). See also Heb. xi. 22 · 1 John v. 4.

This summary (from Nichols) illustrates several rules of interpretation (see § 248).

24. (iii.) *From the Birth of Moses, B. C.* 1571, *to his Death,* 120 *years.*

Date and Place.	Event or Narrative.
B. C.	1. *To the Exode.*
1571—1532.	Birth, exposure, rescue, and early life of Moses, Exod. ii. 1–10.
1531, Midian.	Moses, having killed an Egyptian, flees; marries Zipporah, daughter of Jethro: Gershom born, Exod. ii. 11–22.
1531, Egypt.	The Israelites groan for their bondage, Exod. ii. 23–25: Psa. lxxxviii.
1491, Horeb. (Acts vii. 30.)	*God* appears to *Moses in a burning bush; appoints him* and Aaron to bring the Israelites out of Egypt, Exod. iii.; iv. 1–17.
1491, Egypt. (Acts vii. 31.)	Moses leaves Midian; meets Aaron; they deliver their message, Exod. iv. 18–31.
	Moses and Aaron demand the release of the Israelites; Pharaoh refuses, Exod. v.
1491.	God renews his promise by his name Jehovah, Exod. vi. 1–13.
1491.	Descendants of Reuben, Simeon, and of Levi, from whom came Moses and Aaron, [Exod. vi. 14–27].
1491.	Moses and Aaron again sent; confirm their message by a miracle; magicians imitate them, Exod. vi. 28–30; vii. 1–13.
1491.	Pharaoh refuses to let Israel go; eight plagues, Exod. vii. 14–25; viii. 9; x. 1–20.
1491.	*The Passover* instituted, Exod. xii. 1–20.
1491.	The 9th plague, three days' darkness, Exod. x. 21–27.
1491.	Israelites bidden to ask gold of the Egyptians; Pharaoh threatened with the death of the first-born, Exod. xi. 1–8; x. 28, 29; xi. 9, 10.
1491.	*The Passover eaten*, the same day of the same month on which Christ our Passover was sacrificed for us (see Hales ii. 197); the first-born slain, Exod. xii. 21–30.
1491, Rameses.	*The exodus*, (A. M. 2513), Exod. xii. 31–36, and 40–42.

By God's command, Nisan or Abib, on the 14th night of which the exode took place, was made the 1st month of the *ecclesiastical* year, Exod. xii. 2. As the rest of the history of Moses is dated chiefly from this epoch, we shall give the dates from that time.

Exod. ii. 25. Lightfoot and Townsend place the 88th Psalm here (see 1 Chron. ii. 6). Witsius and others refer it to the captivity (1 Chron. vi. 33).

Exod. iii. 11. Mark the diffidence of Moses, till his scruples and fear are removed by several miraculous proofs of his Divine legation.

Israel in Egypt had evidently become contaminated by the idolatry of their neighbors: hence their unbelief and inconstancy. See Josh. xxiv. 14: Ez. xx. 8: Josh. v. 9: Lev. xxiv. 10.

Exod. iii. 14. "The Angel of Jehovah" speaks of himself as "I am that I am." He is the same who delivered Jacob from all evil (Gen. xlviii. 15); who gave the law (Acts vii. 38· Exod. xix. 20; xx. 1); who conducted Israel through the wilderness (Exod. xxiii. 20, 21); and claimed the homage of Joshua (Josh. v 15; vi. 2.)

Exod. vii. 1. "My *prophet*," or spokesman (iii. 16). To prophesy is in Scripture language to foretell, and also to instruct or speak publicly. See Tit. i. 12: Acts xiii. 1: 1 Cor. xi. 4, 5; xiv 1: Eph. ii. 20.

Exod. vii. 13. Pharaoh hardened. The Divine *forbearance* seems to have produced this result (viii. 31, 32).

Exod. viii. These plagues are all significant proving the power of God and rebuking idolatry. 1. The Nile—blood; an object of worship turned into an object of abhorrence. 2. The sacred frog itself their plague. 3. Lice, which the Egyptians deemed so polluting, that to enter a temple with them was a profanation, cover the country like dust. 4. The gad-fly (Zebub), an object of Egyptian reverence, becomes their torture. 6. The cattle, which were objects of Egyptian worship, fall dead before their worshippers. 7 The ashes which the priests scattered as signs of blessings, become boils. 7. Isis and Osiris, the deities of water and fire, are unable to protect Egypt even at a season when storms and rain were unknown, from the fire and hail of God. 8. Isis and Serapis were supposed to protect the country from locusts. West winds might bring these enemies; but an east wind the Egyptian never feared, for the Red Sea defended him. But now Isis fails: and the very east wind he reverenced becomes his destruction. 9. The heavenly hosts, the objects of worship, are themselves shown to be under Divine control. 10. The last plague explains the whole. God's first-born Egypt had oppressed; and now the first-born of Egypt are all destroyed, the first two plagues, it will be noticed, were foretold

by Moses, and imitated by the Egyptians. The rest they failed to copy, and confessed they were wrought by the finger of Go

See Bryant and Bishop Gleig's Diss.: Stackhouse, i. p. 47

Exod. xii. 1–20. Contains a command given five days before the Passover, *i. e.*, on or before the 10th Nisan. Hence the position of this section.

Exod. xii. 21. The Passover victim was selected on the 10th, the day Christ entered Jerusalem, John xii. 12–19. Early on the 14th, the victim was prepared for the sacrifice, and between the 9th and 11th hour—the hour when Christ expired—the victim was slain; its blood sprinkled upon their dwellings; its body a family feast, strengthening them for their journey. At midnight the first-born was slain, and amidst this distress, but with all the calmness of a religious procession, the Israelites leave the land of their bondage. How instructive is this type.

Date and Place.	Event or Narrative.
B. C.	2. *The forty-two Journeys of the Israelites.*
1491. Succoth, Eccl. y. 1.	1st journey. Passover reinforced. First-born commanded to be set apart. Joseph's bones removed, Exod. xii. 37–39, and 43–51; xiii. 1–19: Numb. xxxiii 1–5.
1 m. 15 d. Etham.	2d journey. Israel guided by a pillar of cloud and fire, Exod. xiii. 20–22: Numb. xxxiii. 6.
1491, Pihahiroth; *i. e.*, mouth of pass.	3d journey. Pharaoh pursues, Exod. xiv. 1–9: Numb. xxxiii. 7.
Marah.	4th journey. Passage of the *Red Sea* (see 1 Cor. x. 1, 2). Destruction of Pharaoh's army. Song of Moses. The bitter waters sweetened, Exod. xiv. 10; xv. 26: Numb. xxxiii. 8.
Elim, (*Wadi Gharendal.*)	5th journey, Exod. xv. 27: Numb. xxxiii. 9.
Red Sea.	6th journey, Numb. xxxiii. 10.
2 m. 15 d. Sin.	7th journey. People murmur for bread. Quails and manna. Directions of *manna* (see John vi. 31, 49; Rev. ii. 17), Exod. xvi. 1–36: Numb. xxxiii. 11.
Dophkah.	8th journey, Numb. xxxiii. 12.
Alush.	9th journey, Numb. xxxiii. 13.
Rephidim.	10th journey. *Water given from the rock in Horeb* (1 Cor. x. 4). Joshua defeats Amalek, while Moses prays, Exod. xvii. 1–16: Numb. xxxiii. 14.
3 m. 15 d. Sinai.	11th journey. Preparation for giving the law, Exod. xix. 1–25: Numb. xxxiii. 15.

Date and Place.	Event and Narrative.
B. C. 1491. 3 m. 15 d. Sinai.	Moral law given. Divers laws (chiefly judicial) enjoined. *The angel promised as a guide to the Israelites,* Exod. xx. 23.
	The people promise obedience; *the blood of the covenant* sprinkled on them. Moses and others have a vision of God's glory. Moses remains forty days and forty nights in the mount, Exod. xxiv.
	Ceremonial law given. The *tabernacle* and its furniture, the priests and their garments, etc. The Sabbath again enjoined. *Daily sacrifice* and *incense,* Rom viii. 3. Rev. viii. 3, 4. Tables of the law given to Moses, Exod. xxv.–xxxi.
	Idolatry of the calf; the tables broken; the people punished; the tabernacle removed out of the camp. Moses intercedes for the people, and asks to see God's glory, Exod. xxxii. 33.
Eccl. y. 1. 6 m. Sinai.	The tables renewed; the name of the Lord proclaimed; God makes a covenant with Israel. Moses stays on the mount forty days and forty nights; his face shines, Exod. xxxiv.
	Offerings of the people for the tabernacle. Bezaleel and others prepared the tabernacle and its furniture, [Exod. xxxv.–xxxix.]
1490. Eccl. y. 2. 1 m. 1 d.	*Moses commanded to rear the tabernacle* and to anoint it, and to sanctify Aaron and his sons, [Exod. xl. 1–16.] (John i. 14; ii. 19–21: Col. ii. 9.)
1490. Eccl. y. 2. 1 m. 1 day.	*The tabernacle set up.* The glory of the Lord fills it. The Israelites directed by the cloud, Exod. xl. 17–38.
	Laws on various sacrifices and offerings, Lev. i.–vii.
	Consecration of Aaron and his sons as priests, [Lev. 8.]
1 m. 8 d.	The offerings of Aaron. Fire consumes the sacrifice, [Lev. ix.]
	The offerings of the princes accepted, Numb. vii.
	Destruction of Nadab and Abihu, Lev. x.
	Of the great day of atonement, and of the scapegoat, Lev. xvi.: see Heb. ix.: and v. 1.
1 m. 14 d.	The second Passover celebrated. Some allowed to observe it in the second month, Numb. ix. 1–14.
	Laws on meats and purifications, [Lev. xi.–xv.]
	Miscellaneous laws, moral, ceremonial, and judicial Shelomith's son stoned for blasphemy, [Lev. xvii.–xxii. and xxiv.]
	Laws concerning festivals, etc., Lev. xxiii. and xxiv.
	Prophetic promises and threatenings, Lev. xxvi.
	Laws of vows, devotions and tithes, Lev. xxvii.
2 m. 1 d.	The tribes numbered; their order, [Numb. i., ii.]

Date and Place.	Event or Narrative.
B. C. 1490.	The Levites appointed to the service of the tabernacle instead of the first-born; their duties, [Numb. iii., iv. Institution of various ceremonies. The law of the Nazarites. The form of blessing, [Numb. v., vi.] Consecration of the Levites; their age and period of service [Numb. viii.]. Use of the silver trumpets [x. 1–10]. Manner in which the cloud guided the people, ix. 15–23. Arrival of Jethro with Moses' wife and sons. He advises Moses to appoint judges to assist, Exod. xviii. 1–26.
1st m. 2 m. 2nd d. Wilderness of Paran (*El Tyh.*)	12th journey. Order of the march, [Numb. x. 11, 12 (Numb. xxxiii. 16), 28]. Moses entreats Hobab to accompany Israel; Jethro returns to Midian, Numb. x. 29–32, and Exod. xviii. 27. The form of blessing on the removal and resting of the ark, Numb. x. 33–36. The burning at Taberah. The people murmur for flesh; Moses complains of his charge; seventy elders appointed as a council to assist him; quails given in wrath, Numb. xi. 1–34.
Hazaroth.	13th journey. Miriam smitten with leprosy for sedition, Numb. xi. 35 (Numb. xxxiii. 17), xii. 15.
5 m.–7 m. Kadesh Barnea, or En Mishpah. 1490. Eccl. y. 2. 7 m. 6 d.	14th journey. Spies sent to search the land; ten of them bring an evil report; Caleb and Joshua faithful, Numb. xii. 16 (Numb. xxxiii. 18), 13. Israel murmurs at the report of the spies; God threatens; Moses intercedes; condemned to wander forty years. Numb. xiv. 1–39: Psa. xc. The people going up against the will of God, are discomfited, Numb. xiv. 40–45. Laws of offerings; Sabbath-breaker stoned, [Numb. xv.] The rebellion of Korah, etc., earthquake, fire, and plague inflicted; *Aaron approved as high-priest* by the budding of his rod, Numb. xvi., xvii. The charge and portion of the priests and Levites, [Numb. xviii.] Water of purification; how to be made and used, [Numb. xix.]
1490–1452. Eccl. y. 2–40.	The next seventeen journeys (15th to 31st) of the Israelites, being their wandering in the wilderness nearly thirty-eight years, Numb. xxxiii. 19–35.
1452. Eccl. y. 40. 1 m.	32d journey; death of Miriam, Numb. xx. 1; xxxiii. 36. The people murmur for water; Moses and Aaron transgressing, not to enter Canaan, Numb. xx. 2–13.

Date and Place.	Event or Narrative.
B. C.	
1490.	Edom refuses a passage to the Israelites, Numb. xx. 14–21.
Kadesh.	33d journey; Aaron dies; Arad attacks Israel, and,
Mount Hor.	is defeated, Numb. xx., xxi.–xxii. 3; xxxiii. 37–40.
Zalmonah.	34th journey; the people murmur; fiery serpents are sent; *the brazen serpent set up*, (see John iii. 14): Numb. xxi. 4 (xxxiii. 41)–9.
Punon,	35th, 36th, and 37th journeys,
Oboth, Iim.	Numb. xxi. 10, 11; xxxiii. 42–44.
Dibon-gad.	38th journey, Numb. xxxiii. 45.
	The Israelites stop at Zared, Arnon, and Beer, Numb. xxi. 12–18.
	Sihon, the Amorite, opposes their passage; defeated, Numb. xxi. 21–32.
	Og, of Bashan, attacks them; defeated, Numb. xxi. 33–35.
Almon-	39th journey, Numb. xxxiii. 46.
diolathaim.	40th journey, Numb. xxi. 18–20; xxxiii. 47.
Abarim.	41st journey; *account of Balaam* and Balak,
Plains of	(Luke i. 78: Rev. xxii. 16: 1 Cor. xv. 25:)
Moab by	Numb. xxii. 1 (xxxiii. 48)–41; xxiii., xxiv.
Jordan.	42d journey; idolatry of Baal-Peor; zeal of Phinehas, Numb. xxv. 1 (xxxiii. 49)–18.
	Third numbering of the people, [Numb. xxvi].
	The daughters of Zelophehad; laws of inheritance, Numb. xxvii. 1–11; xxxvi.
	Laws of offerings, vows, etc., Numb. xxviii.–xxx.
1451,	The slaughter of Midian; Balaam slain, Numb. xxxi.
Eccl. y. 40.	Territories given to Reuben, Gad, and part of Manasseh, on the east of Jordan, Numb. xxii.
	Directions for the Israelites on their entering Canaan; borders of land described; forty-eight cities for the Levites, of which six are to be cities of refuge; the laws on murder, Numb. xxxiii. 50–56; xxxiv.; xxxv.

Exod. xii. 37. This order of the journeys is taken from Numb. xxxv. We see here how God weans his people from idolatry, how he inures them to trial and trains them to obedience. For an inspired, practical comment on the history of the Israelites in the wilderness, see Psa. lxxviii.; cv.; cvi.; cxxxvi.: and 1 Cor. x.

Lev. What an instructive *month's* history. Aaron consecrated, in proof of the holiness required in worship; his sons Nadab and Abihu punished for unhallowed contempt of Divine authority (see Exod. xxx. 9), shortly after their consecration, which a miracle had confirmed,

Exod. xxiv. 9: Lev. ix. 24; Aaron's resignation a touching exhibition of grace, x. 3; the blasphemer stoned.

Lev. xi. As the sacrifices of the law point to Christ and his atonement, so do the repeated purifications to man's need of inward purity and of the cleansing influence of the Holy Spirit.

The ceremonial law contains rites closely resembling those in use among several heathen nations, but with striking differences (Spencer, de Leg, and Michaelis). Some (as Warburton and Maimonides) think the former borrowed from the latter; others (as Gale and Stillingfleet) think the latter borrowed from the former; others still (as Calmet and Faber) maintain that both were taken from early patriarchal institutes, which the Gentiles corrupted and which God himself modified, to meet the peculiar condition of the Jews. This last theory, the most probable of the three, is confirmed by the fact that many *primitive* traditions are preserved in the systems, moral, religious, and philosophical, of many ancient nations.

Numb. ix. 1–14. This section is out of its place, see ver. **1.**

Numb. xxxv. 31, 32. See § 329 (*h*), on "satisfaction."

When Jacob's family entered Egypt they numbered but seventy souls, Gen. xlvi. 27. Now their descendants number upwards (it may be gathered) of two millions (chap. xxvi.); so richly had God already fulfilled his promise.

Date and Place.	Event or Narrative.
B. C. 1451. Eccl. y. 40. 11 m. 1 d.	3. *The Review and closing Charge of Moses.*
	Moses reviews the history of the Israelites, introducing some new particulars, Deut. i.–iv.
	The moral law repeated and enforced, Deut v.–ix; x. 1–5, 10–22; xi.
	The ceremonial law repeated, with injunctions against idolatry, etc., [Deut. xii.–xvi.; xvii. 1].
	The judicial law repeated and explained. *Christ foretold as a prophet to whom they are to hearken,* Deut. xvii. 2–20; [xviii.–xxvi].
	Moses directs Israel, after entering Canaan, to write the law on stones, and to recite its blessings and curses upon Mt. Gerizim and Mt. Ebal, Deut. xxvii.
	Prophetic promises and curses, Deut. xxviii.
	Concluding appeal to the Israelites, Deut. xxix.; xxx.

Deut. On the importance of comparing the law, as given in Deuteronomy, with the law as given in the earlier books, see Pt. ii. § 8.

Date and Place.	Event or Narrative.
B. C.	4. *Joshua's appointment; death of Moses.*
Eccl. y. 40. 11 m.	*Joshua appointed to succeed Moses*, Numb. xxvii. 12–23. Moses encourages the people and Joshua; charges the priests to read the law publicly every seventh year, Deut. xxxi. 1–13. God's charge to Joshua; Moses writes a song of witness; completes the writing of the law, and delivers it to the Levites, with a prediction of the disobedience of Israel, Deut. xxxi. 14–29. Moses recites his song, and exhorts Israel to set their hearts upon it, Deut. xxxi. 30: xxxii. 1–47. Moses ascends Mount Nebo to view the land of Canaan, and to die, Deut xxxii. 48–52. Moses prophetically blesses the tribes, Deut. xxxiii. Moses views the promised land; his death, burial, and character, Deut. xxxiv.

SEC. 5.—THE DESIGN OF THE LAW—SUMMARY OF ITS RELIGIOUS INSTITUTIONS.

25. What, then, it may be asked, was the purpose of this ancient dispensation, and to what end must we study it? There was faith and piety before it was given. Faith and piety remain, now that it is done away. As an institute, it was confessedly burdensome; and if its aim had been either to regulate the worship of God, to give a figurative representation of the Gospel, or to separate the Jews from other nations, this aim might have been reached by simpler means. Might not some points, moreover, not forcibly impressed upon the ancient Jews, have been more clearly revealed—the spirituality, for example, of the coming dispensation, and the glories of eternal life? In reply to these questions, let it be remembered that man has a strong tendency to forget God. Virtue, truth, godliness, submission to the Divine will, conformity to the Divine law, supreme desire for the Divine glory, are things not only *not* natural—they are things to which man is directly opposed. Without successive revelations, or some such provision as the Old Testament supplies, the feelings

which these terms describe, and the truths on which they are founded, must long since have perished from the earth. This conclusion is gained by an induction of particulars as sound as any in science. Let it now be supposed that God has to deal with men who are ever prone to idolatry and barbarism, in a condition of intellectual childhood, with no relish for blessings purely spiritual, and so earthly as to be incapable of comprehending them; that he desires to impress the minds of such a race with his own infinite perfections, and induce them to worship him with becoming reverence; to prove to them what is in their heart, and so humble them for their depravity; to lead them to acknowledge him in all their ways, that they may fear his power and trust his love; to raise their confidence towards the God of their fathers, their covenant-God; to incline their hearts towards his holy place, and the privilege of communion with him;—suppose that he wishes to distinguish them as his *peculiar* people (that is, both purchased and separate); to prevent needless intercourse with their idolatrous neighbors; to unite all classes of Israelites as one body, under one king; to teach them to love one another as brethren; to check the tendency, in all communities, to the accumulation of extreme wealth in the hands of a few, and the oppression that springs from such accumulation; to induce honest industry among the people; to give every man the conviction that he has a name and a place in his country; to secure competent provision for the fatherless and the widow; to provide rest and moral training for all servants; to connect the maintenance of the learned and priestly class, in part at least, with the obedience and piety of the people, thus stimulating them to diligence in teaching the law;—suppose that he seeks to reveal himself with new claims; to preserve the memory of what he had done for them as a nation; to teach them implicit obedience; to excite thoughts and feelings in harmony with the office, and work, and reign of that Messiah whom these various institutions were to introduce;—and suppose, lastly, that, owing to man's guilty depravity, and the powerlessness

of ritual observance to cleanse him spiritually from sin, these precepts and rites could not, *by themselves alone*, secure more than legal forgiveness, or attain, in any sense, *eternal* life ;— admit that these suppositions describe the end of the law, and its adaptation to its end will at once appear.

Now, these suppositions really do describe its end, though they may be stated variously. Is the law a *moral* code? It teaches us our duty both to man and to God. Is it *ritual* observance? It teaches us our faults, and God's holiness, pointing, moreover, to the cross. Is it a *civil* institute? It regulates the worship of an Invisible King, preserves the Jews as a peculiar people, and enforces brotherly love. Regarded as a *revelation* of truth (objective religion), all its parts are instructive. Regarded as a *shadow* of truth afterwards to be revealed, it excites and deepens holy feeling (subjective religion). Regarded chiefly as a treasury of earlier traditional knowledge, that knowledge it preserves, adding much of its own, in order to preserve it; though, of course, a *spiritual* perception of its truths is still, as before, essential to salvation. However the end of the law be defined, the chief facts remain. It reveals man's sin, God's holiness and love, forgiveness through sacrifice, and sanctification as its result, Christ's work and reign, while it provides for the preservation of these truths in a world ever prone to forget what is spiritual, and deteriorate what is holy. The whole institute is at once a Gospel and a church. It preserved and guarded piety, union, and happiness; is every way worthy of its author, and entitled to the commendations which pious Jews have bestowed upon it in every age, Psalms xix., cxix.

The Jewish constitution a theocracy.

In theory the Jewish constitution was a theocracy, a visible representation of the reign of God. Jehovah himself was regarded as king; the laws were delivered by him; the tabernacle (and afterwards the temple) was considered as his palace; there he gave visible manifestations of his glory; there he revealed his will; there

was offered "the bread of the presence;" there he received his ministers, and performed his functions as sovereign. Hence it is that the land of Palestine is ever represented as held by direct tenure from Jehovah (Lev. xxv. 23). To him, peace and war, questions determined under all governments by the supreme authority, were referred (Deut. i. 41, 42: Josh. x. 40: Judges i. 1, 2: 1 Kings xii. 24); and idolatry was treason. In relation, therefore, to the Jews, Jehovah was both God and king.

27. This twofold character was preserved in all the arrangements of the ancient law.

The Tabernacle, etc.

1. The Tabernacle, where public worship was held from the exode till the reign of Solomon, was both the temple of God and the palace of the invisible king. It was his "holy habitation." It was the place where he met the people and communed with them—"the Tabernacle," therefore, "of the Congregation." It was an oblong, rectangular erection, 55 feet by 18 feet, built of planks of the acacia, overlaid with gold, united by poles of gold, and resting on bases of silver. The whole shielded by four costly coverings. Exod. xxvi. 7–13. (See Shittim.) The eastern end was not boarded, but was closed by a curtain of cotton, suspended from silver rods, that were sustained by five pillars covered with gold. The interior was divided into two parts by a curtain or veil made of rich stuff, and curiously embroidered with figures of cherubim and other ornaments (Exod. xxvi. 36, 37). The first apartment was the Holy Place (Heb. ix. 2). The inner and smaller one, the "Holy of Holies." *Here* was the ark of the Covenant, an oblong chest of wood, covered with gold, and surmounted by two golden figures of cherubim with outstretched wings. Above them was "the Glory," the symbol of the Divine presence. It rested between them, and came down to the lid of the ark—"the mercy seat." In or near the ark were the tables of stone, the book of the law, a pot of manna, and Aaron's rod (Exod. xxv. 21: Deut. xxxi. 26: Heb. ix. 4). In the first, or ante-room, were placed the golden altar *of incense* (Exod. xxx. 1–10); the seven-handed golden candlestick or lamp (Exod. xxv. 31–39); and the table of wood, overlaid with gold, where the shew-bread and wine were placed (Exod. xxv. 23–30).

Around the tabernacle was an extensive court, about 180 feet by 90 feet, formed by curtains of linen, suspended by silver hooks from rods

of silver, which reached from one column to another. These columns were twenty in all, of acacia, probably supported on bases of brass, and 8 or 9 feet (5 cubits) high. The entrance was on the east side, and was closed by falling tapestry, adorned with figures in blue, purple, and scarlet (Exod. xxvii. 9–19; xxxix. 9–20). In this court, which was open at the top, *all* the public services of religion were performed, and all sacrifices presented. Near the centre was the great brazen altar (5 cubits square and 3 high), with prominences at the corners called "horns," Exod. xxvii. 1–8: Psa. cxviii. 27. On the south side there was an ascent to it made of earth (Exod. xx. 24; xxxviii. 1–7). The various instruments of this altar were of brass, as those of the altar of incense were of gold (Exod. xxvii. 3; xxxviii. 3; xxv. 31–40). In the court of the tabernacle, between the brazen altar and tabernacle, stood a brazen laver, at which the priests performed their ablutions before approaching the altar (Exod. xxx. 15–21). On the altar a fire burnt continually, at first kindled miraculously, and afterwards kept in by the priests, (Lev. ix. 24; vi. 12; x. 1).

The Temple of Solomon was built after the same plan, and contained the same furniture; but it was much larger, and the materials were more costly and durable. Instead of *one* court there were *three*, the innermost corresponding to the court of the tabernacle. The curtains were supplied by walls and colonnades; the brazen laver being represented by the brazen sea, 1 Kings vii. 26, and ten smaller vessels, 1 Kings vii. 27–39. The greater grandeur of the temple service was in harmony both with the extended power of the nation, and with the clearer revelation which was then given of God's kingly authority.

Synagogues.

To a much later date belong the synagogues of the Jews. They were plain and unpretending buildings, in which the Jews met to offer prayers, to hear Moses and the prophets read, and to receive instruction. They are often mentioned in the New Testament, and seem to have sprung up after the captivity.

The Levites.

28. (2.) As the tabernacle was both the temple of God and the palace of the Great King, so the Levites were both priests and officers of state.

The priests.

Under the law, the high-priesthood was confined to the family of Aaron, and during the purest age of that economy to the first-born of that house; Nadab, however, his eldest son, perished by his impiety during the high-priesthood of his father, so that Eleazar succeeded Aaron, and from him the office passed in succession to Eli. From him it was transferred to the family of Ithamar (Aaron's fourth son); but in the days of Solomon it returned to the family of

Eleazar, where it remained till the captivity. During the Asmonean dynasty a private Levite family held it, and towards the close of the Hebrew polity the right of succession was wholly disregarded.

Aaron was consecrated by Moses, and his sons were priests under him. Into the inner chamber of the tabernacle the high-priest alone entered, once a year, on the day of atonement.

In the reign of David the descendants of Eleazar and Ithamar were so numerous that they could not all be employed at the same time in their sacred duties; they were, therefore, divided into 24 courses, each serving in weekly rotation twice in the lunar year (1 Chron. xxiv). Each course had its head or chief, and these are probably the chief priests so often referred to in the Gospels. They had the whole care of the sacrifices and religious services of the temple, most of the important functions of their office being assigned to each by lot.

All the priests were Levites, that is, descendants of Levi, *through Gershom and Aaron*. Levi, however, had other children, and all their descendants were devoted to public business They assisted the priests, formed the guard of the tabernacle, and conveyed it from place to place (Numb. iv. 1–20). In David's time the whole body was divided into three classes, each of which was subdivided into 24 courses. The first class attended upon the priests; the second formed the choir of singers in the temple, and the third acted as porters and guards (1 Chron. xxiv. 25, 26) in the temple and at the gates. The Levites.

It seems probable that the Levites all acted, when not engaged in the temple service, as the instructors of the people; they formed, in fact, the learned class.

For the support of this large body of men 48 cities, with a belt of land round each, were assigned: a tenth of all the produce and cattle of the country (Lev. xxvii. 30: Numb. xxxv. 1–8), of which tenth the *priests* had a tenth: all shared also in another tenth of the produce, which the people generally were to expend in feast offerings, to which the Levites were to be invited (Deut. xiv. 22–27). Their support.

When not engaged in their sacerdotal duties the priests dressed as other men; but when so engaged their tunics, girdles, turbans, &c., were all of white linen (Exod. xxxix. 27, 28). The dress of the high-priest was both splendid and significant. The dress of the priests.

Over his white tunic he wore a woollen robe of blue, having on its hem small golden bells (Exod. xxviii. 31–34). Over this was a short, sleeveless garment—an "ephod" of fine linen, inwrought with gold and purple, and having on each shoulder-strap a precious stone, the whole en-

graven with the name of the tribes (xxviii. 5–12). In front was the breast-plate of judgment, similarly adorned, each stone similarly engraven (xxviii. 15, 21). On his head was a kind of mitre, to the front of which was fastened a plate of gold, inscribed "Holiness unto the Lord." Connected with the breast-plate was the urim and thummim, by which the priest was enabled to ascertain the will of the invisible king. How the response was given is not clearly known.

To their office all the priests were consecrated with a "holy anointing," and the spiritual significance of the whole institute is plain.

Sacrifices.

39. (3.) Among the Jews, as among all ancient nations, sacrifices formed the most essential part of religious worship. The subject, therefore, is of great importance, and as the laws in relation to it are scattered over the various books of the Pentateuch, we give the substance of them in a connected form.

Things offered.

i. The things offered were taken from both the *vegetable* and the *animal* kingdom, those from the former called the bloodless offerings (προσφοραί, מִנְחוֹת, minchoth), and those from the latter the bloody (זְבָחִים, zevachim, θυσίαι, slain sacrifices). With both, the *mineral* salt, an emblem of purity, was used.

From the vegetable kingdom were taken the meat-offerings (flour, cakes, parched corn, frankincense), and the drink-offerings (נֶסֶךְ, nesek, σπονδή, Phil. ii. 17) of wine, either in its natural or fermented state. Both offerings were usually united, and were considered as an addition to the thank-offerings made by fire, Numb. xv. 5–11; xxviii. 7–15: Lev. xiv. 10–21.

Heathen libations were not unlike the drink-offerings of the law. Il. i. 462: Æn. vi. 254, with characteristic differences, however: they consisted of wine and blood, Sall. Cat. sec 32: Psa. xiv. 4: Zech. ix. 7.

The animals offered were oxen, goats, and sheep; all were to be without blemish, not under eight days old, nor over three years. Doves were also offered in some cases, Exod. xxii. 20; xii. 5: Lev. ix. 3. Fishes were never offered, and human sacrifices were expressly forbidden, Lev. xviii. 21; xx. 25.

Place of offering.

ii. Offerings were presented only in the front court of the sanctuary, the tabernacle, that is, and afterwards the temple. Lev. xvii. 1–9: Deut. xii. 5–7. Occasionally, however, sacrifices were offered elsewhere, without reprehension, Judges ii. 5: : Sam. vii. 17; ix. 12: 1 Kings xviii. 19–32.

iii. The object of the legal sacrifice was either the expression of gratitude to God or the expiation of sin. Thank-offerings had, as their object, the first: sin-offerings and trespass-offerings, the second. Sin was expiated, it must be remembered, not by the merit or efficacy of the sacrifice offered, but by the great sacrifice of the Son of God, which it typified, and in which the spiritual worshipper believed. A *legal or civil* expiation, however, was effected by the sacrifices of the law: they freed the offerer from the legal penalty of transgression. Object of offerings.

iv. In the performance of the sacrifice, the offerer, himself legally purified (1 Sam. xvi. 5: Exod. xix. 14), brought the victim to the altar, and turning towards the sanctuary (Lev. ii. 3, 4; iii. 1; xvii. 4), laid his hand upon its head (Lev. i. 4; iii. 2; iv. 33), implying a transference of his sin and punishment to the victim. He then slew it (Lev. i. 5), an act, however, which the priest might do, and sometimes did (2 Chron. xxix. 24: Ezra vi. 24). As the victim was slain the priest received the blood, and sprinkled or poured it near the different offerings, yet apart from them. The victim was cut in pieces by the offerer (Lev. i. 6), and the fat was burnt by the priest. In some sacrifices, before or after the laying, the victim was heaved or lifted up, and waved towards heaven, a symbol of its presentation to Jehovah How performed.

v. There were various kinds of sacrifices, Burnt-offerings, sin and trespass-offerings, and thank-offerings. Various kinds of sacrifices.

1. Burnt-offerings, holocausts (עֹלָה, ola, ὁλοκαύτωμα), consisted in the immolation of a male victim, which was entirely consumed in the fire. The sacrifice was slain on the north of the altar, deprived of the skin (which belonged to the priest, Lev. vii. 8), and then cut in pieces by the offerer. The blood was sprinkled around the altar, and the parts of the victim were laid separately upon the fire, which the priests kept always burning. 1. Burnt-offerings.

The *design* of burnt-offerings was to make atonement for sins in general (Lev. i. 4). They were presented daily in the name of the nation (Exod. xxix. 38–42: Numb. vii. 15–17; viii. 12), on the great day of atonement (Lev. xvi. 3), and on the three great festivals. They were also presented by private persons Levitically unclean, viz., by women (Lev. xii. 6–8); by lepers (Lev. xiv. 21–31); by Nazarites (Numb. vi. 11–14); and by those referred to in Lev. xv. 1–15. When two doves were offered, one of them was made a burnt-offering, Lev. v. 10. Hecatombs of such offerings were sometimes presented, Ezra vi. 17: 1 Chron.

xxix. 21; and in later times, even the heathen sometimes presented them, as did Augustus (Joseph. Bell. Jud. ii. 17).

Trespass and sin-offerings.

2. Trespass-offerings and sin-offerings are not easily distinguished. The first were generally presented for a sin of omission, and the second for one of commission (Jahn and others), though this distinction does not always obtain, Lev. v. 17–19: Numb. vi. 11: Lev. xv. 25, etc. The trespass has been thought the less guilty; the sin the more guilty; sometimes this rule seems reversed. In fact, the two *are* distinguished in Scripture, and the cases are prescribed in which each is to be offered.

Trespass-offerings are enjoined in Lev. vii. 1–10, and also in Numb. vi. 12; see ver. 14: Lev. xiv. 12; see ver. 19; Lev. xix. 20–22: Ezra x. 10. The victims offered were an ewe or she-goat, doves or fine flour, a ram or lamb, according to the nature of the case. *Sin-offerings* are enjoined, Lev. iv. 6, 25–30. They were offered by the high-priest when he had committed an offence, and brought guilt upon the nation; when the whole nation had sinned inadvertently, and afterwards repented; and on the great day of atonement. In the first and last cases the high-priest laid his hand on the head of the victim, confessing his sin. In the second case the elders laid their hand on the victim. The transactions of the great day of atonement are exceedingly significant: see Numb. xxix. 7–11: Lev. xvi. 1–34; xxiii. 26–42; the azazel, or scape-goat, carrying off the sins of the people, and forming, with the second goat, which was sacrificed, a single complete type of the work of our Lord. Sin-offerings were also presented by magistrates and private persons, who had sinned through ignorance, Lev. iv. 22–26; and on various occasions of purification, Lev. xv. 25–30; xv. 2, 14, 15: Numb. vi. 10–14: Lev. xiv. 19–32; ix. 23.

In all these offerings the idea of substitutionary expiation is involved. The blood was "the life;" and the life of the victim was accepted for the life of the offerer, Lev. xvii. 1; v. 18; xiv. 19.

Thank-offerings.

3. Thank-offerings consisted of the presentation of a bull, sheep, or goat. It was brought by the offerer, with laying on of hands, and was slain by him on the *south* side of the altar. The blood was sprinkled around the altar; the fat was burnt. The "heaved" breast and "waved" shoulder belonged to the priest, and the rest was used as a sacrificial feast: see 1 Cor. x. 18. Thank-offerings for particular blessings were called "sacrifices of praise" (זֶבַח תּוֹדָה, θυσία ἱλαστηρίου); when presented from a feeling of pious devotedness, they were called free-will offerings. Sometimes they were offered in fulfilment of a vow, Numb. vi. 3. Peace-offering is the

general name for the whole of this kind; and though the expression of gratitude formed part of the offerer's aim, propitiation was also involved, as is proved by the title of *peace*-offering, which was given to them.

Everything, therefore, under the law, was purified with blood—thanksgivings and other religious acts, man's sins, and his corrupt nature itself. For the first, there was the sprinkling of the blood of the victim; for the second, there were sin and trespass-offerings; and for the last, there were the whole burnt-offerings of the daily sacrifice and of the great festivals. God thus sought to impress upon the people their guilt and his holiness, and to reveal to them, by line upon line, the only way of access to himself.

The repeated purifications enjoined by the law were no less suggestive of the need of practical holiness, and of the sanctifying influence of the Spirit.

See on this section Winer's Realworterbuch, or the article on sacrifice, translated in Dr. Pye Smith's Four Discourses.

30. (4.) The festivals of the Jews were held weekly, monthly, and yearly. Each seventh and fiftieth year, moreover, was kept with peculiar solemnities.

The *weekly* festival was the Sabbath, a day consecrated to rest and cheerful devotion.(Psa. lxviii. 25–27, etc). On this day additional sacrifices were presented (Lev. xxiv. 8: Numb. xxviii. 9). Children were instructed; and those who were not far distant visited the temple. Later than the days of the Pentateuch, the people seem to have visited the prophets (2 Kings iv. 23); and after the captivity synagogues were erected in many of the towns of Palestine, where the "law and the prophets" were read and expounded (Acts xiii. 15). The *monthly* festival was held on the day of the new moon, and was announced by the sound of silver trumpets (Numb. x. 10). Labor was not interdicted, but additional sacrifices were offered. The new moon of the seventh month (Tisri, or Oct.) commenced the civil year. The great *annual festivals* prescribed by the law were three; and when they were celebrated, all the adult males in Israel were required to appear at the sanctuary (Exod. xxiii. 14–17). They were all intended to be seasons of joyous thanksgiving, and were commemorative of the kindness and favor of God.

Weekly.

Monthly.

Yearly.

1. The passover was kept in remembrance of the destruction of the first-born of the Egyptians, of the sparing of the Israelites, and of their departure from Egypt. It began on the eve

Passover.

of the 14th of Abib; *i. e.* all leaven was removed from the house on the 14th day, between the evenings, the feast being reckoned from the 15th to the 21st. Between the evenings, also, the paschal lamb (a ram or a goat of a year old, Exod. xii. 1–16) was slain before the altar (Deut. xvi. 2–6). The blood was sprinkled (originally on the door-posts, and later) at the bottom of the altar; the lamb itself was roasted whole, with two spits thrust transversely through it, and was then eaten with bitter herbs; unleavened bread was broken by the master of the family and distributed to each, not fewer than ten nor more than twenty being admitted to the feast. After the third cup (the "cup of blessing") had been drank, praises were sung, generally, in later times, Psa. cxv.–cxviii.; and sometimes, in addition, Psa. cxx.–cxxxvii. It was in connection with this feast, and towards its close, that our Lord instituted with the last supper (Matt. xxvi: 1 Cor. x.: Mark xiv.). During every day of the festival additional sacrifices were offered; on the 16th Abib, the first ripe ears of corn were presented at the sanctuary, and then the harvest commenced (Exod. xii. 27: Lev. xxiii. 9–14).

Pentecost.

2. The fiftieth day after the second day of the Passover (the 16th), came the feast of *Pentecost*, called also the feast of weeks (*i. e.* seven clear weeks from the 16th Abib.) This was properly the feast of the completed harvest of the ground. Loaves made of the new meal and grain were offered as first-fruits (Lev. xxiii. 17). Many burnt offerings were now presented (Lev. xxiii. 18–20), and Jews residing out of Palestine generally chose this occasion for visiting Jerusalem.

Tabernacles.

3. In autumn, from the 15th to the 23d of Tisri (October), the feast of *Tabernacles* was celebrated, the 23d being the chief day of the feast (Lev. xxiii. 34–42: John vii. 23). It commemorated the sojourning of the Israelites in the wilderness, and was intended also as the feast of the ingathering of *all the fruits* of autumn. Booths were constructed of branches of trees in all parts of the city, and here the people resided for the week. This feast was the most joyous of all; "the Great Hosanna" it was called; and more public sacrifices were offered than at any other (Numb. xix. 13–37: compare with Lev. xxiii. 38–40: Numb. xxix. 39: Deut. xvi. 14, 15). To the ordinary legal service of this festival, later Jews added others. Water was drawn from the pool of Siloam, carried with great pomp to the temple, and poured before the altar (see Isa. xii. 3). Priests also ascended the steps which separated the court of the women from the inner court, singing the Psalms of Degrees, Psa. cxx.–cxxxiv. These customs, however, are comparatively modern.

The fifth day before the feast of tabernacles, the 10th of Tisri (October), was the great day of atonement; the only *fast* appointed by the law (Lev. xxiii. 27–29; xxv. 9: Acts xxvii. 9). The people then bewailed the sins of the year, and ceremonial expiation was made by the high-priest, who on that day alone entered into the holy of holies, where he sprinkled the blood of the goat which had been sacrificed. The goat was one of two which had been appointed by lot to their separate destinations. The other, after the sins of the people had been confessed over it, and so laid upon its head, was sent alive to be lost in the wilderness (Lev. xvi. 6–10). All this was done to make expiation for the sins of the people (Lev. xvi. 11–19). The day of atonement.

Other *fasts* were instituted in later times, connected with the siege of Jerusalem (the 10th of the 10th month), the capture of the city (the 17th of the 4th month), the burning of the temple (the 9th of the 5th month), the death of the Gedaliah (the 3d of the 7th month): see Jer. lii. 6, etc.: Zech. vii. 3, 5; viii. 19. Other and later *fasts*.

The first day of the moon of Tisri (October) was celebrated as the commencement of the civil year. It was introduced, by the blowing of trumpets, with unwonted solemnity, and hence its name, the feast of trumpets, Jer. xxiii. 23–25. Additional offerings and sacrifices were now presented, Numb. xxix. 29; and, unlike the ordinary new moons, it was kept as a festival. The new year.

There were also two other feasts, though not appointed by law, which require notice, as they are often mentioned in Jewish history. The *first* is the feast of Purim (*i. e.* lots). It falls on the 14th or 15th of Adar (March), and commemorates the defeat of Haman's plot for the destruction of the Jews (Esth. iii. 7; ix. 26). It is also called Mordecai's day (2 Mac. xv. 36). The *other* is the feast of the dedication, appointed to celebrate the re-establishment of Divine worship in Jerusalem, after Antiochus Epiphanes had been vanquished and the temple purified, B. C. 164, John x. 22. It was observed for eight days, from the 25th of Kisleu (December), and was sometimes called the feast of lights, from the illuminations in which, at that season, the Jews indulged. Purim. The dedication.

Every seventh year was sabbatic; and during that year the land was untilled and fruits ungathered, except by the poor; the people, however, were free to hunt, to feed their flocks, repair their buildings, and engage in commerce. The year began on the 1st of Tisri, and the institution was intended to secure rest for the soil, to teach economy and foresight, and probably to impress upon the people their dependence. Special services were held at The sabbatic year.

the temple during the feast of tabernacles, Deut. xxxi. 10, 13: see Exod. xxiii. 10, 11: Lev. xxv. 1–7: Deut. xxvi. 33–35. This institute, as Moses predicted (Lev. xxvi. 34, 35), was long disregarded, 2 Chron. xxxvi. 21; but after the captivity it was observed more carefully.

The jubilee. The year after seven sabbatic years, or the fiftieth, was the jubilee, Lev. xxv. 8–11. This year was announced on the 10th of Tisri, the great day of propitiation. In addition to the regulations of the sabbatic year, there were others quite peculiar. All servants, or slaves, obtained their freedom (Lev. xxv. 39–46: Jer. xxxiv. 8, etc.). All the land throughout the country, and the houses in the cities of the Levites, sold during the preceding fifty years, were returned to the sellers, except such as had been consecrated to God, and not redeemed (Lev. xxv. 10, 13–17, 24–28: xxvii. 16–21). All mortgaged lands, too, were released without charge.

The completeness of the release secured by these arrangements makes the jubilee a type of the Gospel (Isa. lxi. 2: Luke iv. 19).

The moral and spiritual use of these festivals is plain. They all tended to unite the people in holy brotherhood and to separate them from the heathen. They preserved the memory of past mercies. They illustrate the Divine holiness. They lightened the load of poverty, checked oppression and covetousness, and were all either types of Gospel blessings, or suggestive, to a spiritual mind, of Gospel truths.

31. Let the whole law be thus studied; regard it as a scheme intended to reveal, or suggest, or impress, or preserve, spiritual truth, and not only will objections be removed, but the whole will appear a gorgeous, instructive lesson, eminently situated to the condition of the nation to whom it was addressed.

CHAPTER II.

HISTORICAL AND POETICAL BOOKS TO THE DEATH OF SOLOMON

SEC. 1.—THE HISTORICAL BOOKS OF SCRIPTURE GENERALLY.

Historical books. Jewish arrangement of.

32. The historical books of Scripture—from Joshua to Nehemiah—contain the history of the Jewish church and nation from the first settlement in Canaan to their return after the captivity of Babylon. The books as they are placed in the English Bible, are twelve in all, though the Jews reckoned them but six, classing Ruth with Judges, Nehemiah with Ezra, and numbering the double books of Samuel, Kings, and Chronicles, respectively, as one. In early times, moreover, they were all placed among the prophets; and Joshua, Judges, Samuel, and Kings, are still placed in Hebrew Bibles in this list. Taking into account, therefore, the fact that large portions of the Pentateuch and of the Prophets are historical, and that a different arrangement was adopted by the Jews, the modern classification of "historical books" is not very appropriate. Having mentioned it, however, it may be well to give here some information concerning the books of which it is composed.

Inspired, by whom written.

33. The historical books of Scripture claim, like the rest, inspired authority, and the general evidence of their inspiration is not different from that of the Pentateuch. Some of these books bear the names of distinguished prophets, and the rest are attributed to writers who had the same high character. The annals of the Hebrew nation were kept only by persons appointed to their office; and the writers, who are occasionally mentioned in Scripture as the penmen of sacred history, are expressly called prophets

or seers.[a] The narrative portion of Scripture, moreover, displays throughout an intimate acquaintance with the secret motives of men, and with the purposes of God;[b] it reveals his mercy and judgment in the clearest prediction;[c] it exhibits unexampled impartiality, and enforces everywhere practical holiness. The facts it records are appealed to or quoted throughout the Bible; the writings which record them were received into the Hebrew canon; in Ezra's collection they are placed among the productions of prophets, and are cited by apostles and by our Lord. That in these writings other documents are named, as the depositories of ampler information, and that some of them were written or collected long after the events they describe, are facts which create no difficulty, and are in accordance with what we know of the economy of inspiration in later times. They account, moreover, for the occasional blending of expressions, evidently contemporaneous with the events described, with others of clearly a later origin.

Principles on which the history of Scripture is written.

34. The Bible is (as we have seen) a *selection* from the history of the church, given just so much as was sufficient to teach us our duty, reveal the character of God, and prepare us for the coming of his Son. It is a history, moreover, of the church *only*, or of the heathen as connected with *its* sufferings and destiny; and nowhere is this peculiarity of the Bible more marked than in the portion called historical. During the times it chronicles,

[a] The history of David, for example, was written by Samuel, Nathan, and Gad, 1 Chron. xxix. 29: of Solomon, by Nathan, Abijah, and Iddo the prophets, 2 Chron. ix. 29: of Rehoboam, by Shemaiah and Iddo, 2 Chron. xii. 15: of Abijah, by Iddo: of Jehoshaphat, by Jehu the prophet, 2 Chron. xx. 34: 1 Kings xvi. 1; and of Uzziah and Hezekiah (including probably the two intermediate kings), by Isaiah, 2 Chron. xxvi. 22; xxxii. 32. Even in rebellious Israel, we read of several prophets, and it was no doubt their business to record what occurred in that country.

[b] 1 Kings xii. 26, 28: Esther, chaps. v.; vi.

[c] See chap. on Prophecy, § 453.

there were many mighty nations celebrated for learning and valor, for illustrious men and illustrious actions; yet their records are all lost in silence or in fable, while the history of the Jews, who "dwelt apart," and were "not reckoned among the nations," has been carefully preserved. Such concern has God for his church, and so dear are its interests to him, Deut. xxxii. 8, 9.

Another peculiarity is no less marked. Political events of deep interest are passed over; the history of long reigns is compressed into a few sentences; national concerns give place to matters of private life, history to biography, a mighty monarch to a poor widow (2 Kings iii.; iv.) These omissions and digressions, however, are all explained by the designs of the Bible. It aims to reveal the grace and providence of God, to show the workings of human nature, and the blessedness of obedience, while it interweaves with the whole, lessons and truths preparatory to the work and reign of the Messiah.

35. Within these limits, however, the completeness of Scripture history is both characteristic and instructive. It explains at once the law and the prophets, the Psalms and the Gospel, the future and the past. To man, to nations, to the church, every chapter is a lesson; and the history, studied in the light of the law and prophets, and applied under the guidance of the Gospel, will teach and illustrate, either by examples of excellence or by contrasts, both our duty and the blessedness of obedience.

Its moral completeness.

Sec. 2.—Brief Outline of these Historical Books.

36. Keeping, then, to a chronological division of the books, the second portion of Scripture—Joshua to Solomon—is readily divisible into two parts; the *first* extending from the entry into the land of promise to the establishment of monarchy; and the *second* reaching to the death of Solomon. The first period contains the his-

Books from Joshua to death of Solomon.

tory of the conquest and settlement of Canaan; of the decay of the spirit of obedience after the death of Joshua; the subsequent punishment and restorations of the people; and the second describes the revival of that spirit under Samuel and David. Joshua, Judges, Ruth, and 1 Sam. i.–x., include events extending over 365 years. 1 and 2 Sam., 1 Kings to xi., 1 Chron., 2 Chron. to ix., include the remaining events, which extend over 120 years more; on the latter period all agree: on the former, there is much difference of opinion (see § 356).

Briefly epitomized—

Epitome of Joshua.

JOSHUA may be divided into three parts:—

i.–xii. Giving an account of the *conquest* of Canaan, with a history of the re-establishment of Circumcision. Camp at *Gilgal*. Seven years war: thirty-one kings destroyed.

xiii.–xxii. The *distribution* of Canaan by *lot*, each tribe obtaining a portion in agreement with the predictions of Jacob and Moses. Tabernacle at Shiloh. Two half tribes return.

xxiii., xxiv. Joshua's final admonitions and death. 25 years.

Judges.

JUDGES contains a history of subsequent *conquests* imperfectly completed, and ending often in intermarriages with the Canaanites, and subsequent idolatry, i.–iii. 4; xvii.–xxii. of seven *Servitudes* and *thirteen* Judges, of whom Ehud and Shamgar, Deborah and Barak, are deemed by Usher, contemporaries.

Chaps. xvii.–xxi. belong to the earlier part of the history. 309 years.

Ruth.

RUTH gives the history of events which occurred about the middle of Judges or even earlier, as Obed, the son of Ruth, was grandfather of *David*. His *descent* from *Judah* is given, iv. 18. See Gen. xxxviii. 29. Matt. i. 3.

Samuel, etc.

1 Sam. i.–x. gives the history of the judicature of *Eli*, i.–v., and of Samuel with subsequent events to the designation of Saul, v.–x. 21 years.

1 Sam. x. to 2 Sam. i. 27, and 1 Chron. x.–xii. give the reign of *Saul*, the history of his wars and unfaithfulness. 40 years.

2 Sam. ii. 1, to 1 Kings ii. 11: 1 Chron. xi. 1, to 1 Chron. xxix. 30, give the reign of *David*, his victories, his afflictions, and their cause: his repentance and restoration. 40 years.

1 Kings ii. 12, to xi. 43: 2 Chron. i. 1, to ix. 31 give the reign of *Solomon*, his glory, and the extension of his kingdom. 40 years.
PSALMS, SOLOMON'S SONG, PROVERBS, ECCLESIASTES.

SEC. 3.—THE BOOKS OF JOSHUA, JUDGES, AND RUTH.

THE BOOK OF JOSHUA.

37. The book of Joshua is composed of materials supplied, in all probability, by Joshua himself, with two or three additions made by a later writer. Authorship.

The first fact may be gathered from the general tenor of the book, which is the narrative of a contemporary and eye-witness of the events described (v. 1; vi. 25): from chap. xxiv. 26, from the character of Joshua as an instructor and inspired prophet (1 Kings xvi. 34: see Josh. vi. 26, and compare Eccl. xlvi. i), and from uniform Jewish tradition. That the book must have been written before the days of David or Solomon appears from xv. 63, compared with 2 Sam. v. 7–9, and from xvi. 10, compared with 1 Kings ix. 16. Additions to the original documents may be seen in xix. 47 (Judges xviii. 27–9: xv. 13, 19, see Judges i. 11–16), and xxiv. 29–33. The facts recorded in this book are repeatedly cited,[a] and several predictions are found in the book itself.[b] Genuineness and authenticity.

Joshua, whose victories are described, was an Ephraimite (b. 1536), one of the spies, a faithful servant and companion of Moses during many years. He was permitted to ascend Sinai with him, just previous to the giving of the law. He seems also to have been intrusted with the special care of the tabernacle, Exod. xxxiii. 11. After the death of Moses he took the command of the Israelites, having been early designated to that office, by God himself. Originally he was called Oshea, a saviour, or one saved; but afterwards Moses called him Joshua, "he shall save," or "the salvation of Jehovah," referring no doubt to the work which God was to accomplish by him. In this office he is a type of our Lord. His history

His character and history are highly instructive. The Spirit was in him, Numb. xxvii. 18. Having a certain and character.

[a] 1 Chron. ii. 7; xii. 18: Psa. xliv., cxiv. 3, 5: Isa. xxviii. 21: Hab. iii. 2.

[b] See Josh. i. 9; iii. 13 (see iv. 18): vi. 26 (see 1 Kings xvi. 34), etc.

promise of success (chap. i.) he yet prudently used whatever means were likely to secure it. He sent spies and disciplined his forces. Not resting, however, in these, but looking still to God. Thus before attacking the Canaanites he solemnly renewed the dedication of himself and the people (v.), and in seasons of emergency sought by prayer special blessings and help (x. 12–14). "Efforts and prayer," "zeal and dependence" were clearly his rule. His piety and devotion are beautifully displayed in his closing appeals, and the spirit of affectionate submission with which the people received them gives us a favorable impression of his influence and their fidelity (xxiii. 8). The discipline of the wilderness had not been unblessed.

Lessons. Rahab.

38. Mark in Rahab the power and rewards of faith; she was herself saved with her house, and she became—though of the race of Canaan—an ancestor of David, and of Christ. (Heb. xi. 31).

Jericho, Achan.

Our victories are of God: Implicitly obey God's commands: Detection and punishment follow sin: God is no respecter of persons—are lessons taught in the history of Jericho and of Achan, vii.

Covenant renewed.

The repeated renewals of the covenant recorded in this book, are solemn and instructive, v.; xxiii.; xxiv. The Israelites were the chosen people of God; they were his too by personal consecration. Often throughout their history these covenants were renewed.

Destruction of the Canaanites.

The destruction of the Canaanites is a fearful admonition of the final issues of transgression. Compared with the Israelites, they were, probably, a disciplined, valiant people; but they seem to have made little effort to repel the invaders. Perhaps they trusted to the "swellings of Jordan," which at the time when Joshua entered Canaan (the vernal equinox), made the stream, as they supposed, impassable; or, perhaps, as one of their number expressed it, "the terror of the God of the Hebrews" had fallen upon them. They were certainly fearfully wicked (Lev. xviii. 24–30: Deut. ix. 4; xviii. 10–12). Their idolatry had, as idolatry ever does, augmented licentiousness and cruelty. The Divine will they had once known, for they were descendants of Noah, and for centuries the light of an early revelation had lingered among them (Gen xiv.). They had been warned—by the deluge, by the history of the cities of the plain, the destruction of Pharaoh, the recent overthrow of their eastern neighbors, the Amorites, the passage of the Jordan, the capture of Jericho, the preservation of Rahab, and the conviction of their own conscience. Their

removal from Palestine, moreover, seems to have been essential for the preservation of the Israelites from the contaminating influence of idolatry, and they had the alternative of flight. In fact, many sailed to the distant shores of the Mediterranean, and there founded flourishing colonies, thus preserving, to comparatively modern times, records of the God who fought against them.

Some may object that the war in which they were exterminated was cruel, and that they might have been removed by famine or pestilence. But to the *first* objection it is a sufficient reply that, the cruelties thus practised were common to the age, and that in exterminating a very guilty people, God did not direct milder usages than those which generally prevailed (Josh. viii.). The *second* objection is answered by the fact that no plan could have made clearer or more impressive the power and righteousness of God, his infinite superiority to the idols of those nations, and his righteous hatred of the crimes into which they had fallen. It may be added that by similar discipline the Israelites themselves were chastised, and the general system involved in these events is strictly analogous to the course of moral government still exercised in the world; with this difference only, that *now* men act as rods of God's anger by tacit permission; *then*, under his immediate authority.

As the triumphs, through faith, of the Israelites may be considered typical of the final triumph of the church, and of every Christian, through Jesus, the Captain of our salvation, the Author and Finisher of our faith (Heb. ii. 10; xii. 2), so the destruction of the Canaanites takes its place with the deluge, and the final overthrow of Jerusalem, as a signal proof of God's displeasure against sin, and may be considered as an emblem of the judgment of the great day, Psa. cix.: Luke xix.

How far is the promise to Abraham fulfilled.

39. And, now, God's promise has been *in part* fulfilled: the Jews have entered Canaan; the tabernacle of God has been set up in Shiloh; the law has been promulgated and accepted. In its morality, it is eminently holy; in its civil institutes, adapted to preserve the people peculiar and separate, and to set forth the reality of the divine government; and in its ceremonies, it is a prophetic symbol of the Gospel—but only *in part*. The original promise of a blessing to all nations, ratified to Abraham, and renewed to the other partriarchs, though it included the pos-

session of Canaan, seems too comprehensive to end there. The prediction of the coming dignity of the tribe of Judah; the prophecy of Balaam; the announcement by Moses of another greater Prophet; and, especially, the predictions of the 31st of Deut. (see also Lev. xxvi. and Deut. xxviii.), foretelling the sins of the people, and the consequences of them in the dispersion of their race, all seemed to direct the attention of the Israelite to an enlarged dispensation. They plainly forebade him to rest altogether in Canaan or his law. Everything implied a coming universal blessing, a kingdom, a revelation not nigh, a prophet from among the people, a country whose inhabitants should no more go out, even for ever. The revelation of these blessings was not always clear; but it was clear enough to excite inquiry and justify faith. The position of the pious Israelite, therefore, was not altogether unlike our own. From Canaan *he* looked back on fulfilled predictions, and forward to a glorious future. Much of his future is now past; and *we* also look back on predictions gloriously fulfilled; others, again, and in some sense, even these, are unfulfilled. *All* nations are not, even yet blessed in Him. A *third* point of contemplation for pious Jews and devout Christians remains; and the certainty of the predictions, whose fulfilment is to intervene, is assured to us by the records of the past.

The position of the pious Israelite like our own.

40. No small light will be thrown upon Joshua and Judges if we study them with the Pentateuch, to which, more than to Samuel, they belong. Between these books there is the same connection as between the Gospels and the Acts.

Joshua and Judges to the Pentateuch what the book of Acts is to the Gospels.

The *Pentateuch* gives the history of the doings of the great law-giver and of the laws on which the ancient economy was to be founded. Joshua gives an account of the establishment of the nation itself, according to the repeated promise of God. The book of Judges marks the corruption which so early crept into the ancient church.

The *Gospels* give the life of the greater prophet and the laws on which his church was to be established. The book of Acts gives the

history of its actual establishment, according to the promise of its founder. The history of the Judges has its counterpart in facts referred to in the Epistles. If the various books be read together and compared, the connection of the two dispensations, and the differences between them, will more plainly appear. Study the ritual of the law in the incarnation and death of Christ, and compare the struggles and victories of the Jews with those of the church. Contrasts will be heightened by the comparison. The genius and spirit of the Gospel will appear the more glorious; nor less glorious will be the character and dignity of our Lord. He combined in his own person the offices of legislator, priest, and leader; offices filled of old by Moses, and Aaron, and Joshua, each of whom was, in his appropriate place, a type of Him.

THE BOOK OF JUDGES.

41. The authorship of Judges is not certainly known, though Jewish tradition ascribes it to Samuel. From the book itself, we gather that it was written after the commencement of the monarchy, xix. 1; xxi. 25, and before the accession of David, i. 21: 2 Sam. v. 6–8. The "*house* of God" refers, therefore, as in Joshua, to the tabernacle, xx. 18 (Josh. ix. 23), and the "captivity" spoken of in xviii. 30, to some contemporary servitude, see Psa. lxxviii. 60, 61, where the same phrase is employed; many of the sacred writers allude to or quote this book, 1 Sam. xii. 9–11: 2 Sam. xi. 21: Psa. lxxxiii. 11; lxviii.; lxxxix.: Isa. ix. 4; x. 26.

Authorship and authenticity.

The judges, whose administrations for about 300 years are here described, were not a regular succession of governors, but occasional deliverers raised up by God, to rescue Israel from oppression and to administer justice. Without assuming the state of royal authority, they acted for the time as vicegerents of Jehovah, the invisible king. Their power seems to have been not unlike that of the suffetes (שֹׁפְטִים) of Carthage and Tyre, or of the archons of Athens. The government of the people may be described as a republican confederacy; the elders and princes having authority in their respective tribes.

Character of the judges.

The moral character of the Israelites, as described in this book,

Moral condition of the Israelites.

seems to have undergone a sad change. The generation who were contemporaries with Joshua were both courageous and faithful, and free in a great measure from the weakness and obstinacy which had dishonored their fathers (Judg. ii. 7). Their first ardor, however, had somewhat cooled, and more than once they fell into a state of indifference which Joshua found it needful to rebuke. Perhaps the whole territory of Palestine was more than they needed or could usefully occupy. As each tribe received its portion, they became so engrossed in cultivating it, or so much fonder of ease than of war, that they grew unwilling to help the rest. All found it, moreover, more convenient to make slaves of their subjugated nations than to expel them. This policy was unwise. It was also sinful. The results were soon seen. Another generation arose. Living in the immediate neighborhood of idolaters, and with idolaters even in their country, the Israelites copied their example, intermarried with them, and became contaminated with their abominations, Judg. ii. 13. The Canaanites, moreover, left alone, gathered strength to make head against the chosen race; and in the same degree the latter, yielding to licentiousness, ease, and idolatry, lost the energy and faith of their fathers. So sin multiplies in the world. So sin in this case, as ever, brought with it its punishment. Sinners are but filled "with *their own* ways;" and in their punishment God illustrates his righteousness and truth, Judg. ii. 14–18.

The grand moral lesson of the whole narrative is given in the latter half of the second chapter.

It is just, however, to add, that the whole period must not be regarded as an uninterrupted series of idolatries. Some of the disorders mentioned affected only parts of the country, while the rest was in a better state. The sins which incurred punishment, and the deliverances which followed repentance, are related at length; while long periods, during which the judges governed, and the people obeyed God, are described in a single verse. In addition to the many who, doubtless, remained faithful amidst all these corruptions, St. Paul reminds us of several illustrious examples of courageous fidelity, Heb. xi. 32.

THE BOOK OF RUTH.

Authorship, etc.

42. The book of Ruth may be considered as a sequel to the book of Judges, and an introduction to the ensuing history. It contains particulars of the family of Elimelech, and informs us how Ruth, a Moabitess, became

the wife of Boaz, an ancestor of David, and thus of Christ. The authorship is not certainly known; but it is generally ascribed to Samuel. There are several phrases, in the original, identical with expressions which occur elsewhere only in Samuel and Kings (Ruth i. 17; iv. 6, etc.). The book traces the genealogy of David to a source not flattering to that sovereign; and this fact is one evidence of the truthfulness of the narrative. Its genealogical account is quoted in Matt. i. 5, and Luke iii. 32.

The events recorded took place in the time of the Judges, i. 1; but the history was certainly written some time later, iv. 7.

Its lessons.

Brief as this book is, it is remarkably rich in examples of faith, patience, industry, and kindness, nor less so in intimations of the special care which God takes of our concerns; "still out of seeming ill educing good." Elimelech's misfortunes; his son's sin in marrying a Moabitess; the loss of her husband—all end in her own conversion, and in the honor of her adopted family. What changes ten years have produced! They have turned Naomi into Mara.[a] She who went out full has come home again empty. Her fortitude and faith, however, sustain her; and in her trouble she shows equal wisdom and tenderness. . . . When her daughters are told what they must expect if they accompany her to Canaan, Orpah weeps, but returns to her idols; and Ruth cleaves to her, indicating therein depth of affection and religious decision, i. 16; ii. 12. Her reward she received "of the Lord God of Israel, under whose wings she came to trust."

It had been foretold to the Jews that the Messiah should be of the tribe of Judah, and it was *afterwards* further revealed that he should be of the family of David. It was important therefore, that the history of that family should be written before those promises were delivered.

In the adoption of Ruth, a heathen, a Moabitess, into the church of God and the commonwealth of Israel, we see a ray of hope rising upon the Gentile world; and still more in her being taken into the line of the Messiah, we seem to have a pre-intimation of the great mystery that the Gentiles should be sanctified by him, and joined with his people, and that there should be one flock and one Shepherd.

The contents of this book are as follows:—

[a] Bishop Hall.

An account of Naomi, from her departure with her husband from Canaan into Moab, to her return into the land of Israel with her daughter-in-law Ruth, chap. i. The interview of Boaz with Ruth, and their marriage, ii.–iv. 12. The birth of Obed, and genealogy of David, iv. 13–22.

Sec. 4.—The Books of Samuel, Kings and Chronicles.

THE BOOKS OF SAMUEL.

43. The relation given in Ruth is a kind of digression in the sacred story, with a particular view. The general thread of the narrative is now resumed. We are furnished in the books of Samuel with the history of the two last Judges, Eli and Samuel (who were not, as the rest, men of war, but priests), and of the first kings, Saul and David.

1 and 2 Sam.

These two books were anciently reckoned as one, the present division being derived from the LXX and Vulgate. In those versions they are called the first and second books of Kings, as they form part of the history of the kings of Israel and Judah.

The question of the authorship of the books is not free from difficulty; but the decided preponderance of evidence is in favor of the ancient view, that Samuel wrote 1 Sam. i.–xxiv., and that the rest was written by Nathan and Gad, 1 Chron. xxix. 29. The narrative was probably written towards the close of Samuel's life, v. 5; vi. 18. The place of the books in the canon; the predictions they record;[a] the quotations from them in later books, and in the New Testament,[b] supply ample evidence of their authority.

Authorship.

Gad was the contemporary of David, and is called his seer. He was

[a] See 1 Sam. ii. 30: 2 Sam. xii. 10–12, etc.

[b] 1 Kings xi. 26: 2 Kings ii. 4–11: 1 Chron. xvii. 24, 25: see Acts xiii. 22: Matt. xii. 3.

also probably one of his companions in the wilderness, 1 Sam. xxii. 5. *Nathan* was a prominent counsellor of David's, and was repeatedly commissioned to give him Divine messages, 2 Sam. vii. 2; xii. 1: Psa. li. In Zech. xii. 12, his name occurs as the representative of the great family of the prophets. These books contain also several odes by different writers. The song of Hannah is remarkable from its similarity to that of Mary (1 Sam. ii. 10: Luke i. 46–55). It gives a striking prophecy of Christ, who is here called for the first time Messiah, (the Anointed), and King.

Gad. Nathan.

Samuel, whom we thus conclude to have been the author of a large portion of the first book, was the desired answer (so his name implies) of his mother's prayers, and was dedicated to God from his infancy. Intrusted with supreme power in the state, he ruled without ambition, executed his office with irreproachable integrity, and resigned it without reluctance. He was both feared and respected by Saul, and was allowed by that monarch to judge Israel all the days of his life, 1 Sam. vii. 15. The revelations he received, and the spirit that distinguished him, were such that all Israel, from Dan to Beersheba knew that Samuel was established to be a prophet of the Lord.

Samuel.

Attention to the chronological arrangement of Samuel and later historical books is peculiarly important.

44. To understand the covenant which God gave to David, securing the perpetual dominion of his seed, read and compare 2 Sam. vii.; xxiii. 5: 1 Chron. xvii.. Psa. lxxxix.; cxxxii. Its partial fulfilment in Solomon may be gathered from 1 Chron. xxviii. 1–7: 1 Kings viii. 15–26; xi. 9–13.

Nature of covenant with David.

As the temporal grandeur of David's house declined, God sent prophets to announce the stability of this covenant, and to assure Judah of the unprecedented glory of his great descendant, Amos ix. 11–15: Isa. ix. 6, 7; xi.: Jer. xxiii. 5, 6; xxxiii. 14–26. These promises refer to the universal and permanent reign of Messiah, who is now exalted, and waiting till his enemies be made his footstool, Luke i. 31–33, 69: Acts ii. 25–36; xiii. 32–37.

That David himself understood this covenant to refer to our Lord, and to spiritual blessing to be received through Him, may be gathered from Isa. lv. 3: Heb. i. 5: and Acts ii. 30.

45. In Samuel, we have a revival of the prophetic spirit. From the days of Joshua to Eli there seems to have been "no open vision" (1 Sam. iii. 1. Jer. xv. 1: Acts xiii. 20; iii. 24). Under the judges, the original covenant remained as at first. The Jewish polity and

Suspension of prophecy.

priesthood were unchanged. The law as given by Moses, was in full force, and supplied, in the fulfilment of its predictions, ample evidence of its authority. In the days of Samuel, however, marked changes were passing over the state. Calamities were becoming more confounding. Success more extraordinary and transient. The priesthood was to be transferred; kingly government to be established. By and by, the kingdom itself will be broken and divided. Idolatry will be publicly sanctioned, and will need public authoritative rebukes. Then will follow a long series of afflictions, ending in removal and captivity.

Changes so serious needed special interposition. Hence the necessity of a revival and enlargement of prophetic revelation. As Moses required peculiar evidence of a Divine appointment for his mission, so does Samuel. He appears, therefore, as *prophet*, and commences an age of prophecy, which continues without any material chasm to the days of Malachi.

Revival and enlargement of it.

A supernatural call and a prophetic vision were granted to him at the commencement of his ministry, even in his youth. He was commissioned to repeat to Eli a prediction which a man of God had already announced, and the fulfilment of this prediction, with other circumstances, gave early evidence of his authority. The people soon sought a king, as their request implied a distrust of the protection and love which had made them a theocracy, it was opposed by the prophet in God's name. At length, God complied, and it became the business of the prophet to watch over the change, to define the laws of the kingdom, to show whom God had chosen, and ultimately to transfer the kingdom to the person and tribe of David. So far, the predictions and business of the prophet were chiefly civil.

In Samuel.

In David's person and reign, however, prophecy assumes a new character. His kingdom was first confirmed to him (2 Sam. vii. 12–17: Psa. lxxxix.). The character and kingdom of Solomon are then foretold, and, blended with these, we find revelations of a higher and holier kind. The promise to Abraham was, as we have seen, both temporal and evangelical; so also is now the promise to David. To Abraham, Messiah had been announced, more or less clearly, as the promised *seed;* to Moses, as the coming *prophet;* to all of that age, as the *priest;* to David, he appears, in addition, as *king.* He therefore speaks of Messiah's authority, of the hostility of the kings of the earth, of his sceptre of righteousness, of his unchangeable priesthood, of his exalted nature, of his death, and his victory over death, and of his dominion, including both Israel and the Gentiles (Psa. ii.; xvi.; xlv.; cx., etc.). In little more than a hundred years,

In David.

the oppressed tribes rule from sea to sea, and the dimness of no open vision yields to what seems the dawn of a cloudless day.

It is very worthy of notice, too, that while David receives the promise of the duration of his kingdom from Samuel and Nathan, it is *David* himself who is instructed to connect this kingdom with the kingdom of his greater Son. The prophets reveal and magnify the type, he passes on the prediction, calls CHRIST Lord, and pays everywhere willing homage to his person and law (Psa. cx.).

In proportion as the kingdom and character of Christ are thus brought into view, provision is made for deepening the impression of these Christian prophecies upon the hearts of the people, and making them conducive to faith and piety. They are given in Psalms, and thus pass into the devotions of the church. These Psalms form the most important additions that had yet been made to the Mosaic revelation, and are clearly adapted to inspire ancient worshippers with Christian hopes. Very beautiful, too, is the growing distinctness of these predictions. To Abraham a *seed* was revealed. When his descendants had become tribes, to *Judah* the promise was confined; and now, when the kingdom appears, it is given to *David*. Nor can these predictions be ascribed to flattery or selfishness. It is not David who, in the first instance, receives them. Nor is it to himself, in all their fulness, that he appropriates them. He applies them to another, and the messenger who gives them is Nathan; a prophet who rebuked his son, and severely threatened Solomon with the consequences of his apostasy. The faithfulness of these servants of God had other and more immediate ends, but it proves incidentally the truth of their announcements.

Psalms.

THE TWO BOOKS OF KINGS.

46. The two books of Kings (which in ancient copies of the Hebrew Bible form but one book) contain the history of Israel and Judah, from the end of David's reign to the Babylonish captivity. The present division of the books is taken from the LXX and Vulgate.

Nothing *certain* is known of the authorship; the most probable opinion is, that as memoirs of their own times were written by several of the prophets, for the use of the kingdom, the present books were compiled from these records by Jeremiah or Ezra; Jewish tradition is in favor of

Authorship.

the first, and Havernick has recently advocated the same view. The events described reach to the liberation of Jehoiachim from prison in Babylon (twenty-six or twenty-eight years only after the destruction of Jerusalem). A late authorship is proved by the frequent use of Chaldaisms (De Wette, §115, 6); and there is a remarkable affinity of style between Kings and Jeremiah (Havern.) . . . The view that the books were drawn up from various documents, by one hand, is confirmed by the books themselves. The frequent vividness of the narrative bespeaks the work of an eye-witness; and appeals are constantly made to official documents, under the title of Chronicles of the Kings of Judah and Israel—a title given elsewhere to national annals, Est. ii. 23; vi. 1. That the whole was revised by one hand appears from the similarity of style and idiom in various unimportant expressions.

Authenticity.

Both books contain several prophecies, and other intrinsic marks of inspiration; and both are cited as authentic and canonical by our Lord and his apostles (see Luke iv. 25, 27: Jas. v. 17).

The comparative dates of Chronicles and Kings explain various differences of phraseology. In Chronicles we have Aramæan forms,[a] later words and expressions, more recent names,[b] and synonymous expressions used for others liable to misconception.[c]

Differences in the order of events are explained by the fact that none of the writers profess to give the exact order of time.[d] Additions, omissions and abbreviations, are in the same way explained, by a reference to the different aim of each narrative.

Other differences, amounting to discrepancies, are occasionally found, and refer chiefly to numbers and names. It is well known that the text of Samuel, Kings, and Chronicles, is in a worse condition than that of any other of the inspired writings; nor must we ascribe to the author what is really due to the errors of copyists.[e] These errors, it may be

[a] 2 Chron. x. 18. [b] 1 Chron. xiv. 2; xix. 12; xxi. 2: 2 Chron. xvi. 4.

[c] 1 Chron. xix. 4: 2 Chron. xxii. 12. [d] See Tables; 1 Chron. xiv.: 2 Chron. i. 14–17; ix. 25, are evidently out of chronological order.

[e] See 2 Chron. viii. 18: (1 Kings ix. 28): 1 Chron. xi. 11: (2 Sam. xxiii. 8); xxi. 5: (2 Sam. xxiv. 9): 1 Chron. xviii. 4: (2 Sam. viii. 4); xix. 18: (2 Sam. x. 18).

added, do not affect any article of faith or rule of life, and till we can rectify them they ought to be candidly acknowledged.

Both books record several inspired predictions, and are referred to or quoted in the New Testament.[a] It is remarkable that the inspired acclamation of David to the praise of God is substantially adopted by our Lord, and is ascribed by John to the blessed spirits who celebrate the praises of God in heaven, 1 Chron. xxix. 10, 11: Matt. vi. 13: Rev. v. 12, 13.

THE TWO BOOKS OF CHRONICLES.

47. These books were reckoned by the Jews as one, and called the words of Days, *i. e.* diaries or journals, probably in allusion to the ancient annals, out of which they appear to have been composed. In the LXX they are distinguished as the books of "things omitted" (παραλειπομένων), and were regarded as a kind of supplement to the preceding books of Scripture, supplying such information as was rendered necessary by the alterations consequent upon the captivity. The present title was first given to them by Jerome.

48. The authorship of Chronicles is generally ascribed to Ezra. They certainly record the restoration by Cyrus, 2 Chron. xxxvi. 21, 22, and mention the writings of Jeremiah, xxxv. 25. The style of Ezra, moreover, bears a marked resemblance to the style of Chronicles, and its history seems a continuation of Kings, Ez. i. 1–3, and 2 Chron. xxxvi. 23. If this view is correct, 1 Chron. iii. 19–24, giving an account of the genealogy of Zerubbabel to the time of Alexander, must have been added by a later writer. Authorship.

49. The importance of the fact that these histories were compiled from earlier documents, themselves the work of prophets, is well illustrated in these books. These documents seem to be quoted literally, even when the fact recorded applies rather to the time of the writer than of the compiler; see 2 Chron. v. 9; viii. 8: the purpose of the compiler being not to modify these documents, but to connect with them his own narrative. Many passages, also, are identical, or nearly iden-

[a] 2 Chron. ii. 5, 6: in Acts vii. 48, 49: 2 Chron. xix. 7: in 1 Pet. i. 17.

tical, with passages in Kings, both being taken probably from the same annals. The documents referred to or quoted are not less than a dozen, though three or four of these are probably the same document.

Comparison of Samuel, Kings, and Chronicles.

The three double books of Samuel, Kings, and Chronicles, have much in common, though they have also characteristic differences. They treat for the most part of the same period, and should be read and compared together. A comprehensive view may thus be gathered of Jewish history, and much light will be thrown on brief and obscure expressions. Their differences of aim, however, are as marked as is their substantial identity. Samuel gives the history of the formation of the kingdom, and a biography, even more than a history of the first kings. The Books of Kings, on the other hand, give a history of the theocracy under regal government, and are rich in brief allusions to the character, sins, and consequent punishment of the rulers and of the people. The Books of Chronicles, again, have special reference to the forms and ministry of religious worship, to the genealogies, and consequent possessions of the various families and tribes, and to other topics connected with the return. Hence genealogical tables; hence, also, the prominence given to the pious care, in establishing public worship, of David, Solomon, Hezekiah, and Josiah.

Genealogical tables.

The genealogical tables of these books, though to us comparatively uninteresting, were highly important among the Jews, who were made by prophetic promises extremely observant in these particulars. These tables give the sacred line through which the promise was transmitted for nearly 3,500 years; a fact itself unexampled in the history of the human race.

Theocratic character of these histories.

50. The most remarkable feature in the historical books of Scripture, and especially of Kings and Chronicles, is their religious, theocratic character. Secular history gives the public changes which nations have undergone, with their causes and results. Church history traces the progress of sentiment, and of various influences in relation to the church. But here, king, church, state, are all represented as under God. The character of each king is decided by his fidelity to the religious obligations of his office. Of each it is said, He walked in the ways of David his father, and so prospered; or of Jeroboam, who made Israel to sin, and so failed. These books are valuable as the history of God and

his law in the nation—and that nation a monarchy; as the books of Joshua and Judges are the history of God and his law in an aristocracy or democracy; or as the earlier books are the history of God and his law in the family. In the Prophets, and in the Acts of the Apostles, we have glimpses of what is to be the history of God and his law in the world. Mark, therefore, the prominence given to the erection of the temple; the numerous references to the ancient law, especially when the two kingdoms were drawing to their end, as if to account for their decay and approaching fall; the frequent interposition of prophets, now rebuking the people, and now braving the sovereign; the deposition and succession of kings; and the connection everywhere traced between what seem to be mere political incidents and the fidelity or idolatry of the age.[a] . . . . Were nations wise, these records would prove their best instructors; they are adapted to teach alike the world and the church.

Character of David and his reign.

51. The reigns of David and Solomon constitute the golden period of the Jewish state. From the first, David showed the utmost anxiety that every step he took towards the possession of the kingdom should be directed by God, 2 Sam. ii. 1: 1 Sam. xxiii. 2, 4. He acted ever as "his servant;" and when established in his kingdom, it was his first concern to promote the Divine honor and the religious welfare of his people (2 Sam. vi. 1–5; vii. 1, 2). During a war of seven years he never lifted his sword against a subject, and at the end of it he punished no rebel and remembered no offence but the murder of his rival (2 Sam. iv. 10–12). As a king, therefore, he sought the prosperity of the state, and as the visible representative of Jehovah, he took his proper place, aspiring to no other, but conforming strictly to the spirit of the theocracy. It was to this character of his administration, probably, rather than to his private virtues, that

[a] See 2 Kings v.–viii.; x. 31; xvii. 13, 15, 37; xviii. 4–6. Elijah's history; 1 Kings xv. 3–5: 2 Kings xi. 17.

God referred, in describing him "as a man after his own heart" (1 Sam. xiii. 14: see also Acts xiii. 22), who was to "execute all his will." It is, indeed, impossible to vindicate all his acts, or to regard him as a perfect character. And yet when we look at the piety of his youth, the depth of his contrition, the strength of his faith, the fervor of his devotion, the loftiness and variety of his genius, the largeness and warmth of his heart, his eminent valor in an age of warriors, his justice and wisdom as a ruler, and, above all, his adherence to the worship and will of God, we may well regard him as a model of kingly authority and spiritual obedience.

Character of Solomon and his reign.

Solomon continued the policy and shared the blessing of his father. His dominions extended from the Mediterranean to the Euphrates, and from the Red Sea and Arabia to the utmost Lebanon (1 Kings iv. 21, etc.) The tributary states, of which it was largely composed, were held in complete subjection, and being still governed by their own princes, Solomon was "king of kings." The Canaanites who remained in Palestine became peaceable subjects or useful servants. His treasures, also, were immense, composed chiefly of the spoils won by his father from many nations, and treasured up by him partly for the purpose of building a temple to the Lord, but partly, also, for the purpose of sustaining the power and magnificence of the kingdom. The wisdom of Solomon was even more illustrious than his wealth. It is celebrated both in Scripture and in Eastern story. Three thousand proverbs (of which many remain) long gave proof of his virtues and sagacity. A thousand and five songs, of which we have Canticles and the 127th Psalm, placed him among the first Hebrew poets; while his perfect knowledge of natural history was shown by writings which were long admired, though they have since perished.

His very greatness, however, betrayed him. His treasures, wives, and chariots, were all contrary to the spirit and precepts of the law (Deut. xvii. 16, 17). His exactions alienated the affections of his people, and, above all, he was led astray by

his wives, and built temples to Chemosh, or Peor, the obscene idol of Moab; to Moloch, the god of Ammon; and to Ashtaroth, the goddess of the Sidonians. His later days, therefore, were disturbed by "adversaries." Jeroboam did "mischief" in Edom; Damascus declared its independence under Rezin; and Ahijah was instructed to announce to Solomon himself that, as he had broken the covenant by which he held his crown, the kingdom should be rent from him and part of it given to his servant. There is reason to hope that these just punishments opened his eyes to the enormity of his sins, and that his last days were penitent. His reign, on the whole, was most prosperous. "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking and making merry." From Dan even to Beersheba, they dwelt safely every man "under his vine and under his fig-tree."

The great event of Solomon's life was the erection of the temple. As this building fulfilled a prophecy (2 Sam. vii. 13), and was a symbol of God's resting with the people (2 Sam. vii. 6, 10), so it was itself both a prophecy and a type. A type of the Jewish people and of the church, and a prophecy of God's continued presence (Jer. vii.) Its history, therefore, is an index to the history of the Jews themselves. When it fell, they were scattered; as it rose from its ruins, they gathered around it again; and history dates the captivity, with equal accuracy, from the destruction of the temple, or from the first capture of Jerusalem (see § 450), 1 Kings ix. 7, 8: 2 Chron. vii. 20: all Jer. vii.: Isa. xliv. 28. The temple.

Sec. 5.—The Poetical Books—Psalms, Song of Solomon, Proverbs, and Ecclesiastes.

THE PSALMS.

52. The book of Psalms is a collection of sacred hymns (ὕμνοι), composed at different times, and especially by David, 2 Sam. xxiii. 1. The Hebrew title means "praises;" the English, which is taken from the LXX, means odes adapted to music (ψάλλω, to strike a chord); an appro- Title of the book.

priate name, as most of the pieces were intended not only to express religious feeling, but to be sung devotionally in public service.

Scriptural arrangement.

53. The Psalms were collected and arranged by Ezra and his companions (B. C. 450), and in the book itself there is evidence of its being formed from several smaller collections. In the Hebrew and LXX the Psalms are divided into five books, each of the first three containing the compositions of some particular author.

i.	1–41.	Consist chiefly of David's Psalms, collected perhaps by Hezekiah: see Prov. xxv. 1, and 2 Chron. xxix. 30.
ii.	42–72.	Psalms by the sons of Korah, xlii.–xlvii, and by David, li.–lxv.; lxxii.
iii.	73–89.	Psalms by Asaph, lxxiii.–lxxxiii., and Korah, lxxxiv.–lxxxix., mostly.
iv. 90–106. v. 107–150.		Liturgic, including the Hallelujah Psalms and the songs of degrees; chiefly collected for the service of the second temple.

Authors.

54. Of the authors mentioned in the titles, *David* was the largest composer, though not all to which his name is prefixed in the Hebrew (73), nor the additional ones in the LXX (12), were written by him. Among the former are Psa. cxxxix. and cxxii. (compare LXX); but their Chaldaisms and style point to a later date. On the other hand, Psa. xcix. and civ., ascribed to him in the LXX, are probably his. Psa. ii. and xcv., again, which are not mentioned as his in either text, are ascribed to him in the New Testament, Acts iv. 25, 26: Heb. iv. 7. The name of *Asaph*, David's chief musician, or of his descendants, is connected with twelve, l., lxxiii.–lxxxiii. The sons of *Korah*, another family of choristers, are named as the authors of eleven more; to this family, *Heman*, the Ezrahite, and nephew of Samuel, belonged (Psa. lxxxviii.: compare 1 Chron. vi. 22, 33–38): and *Ethan* is named as the author of lxxxix., though erroneously, if he were a contemporary of David's: see ver. 38–44. *Solomon's* name is connected with lxxii. and cxxvii.; but probably

he is rather the subject than the author of the former. *Moses* is reputed to be the author of Psa. xc., and the following ten are ascribed to him by Jewish critics, but without good ground: See xcvii. 8 and xcix. 6. The anonymous Psalms have been ascribed to various authors. The LXX mentions Jeremiah as the author of cxxxvii., and Haggai and Zechariah as the authors of cxlvi., cxlvii.

55. The peculiar value of the Psalms is twofold:

1. They are models of acceptable devotion. Other parts of revelation represent God as speaking to man. Here man is represented as speaking to God. By this book, therefore, we test the utterances and feelings of our hearts. Here we have a rule by which we may know whether they are healthy and true; whether the fire that rises from within is of God's kindling or of our own. Peculiar value. Expressions of devout feeling.

2. They contain predictions of the history of our Lord, and describe with wonderful literalness his sufferings and glory: for his sufferings see Psa. xvi.; xxii.; xl.; for his glory, Psa. ii.; xlv.; lxxii.; cx. Psa. cxxxii. 11 foretells his connection with David. Psa. cxviii. 22, his rejection by the Jews. Psa. lxviii. 18, his ascension and the gift of the Spirit: and Psa. cxvii., the call of the Gentiles: see Rom. xv. 11. Prophetic.

The Christian church, therefore, takes the Psalms as her own language, or as the language of her Lord. When the writer speaks of his enemies, we understand him as speaking of the enemies of Christ and his church. Generally, however, the feelings of the writer are identical with the ordinary feelings of Christians; as, when he describes the confidence and love which have been common to true believers in all ages: see Arnold's Sermons on Interpretation, p. 143; see, also, the Paragraph Bible, Introduction to the Psalms, and a Note appended to them.

In a purely literary point of view, the Psalms have been called, not inaptly, the national ballads of the Hebrew race. The contrast which, so regarded, they present to other "national ballads," is sufficiently striking. Hebrew ballads.

All classes of writers have delighted to praise these compositions. Athanasius, and after him, Luther, called them an epitome of the Bible; Basil, and after him, Bishop Hall, "a compend of theology." "Not in their Divine arguments alone," says Excellencies.

Milton, "but in the very critical art of composition, they may be easily made to appear over all the kinds of lyric poesy incomparable." "In lyric flow and fire," says a more modern authority, "in crushing force and majesty . . . the poetry of the ancient Scriptures is the most superb that ever burnt within the breast of man"—Sir D. K. Sandford. To the Christian, however, their highest praise is that they embody the holiest feelings, have supplied utterances to the emotions of the best men of all ages, and were sung by Him who, though "he spake as never man spake," chose to breathe out his soul, both in praise and in his last agony, in the words of a psalm.

This book is quoted in the New Testament, or clearly referred to, upwards of seventy times. The psalms thus quoted or referred to are marked in Table (B), thus: *

56. Various classifications of the Psalms have been proposed. Tholuck divides them, according to their matter, into songs of praise, of thanksgiving, of complaint, and of instruction. Others arrange them under hymns in honor of God; hymns of Zion and the temple; hymns of the Messiah or King; plaintive and supplicatory hymns, and religious odes, as Psa. xxiii., xci., cxix. No very accurate classification can be made, for the contents are often very various. The following (A), however, is practically important.[a]

Arrangement of Psalms according to their subjects.

1. *Didactic Psalms;* on the character of good and bad men, their happiness and misery, i., v., vii., ix.–xii., xiv., xv., xvii., xxiv., xxv., xxxii., xxxiv., xxxvi., xxxvii., l., lii., liii., lviii., lxxiii., lxxv., lxxxiv., xci., xcii., xciv., cxii., cxix., cxxi., cxxv., cxxvii., cxxviii., cxxxiii.; on the excellency of the Divine law, xix., cxix.; on the vanity of human life, xxxix., xlix., xc.; on the duty of rulers, lxxxii., ci.; on humility, cxxxi.

2. *Psalms of Praise and Adoration;* acknowledgments of God's goodness and mercy, and particularly of his care of good men, xxiii., xxxiv., xxxvi., xci., c., ciii., cvii., cxvii., cxxi., cxlv., cxlvi.; acknowledgments of his power, glory, and attributes generally, viii., xix., xxiv., xxix., xxxiii., xlvii., l., lxv., lxvi., lxxvi., lxxvii., xciii., xcv.–xcvii., xcix., civ., cxi., cxiii.–cxv., cxxxiv., cxxxix., cxlvii., cxlviii., cl.

3. *Psalms of Thanksgiving;* for mercies to individuals, ix. xviii., xxii., xxx., xxxiv., xl., lxxv., ciii., cviii., cxvi., cxviii., cxxxviii., cxliv.; for

[a] Bickersteth's "Christian Truth."

mercies to the Israelites generally, xlvi., xlviii., lxv., lxvi., lxviii., lxxvi., lxxxi., lxxxv., xcviii., cv., cxxiv., cxxvi., cxxix., cxxxv., cxxxvi., cxlix.

4. *Devotional Psalms;* expressive of penitence, vi., xxv., xxxii., xxxviii., li., cii., cxxx., cxliii.; expressive of trust under afflictions, iii., xvi., xxvii., xxxi., liv., lvi., lvii., lxi., lxii., lxxi., lxxxvi.; expressive of extreme dejection, though not without hope, xiii., xxii., lxix., lxxvii., lxxxviii., cxliii. Prayers in time of severe distress, iv., v., xi., xxviii., xli., lv., lix., lxiv., lxx., cix., cxx., cxl., cxli., cxliii. Prayers when deprived of public worship, xlii., xliii., lxiii., lxxxiv. Prayers asking help in consideration of the uprightness of his cause, vii., xvii., xxvi., xxxv. Prayers in time of affliction and persecution, xliv., lx., lxxiv., lxxix., lxxx., lxxxiii., lxxxix., xciv., cii., cxxix., cxxxvii. Prayers of intercession, xx., lxvii., cxxii., cxxxii., cxliv.

5. *Psalms eminently prophetical*, ii., xvi., xxii., xl., xlv., lxviii., lxix., lxxii., xcvii., cx., cxviii., mostly Messianic.

6. *Historical Psalms*, lxxviii., cv., cvi.

Arrangement according to the occasion and order.

The following Table (B), showing the probable occasion when each psalm was composed, is founded on "Townsend's Harmony of the Old Testament."

Psalms.	After what Scripture.	Probable occasion on which each Psalm was composed.	B. C.
BOOK I., IN THE JEWISH DIVISION.			
1.....	Nehem. xiii. 3.....	Written by David or Ezra, and placed as a preface to the Psalms.....	444
2*.....	1 Chron. xvii. 27...	On the delivery of the promise by Nathan to David—a prophecy of Christ's kingdom.....	1044
3.....	2 Sam. xv. 29.....	On David's flight from Absalom.....	1023
4 (*u*).....	2 Sam. xvii. 29.....	During the flight from Absalom.....	
5.....	2 Sam. xvii. 29.....	During the flight from Absalom.....	
6.....	1 Chron. xxviii. 21	Inserted towards the end of David's life.....	1015
7.....	2 Sam. xvi. 14.....	On the reproaches of Shimei.....	1023
8* (*u*).....	1 Chron. xxviii. 21	Inserted towards the end of David's life.....	1015
9.....	1 Sam. xvii. 4, or 1 Chron. xvi. 43...	On the victory over Goliath.....	1063
10.....	Dan. vii. 28.....	During the Babylonish captivity.....	539
11.....	1 Sam. xix. 3.....	When David was advised to flee to the mountains.....	1062
12 (*c*).....	1 Chron. xxviii. 1	Inserted towards the end of David's life.....	1015
13, 14, 15	Dan. vii. 28.....	During the Babylonish captivity.....	539
16*.....	1 Chron. xvii. 27, or 1 Sam. xxvii...	On the delivery of the promise by Nathan to David.....	1044[a]

Note.—The six psalms marked (*u*), are regarded by Calmet as of unknown date and authorship. The second passage of Scripture mentioned after five psalms, is regarded by him as the proper place of the psalm. Psalms marked (*c*) and (*r*), he thinks, were written respectively in the captivity, and on the return from it. In the other psalms he agrees substantially with Townsend.

[a] Applied to our Lord by Peter, Acts ii. 25–31; and by Paul, Acts xiii. 35–36.

Psalms.	After what Scripture.	Probable occasion on which each Psalm was composed.	B. C.
17	1 Sam. xxii. 19	On the murder of the priests by Doeg	1060
18*	2 Sam. xxii. 51	On the conclusion of David's wars	1019
19 (*u*)	1 Chron. xxviii. 21	Inserted towards the end of David's life	1015
20, 21	2 Sam x. 19	On the war with the Ammonites and Syrians	1036
22*	1 Chron. xvii. 27	On the delivery of the promise by Nathan; or in severe persecution	1044
23 (*r*), 24*	1 Chron. xxviii. 21, or 1 Chron. xvi. 43	Inserted towards the end of David's life	1015
25, 26, 27	Dan. vii. 28	During the Babylonish captivity	539
28, 29	1 Chron. xxviii. 21	Inserted towards the end of David's life	1015
30	1 Chron. xxi. 30	On the dedication of the threshing-floor of Araunah	1017
31*	1 Sam. xxiii. 12	On David's persecution by Saul	1060
32, 33	2 Sam. xii. 15	On the pardon of David's adultery	1034
34	1 Sam. xxi. 15	On David's leaving the city of Gath	1060
35	1 Sam. xxii. 19	On David's persecution by Doeg	1060
36, 37	Dan. vii. 28	During the Babylonish captivity	539
38, 39, 40*, 41	1 Chron. xxviii. 21	Inserted towards the end of David's life	1015
42 (*c*)	2 Sam. xvii. 29	On David's flight from Absalom	1023
BOOK II.			
43 (*c*)	2 Sam. xvii. 29	On David's flight from Absalom	1023
44*	2 Kings xix. 7	On the blasphemous message of Rabshakeh	710
45*	1 Chron. xvii. 27	On the delivery of the promise by Nathan	1044[a]
46	2 Chron. xx. 26	On the victory of Jehoshaphat	890
47	2 Chron. vii. 10	On the removal of the ark into the temple	1004
48	Ezra vi. 22	On the dedication of the second temple	515
49, 50	Dan. vii. 28	During the Babylonish captivity	539
51	2 Sam. xii. 15	Confession of David after his adultery	1034[b]
52	1 Sam. xxii. 19	On David's persecution by Doeg	1060
53	Dan. vii. 28	During the Babylonish captivity	539
54	1 Sam. xxiii. 23	On the treachery of the Ziphims to David	1060
55	2 Sam. xvii. 29	During the flight from Absalom	1023
56	1 Sam. xxi. 15	When David was with the Philistines in Gath	1060
57	1 Sam. xxiv. 22	On David's refusal to kill Saul in the cave	1058
58	1 Sam. xxiv. 22	Continuation of Psalm lvii.	1058
59	1 Sam. xix. 17	On Saul surrounding the town of David	1061
60 (*c*)	1 Kings xi. 20	On the conquest of Edom by Joab	1040
61 (*r*)	1 Chron. xxviii. 21	Inserted towards the end of David's life	1015
62	2 Sam. xvii. 29	In David's persecution by Absalom	1023
63 (*r*)	1 Sam. xxiv. 22	Prayer of David in the wilderness of Engedi	1058
64 (*c*)	1 Sam. xxii. 19	On David's persecution by Saul	1060
65	1 Chron. xxviii. 21	Inserted towards the end of David's life	1015
66	Ezra iii. 13	On laying the foundation of the second temple	535
67	Dan. vii. 28	During the Babylonish captivity	593
68*	2 Sam. vi. 11	On the first removal of the ark	1045
69 (*c*)	1 Chron. xxviii. 21	Inserted towards the end of David's life	1015
70, 71	2 Sam. xvii. 29	On Absalom's rebellion	1023
72	1 Chron. xxix. 19	On Solomon being made king by his father	1015
BOOK III.			
73 (*c*)	2 Kings xix. 19	On the destruction of Sennacherib	710
74	Jer. xxxix. 10	On the destruction of the city and temple	588
75 (*c*), 76	2 Kings xix. 35	On the destruction of Sennacherib	710
77*	Dan. vii. 28	During the Babylonish captivity	539
78	1 Chron. xxviii. 21, or 2 Chron. xix. 56	Inserted towards the end of David's life	1015
79	Jer. xxxix. 10	On the destruction of the city and temple	588

[a] Explained and applied to our Lord, Heb. i. 8, 9: 1 Pet. iii. 22: Eph. i. 22: Phil. ii 9–11.

[b] To Asaph, by Eichhorn, De Wette, and Rosenmuller.

Psalms.	After what Scripture.	Probable occasion on which each Psalm was composed.	B. C.
80	Dan. vii. 28	During the Babylonish captivity	539
81* (*u*)	Ezra vi. 22	On the dedication of the second temple	515
82	2 Chron. xix. 7	On the appointment of Judges by Jehoshaphat	897
83	Jer. xxxix. 10 or 2 Chron. xx.	On the desolation caused by the Assyrians	588
84 (*c*)	Ezra iii 13	On the foundation of the second temple	535
85 (*c*)	Ezra i. 4	On the decree of Cyrus	536
86	1 Chron. xxviii. 21	Inserted towards the end of David's life	1015
87	Ezra iii. 7	On the return from the Babylonish captivity	536
88 (*c*)	Exod. ii. 25	During the affliction in Egypt	1531
89	Dan. vii. 28	During the Babylonish captivity	539
Book IV.			
90* (*c*)	Numb. xiv. 45	On the shortening of man's life, &c.	489
91 (*u*)	1 Chron. xxviii. 10	After the advice of David to Solomon	1015
92, 93*	Dan. vii. 28	During the Babylonish captivity	539
94	Jer. xxxix. 10	On the destruction of the city and temple	588
95*	1 Chron. xxviii. 21	Inserted towards the end of David's life	1015
96	1 Chron. xvi. 43	On the removal of the ark from Obed-edom's house	1051
97* (*r*), 98 (*r*), 99 (*c*), 100 (*r*)	2 Chron. vii. 10	On the removal of the ark into the temple	1004
101	1 Chron. xxviii. 21	Inserted towards the end of David's life	1015
102*	Dan. ix. 27	On the near termination of the captivity	538
103	2 Sam. xii. 15	On the pardon of David's adultery	1034
104* (*r*)	1 Chron. xxviii. 21	Inserted towards the end of David's life	1015
105 (*r*), 106 (*r*)	1 Chron. xvi. 43	On the removal of the ark from Obed-edom's house	1051
Book V.			
107	Ezra iii. 7	On the return from the captivity	536
108 (*r*)	1 Kings xi. 20	On the conquest of Edom by Joab	1040
109	1 Sam. xxii. 19	On David's persecution by Doeg	1060
110*	1 Chron. xvii. 27	On the promise by Nathan to David	1044[a]
111, 112*, 113, 114	Ezra iii. 7	On the return from the captivity	536
115 (*r*)	2 Chron. xx. 26	On the victory of Jehoshaphat	896
116, 117	Ezra iii. 7	On the return from the captivity	536
118* (*r*)	1 Chron. xvii 27	On the promise by Nathan to David	1044[b]
119	Neh. xiii. 3	Manual of devotion by Ezra	444[c]
120 (*c*), 121 (*c*), 122	1 Chron. xxviii. 21	Inserted towards the end of David's life	1015
123	Dan. vii. 28	During the Babylonish captivity	539
124 (*r*)	1 Chron. xxviii. 21	Inserted towards the end of David's life	1015
125	Ezra iii. 7	On the return from the captivity	536
126	Ezra i. 4	On the decree of Cyrus	536
127, 128	Ezra iii. 7	On the return from the captivity	536
129	Ezra iv. 24	On the opposition of the Samaritans	535
130	Dan. vii. 28	During the Babylonish captivity	539
131 (*c*)	1 Chron. xxviii. 21	Inserted towards the end of David's life	1015
132 (*c*)	1 Chron. xv. 14	On the second removal of the ark	1051
133 (*r*)	1 Chron. xxviii. 21	Inserted towards the end of David's life	1015
134	Ezra iii. 7	On the return from the captivity	536
135 (*r*), 136 (*r*)	2 Chron. vii. 10	On the removal of the ark into the temple	1004

[a] Cited by our Lord to prove his Divinity, Matt. xxii. 14: by Peter, Acts ii. 32–36: Paul, i. Cor. xv. 25–28: Heb. vii. 1–28; viii. 1.

[b] Cited by our Lord, Matt. xxii. 42: explained by Peter, Acts iv. 11: 1 Pet. ii. 4, 5: Paul, Rom. ix. 32: Eph. ii. 20, 21.

[c] Calmet, and most commentators, refer this psalm to the captivity.

Psalms.	After what Scripture.	Probable occasion on which each Psalm was composed.	B. C.
137.....	Dan. vii. 28.....	During the Babylonish captivity.....	539
138.....	Ezra vi. 13.....	On the rebuilding of the temple.....	519
139(*u*).....	1 Chron. xiii. 4.....	Prayer of David when made king over all Israel.....	1048
140.....	1 Sam. xxii. 19.....	On David's persecution by Doeg.....	1060
141.....	1 Sam. xxvii. 1.....	Prayer of David when driven from Judea.....	1055
142.....	1 Sam. xxii. 1.....	Prayer of David in the cave of Adullam.....	1060
143.....	2 Sam. xvii. 29.....	During the war with Absalom.....	1053
144.....	2 Sam. xvii. 29.....	On the victory over Absalom.....	1053
145.....	1 Chron. xxviii. 10	David, when old, reviewing his past life.....	1015
146 to 150	Ezra vi. 22.....	On the dedication of the second temple.....	515

Chronological arrangement.

Adopting this arrangement, the Psalms may be classified chronologically thus: (C).

B. C. 1531. Psa. lxxxviii., *Heman* in Egypt.

B. C. 1489. Psa. xc., *Moses* in the Wilderness.

B. C. 1063–1015. *David's History and Experience*, ix., xi., lix., xxxiv., lvi., cxlii., xvii., xxxv., lii., xxxi., lxiv., cix., cxl., liv., lvii., lviii., lxiii., xcvi., cv., cvi., cxxxii., cxli., cxxxix., lxviii., ii., xvi., xxii., xlv., cxviii., lx., cviii., xx., xxi., xxxii., xxxiii., li., ciii., iii., vii., iv., v., xlii., xliii., lv., lxx., lxxii., cxliii., cxliv. . . . xviii., lxii., xxx., xci., vi., viii., xii., xix., xxiii., xxiv., xxviii., xxix., xxxviii., xxxix., xl., xli., lxi., lxv., lxix., lxxviii., lxxxvi., xcv., ci., civ., cxx., cxxi., cxxii., cxxiv., cxxxi., cxxxiii., lxxii., cxlv.

B. C. 1004. On the *removal of the ark* to the temple, xlvii., xcvii., xcviii., xcix., c., cxxxv., cxxxvi.

B. C. 897–710. From *Jehoshaphat to Hezekiah*, lxxxii., xlvi., cxv., xliv., lxxiii., lxxv., lxxvi.

B. C. 588. On the *Invasion of the Assyrians*, lxxiv., lxxix., lxxxiii., xciv.

B. C. 539. In *the Captivity*, x., xiii., xiv., xv., xxv., xxvi., xxvii., xxxvi., xxxvii., xlix., l., liii., lxvii., lxxvii., lxxx., lxxxviii., lxxxix., xcii., xciii., cxxiii., cxxx., cxxxvii.

B. C. 538–6. At the *close* of the *captivity*, and on the *return*, cii., lxxxv., cxxvi., lxxxvii., cvii., cxi.–cxiv., cxvi., cxvii., cxxv., cxxvii., cxxviii., cxxxiv.

B. C. 535. At the *rebuilding* and dedication of the temple, lxvi., lxxxiv., cxxix., cxxxviii., xlviii., lxxxi., cxlvi., cxlvii.–cl.

B. C. 444. *Ezra completes* the canon, and adds i., and cxix.

The date and occasions of these psalms, it must be observed, are many of them conjectural. Townsend's opinion of the occasion of the fol-

lowing is founded on internal evidence alone, vii., xlvii., xlviii., lxxxi., lxxxii., lxxxiv., xci., xcvii.–c., cxix., cxxxix., cxlv. For the rest, he follows Lightfoot, Calmet, Horne, Gray, or Hales. Modern inquiry has added to our knowledge of the facts on which the dates rest, and have thrown doubts on the accuracy of Townsend's arrangement of Psalms xxv.–xxvii, and several others. See Notes of Annot. Par. Bible, Religious Tract Society, vol. i. 563–662.

57. All the Psalms (except 34) have titles, which are as old at least as the version of the LXX, but not of inspired authority. They may be regarded as historically accurate, except where there is internal evidence against them.

Titles of Psalms.

These titles give either the name of the author (1), or directions to the musician (2), or the historical occasion (3), or the liturgical use (4), or the style of the poetry (5), or the instrument (6), or the tune (7), to which the psalm is to be sung. Sometimes all these are combined, Psa. lx.

1. Moses, Psa. xc. David, of lxxiii., to which the LXX add other twelve psalms. Solomon, Asaph, Heman, Ethan, and the sons of Korah are also named.

2. To the chief musician, is prefixed to 53. Some suppose that the music was by him. Gesenius and Ewald regard "to" as meaning "by," and refer "the musician" to David.

3. Psa. iii., vii., xviii., xxxiv., li. lii., liv., etc.

4. Psa. xvii., lxxxvi., xc., cii., cxlv., etc.

5. Psa. xlvi., lxv., xlviii., xvi. For 6 and 7, see below.

The following are the terms found at the beginning of Psalms. The meaning is not easily ascertained, and even in the ancient versions there is very great diversity. The authorized version leaves most of them untranslated, and Coverdale generally omits them. Luther preferred to translate them with what accuracy he could. We put first the meaning which is most probable.

The word translated "upon," or "on," is appropriate, whether it refer to the subject of the psalm, or to the instrument or cleff *on* which, or the tune *to* which the psalm was sung.

Aijeleth Shachar, *i. e.* hind of the morning (sun or dawn, = to be sung to the tune beginning with these words (Jewish critics), or on the Messiah or David, who is supposed to be so called (Luther Hengstenberg, Tholuck), Psa. xxii.

Alamoth, *i. e.* virgins, and so = "for treble voices" (Gesenius, Hengstenberg, Tholuck), Psa. xlvi.

Al-taschith, *i. e.* destroy thou not, = to be sung to the tune of the ode beginning with these words, Psa. lvii.–lix., lxxv.

Degrees, *i. e.* of the steps, or of ascension, = a pilgrim's song for those going up to Jerusalem, especially from captivity, see Psa. cxxii.–iv. (Lowth, Ewald, etc.), or = a song ascending by degrees from clause to clause, as in Psa. cxxi. (De Wette, Gesenius), or = a song to be sung in ascending the steps of the inner court of the temple (Jewish critics), or = a song sung by the *upper* choir (Luther, Tholuck), Psa. cxx.–cxxxiv.

Gittith, = a Gath instrument or tune, or the vintage-melody, Psa. viii., lxxxi., lxxxiv.

Higgaion, = instrumental music, Psa. ix., xvi., or = meditation (Hengstenberg, Tholuck).

Jeduthun, Psa. xxxix., lxii., lxxvii.: see 1 Chron xxv. 1, 3.

Jonath-elem-rechokim, *i. e.* the mute dove among strangers, = the tune so called, or = the subject of the psalm, David at Gath, Psa. lvi.

Leannoth, = to be sung, Psa. lxxxviii.

Mahalath, = lute, or a tune so called, or = a dancing-tune, Psa. liii., lxxxviii.

Maschil, = a didactic poem (Hengstenberg, Tholuck), or = a skilful poem (Gesenius, De Wette), Psa. xiii.

Michtam, = a golden or excellent psalm, or = a mystery, *i. e.* a psalm with a hidden meaning (Hengstenberg), or on hidden, *i. e.* experimental religion, or = a *written* poem (michtav), Gesenius, Rosenm., Tholuck, see Isa. xxxviii. 9: Psa. xvi., lxvi.–lx.

Muth-labban, = on the death of his son, or of Goliath (Chald.), or = on an instrument, or to a song so called, or with a slight variation in the vowels = with virgin's voice for boys, *i. e.* male trebles: or to Benaiah, 1 Chron. xv. 18, 20: Psa. ix.

Neginoth, = stringed instruments, Psa. iv., vi., liv., lvi., lx., lxi., lxxvi.

Nehiloth, = wind instruments, or = the lots (*i. e.* of the good and bad), Psa. v.

Selah, = pause, *i. e.* in *vocal* music, or = exalt (the voice), *i. e.* forte, or = exalt (Jehovah), (Kimchi, Ewald, De Wette), 70 times in Psa. iii., in Habb., or = Da Capo.

Sheminith, *i. e.* an eighth = bass (1 Chron. xv. 20, 21), or = an eight-stringed instrument, Psa. vi., xii.

Shiggaion, = a wandering, or excited song, or = an elegy (Gesenius, Rosenm., De Wette, Tholuck), Psa. vii.

Shushan, *i. e.* a lily = a very beautiful song, or instrument so called,

Psa. lx., xlv., lxix., lxxx.; with *eduth* added, *i. e.*, lily of testimony = name of tune or instrument (Gesenius, Tholuck), or = a beautiful subject of admitted excellence (Hengstenberg), Psa. lx., lxxx.

58. In studying the Psalms, two rules of interpretation are of prime importance.

(i.) Ascertain the author, the historical origin, and the obvious scope of the Psalm. Tables B and C will give the first two, and Table A the last.

(ii.) Carefully consider the historical meaning of its terms and allusions, and ascertain from New Testatament quotations,[a] or from the general tenor of the Gospel, how it is to be applied, either to Christ or to the Christian Church. Though, perhaps, every Psalm is connected in its origin and allusions with an economy which was "to vanish away," all are no less closely connected in sentiment and applicability with the economy that "abideth;" and wisely studied, the whole book may be made our own, and become to us the expression of the holiest feelings in the holiest form.

THE SONG OF SOLOMON, B. C. 1001.

59. The universal voice of antiquity ascribes this poem to Solomon, and internal evidence confirms this testimony. His songs were a thousand and five, 1 Kings iv. 32; and this is called, in Hebrew idiom, the song of songs, the best, that is, of them all. Authorship.

This book has always been ranked among the canonical writings of the Old Testament. It is not quoted, indeed, in the New, but it formed part of the Jewish Scriptures (Jos. Antiq. viii. 2–5, and Contr. Ap. i. 8), was translated by the authors of the LXX, is included in all ancient catalogues, and is attested expressly by Melito (2d century), Origen (d. 253), Jerome (5th century), the Jewish Talmud, and Theodoret of Cyprus (450 A. D.) Canonicity.

On what occasion it was written is not certain. The imagery seems derived from the marriage of Solomon, either with Pharaoh's daughter (1 Kings iii. 1; vii. 8; ix. 24, compared with Song i. 9; vi. 12), or with

[a] See chapter vi.

some native of Palestine, espoused some years later (chap. ii. 1), of noble birth (vii. 1), though inferior to her husband (i. 6).

Whatever the occasion of the poem, we find in reading it two characters, who speak and act throughout; the one called Shelomoh (the peaceful), and the other by the same name with a feminine ending, Shulamith, like Julius and Julia, i. 6; iii. 11; vi. 13; viii. 12. There is also a chorus of virgins, daughters of Jerusalem, ii. 7; iii. 5; v. 8, 9. Towards the close, two brothers of Shulamith appear, viii. 8, 9; see i. 6. As in all ancient poems, there are no breaks to indicate change of scene or of speakers. In detecting these changes, we are guided partly by the sense, but chiefly by the use in the original of feminine and masculine pronouns, of the second or third person. A neglect of this distinction has much obscured the English version.

Outline.

i. Shulamith speaks, i. 2–6: then in dialogue with Shelomoh; Shul. i. 7: Shel. i. 8–11: Shul. i 12–14: Shel. i. 15. Shul. i. xvi.–ii. 1: Shel. ii. 2: Shul. ii. 3.

ii. Shulamith now rests, sleeps and dreams (Shelomoh addressing the daughters of Jerusalem, and charging them not to wake her, ii. 7; iii. 5): ii. 4–6; viii.–iii. 4.

iii. The daughters of Jerusalem see a nuptial procession approaching, iii. 6–11.

iv. Dialogue between Shelomoh and Shulamith. Shelomoh speaks, iv. 1–16 (as far as "flow out"), Shul. iv. 16: Shel v. 1.

v. A night scene; Shulamith seeking for Shelomoh; meets and converses with the daughters of Jerusalem; Shul. v. 2–8: daughters of Jerusalem, v. 9: Shul. v. 10–16: daughters of Jerusalem, vi. 1: Shul. vi. 2, 3.

vi. Morning scene; Shelomoh visits his garden early, and meets Shulamith; Shel vi. 4–10: Shul. vi. 11, 12; the dialogue continuing to viii. 8.

vii. The brothers of Shulamith are introduced; the brothers speak, viii. 8, 9: Shul. answers them, viii. 10–12: Shel. speaks, viii. 13: and Shul. answers, closing the scene, viii. 14.

Literally regarded, the whole of this poem is a description of wedded love; one of the noblest of our affections, and one which our Lord has employed as a kind of type of his own. In this aspect, the book gives a beautiful representation of the sentiments and manners which prevailed among the Israelites, on conjugal and domestic life. But the poem had, no doubt, a higher aim. The names of the two chief characters are as significant as any in "Bunyan's Allegory." The sudden change from the singular pronoun to the

Spiritual significancy.

plural (i. 4, etc.), indicates that Shulamith must be taken collectively. Both she and Shelomoh, moreover, appear in positions which, literally regarded, are highly improbable, v. 7; ii. 14–16; iv. 8. And from the earliest times, Jews and Christians have applied the whole to the history of the chosen people of God, and their relation to him. These views are confirmed by the fact that throughout the Bible, the union of Christ and his Church, or of God and his ancient people, is represented under the same endearing relation as that which this book discloses; see especially Psa. xlv.: Isa. liv. 5, 6; lxii. 5: Jer. ii. 2; iii. 1: Ezek. xvi. 10, 13: Hos. ii. 14–23: Matt. ix. 15; xxii. 2; xxv. 1–11: John iii. 29: 2 Cor. xi. 2: Eph. v. 23–27: Rev. xix. 7–9; xxi. 2–9; xxii. 17.

Much of the language of this poem has been misunderstood by early expositors. Some have erred by adopting a fanciful method of explanation, and attempting to give a mystical meaning to every minute circumstance of the allegory. In all figurative representations there is always much that is mere costume. It is the general truth only that is to be examined and explained. Others, not understanding the spirit and luxuriancy of Eastern poetry, have considered particular passages as defective in delicacy, an impression which the English version has needlessly confirmed, and so have objected to the whole; though the objection does not apply with greater force to this book than to Hesiod and Homer, or even to some of the purest of our own authors. If it be remembered that the figure employed in this allegory is one of the most frequent in Scripture; that in extant oriental poems it is constantly employed to express religious feeling;[a] that many expressions which are applied in our translation to the person, belong properly to the dress;[b] that every generation has its own notions of delicacy (the most delicate in this *sense* being by no means the most virtuous); that nothing is described but chaste affection; that Shulamith speaks and is spoken of collectively; and that it is the general truth only which is to be allegorized; the whole will appear to be no unfit representation of the union between Christ and true believers in every age.

Abuse of interpretation.

Properly understood, this portion of Scripture will minister to our holiness. It may be added, however, that it was the practice of the

[a] See examples in Lowth's Lectures on Hebrew Poetry, 30, 31; Clarke or Rosenmüller on the Song of Solomon. Stuart on the Canon; Sir W. Jones's Works, ii. 469; As. Res., 353; and in Kitto's Bible Readings.

[b] Chap. v. 10, 14; vii. 2.

Jews to withhold the book from their children till their judgments were matured.

THE BOOK OF PROVERBS, (ABOUT B. C. 1000).

60. The book of the *Proverbs of Solomon* contains more than the title indicates. A proverb is a short sentence, conveying some moral truth or practical lesson in a concise, pointed form, and sometimes the name is applied to enigmatical propositions of the same moral or practical tendency. In this book, however, we have, in addition, many exhortations to prudence and virtue, with eulogies on true wisdom. These latter form the subject of the first nine chapters. The last two chapters, moreover, are from the pen of another author. Those that are Solomon's are part, probably, of the 3,000 proverbs he is recorded to have spoken, 1 Kings iv. 32, and formed, besides the Canticles and Ecclesiastes, the only works of his which were undoubtedly inspired. He sought wisdom rather than any other gift, and God honored his request by granting him a larger measure of it than was enjoyed by any of his contemporaries. To communicate a portion of what he had received for the lasting benefit of others was the aim of this collection. The proverbs, from the 25th to the 29th chapters inclusive, were collected by the men of Hezekiah, among whom were Hosea and Isaiah.

Contents.

Proverbial instruction is common in the early history of most nations, and especially in the East. This style of communication excites attention, exercises ingenuity, is favorable to habits of reflection, and fastens truth upon the memory in a form at once agreeable and impressive. The elegance and force of the proverbs of Solomon are increased by the poetic parallelisms in which they are written. Nearly every sentence is antithetical or explanatory, and attention to corresponding clauses will often fix the reading and determine the sense.

The leading aim of the writer is, as stated at the outset, to "give a young man knowledge and discretion." This book is, for practical ethics, what the book of Psalms is for devotion. It has lessons for every age and condition. All may draw from it the most excellent counsels; and the man who, possessed of the sound

Aim.

principles of piety, shall form his life by the rules of this volume cannot fail to attain honor and happiness. The wisest authors have done little more than dilate on the precepts and comment on the wisdom of Solomon.

Though most of his rules are based chiefly on considerations of prudence, strictly religious motives are either presupposed or expressly enjoined. "The fear of the Lord is," with him, "the beginning of wisdom," i. 7; ix. 10. His morality is based on religion. Vice, moreover, is condemned, and virtue enforced, by appeals to the holiest motives; as the authority of God, xvi. 6; his exact knowledge of men's hearts and ways, v. 21; xv. 11; the rewards of righteousness, and the punishment of wickedness, by his just appointment, xix. 29; xxiii. 17–19; xxvi. 10. Practical wisdom, therefore, resting upon and rising out of religious charaacter, is the aim of this portion of the inspired volume.

Ponder its lessons, form your opinion of men and things according to them, and treasure them in your memory as the best rules of prudence.

The book may be divided into five parts:—

Divisions.

i. Containing a connected discourse on the value and attainment of true wisdom, i.–ix.

ii. Extending from x.–xxii. 16, comprises proverbs, strictly so called, expressed with much force and simplicity.

iii. Reaching from xxii. 17–24, contains renewed admonitions on the study of wisdom, as in part i.

iv. Containing proverbs selected by the men of Hezekiah; by those, that is, whom he employed to restore the service of the Jewish church. These are also true proverbs, xxv.–xxix.

v. Consisting of chaps. xxx. and xxxi., contains the wise instructions of Agur to his pupils Ithiel and Ucal, and lessons addressed to Lemuel by his mother. Who these persons were is not known. The proverbs of chap. xxx. are chiefly enigmatical, and chap. xxxi. gives a picture of female excellence adapted to that age and country.

The description of Wisdom given in chap. i. 20–23; viii.; and ix. applies emphatically to the wisdom of God, revealed and embodied in his Son, and to the Son himself, as the eternal Word. Compare John i. 1; xiv. 10 with chap. viii. Pre-intimations of immortality are also given in chaps. iv. 18; xii. 28; xiv. 32; xv. 24.

The nature and consequences of sin are implied in the very terms which describe holiness, i. 20; see also i. 24; xvi. 5; xxi. 4; xxiv. 9; and that holiness is a Divine gift, is plainly implied in i. 23.

61. In expounding and applying the maxims of this book there are two golden rules.

Rules for applying the proverbs.

1. Like all general laws, some of them have occasional exceptions. Not all are unlimited or universal. For example, Prov. x. 27, "The fear of the Lord prolongeth days, but the years of the wicked shall be shortened." Such is often the rule: but Abel was murdered and the life of Cain prolonged. Jonathan and Saul—the one a very brother of David, the other an apostate—perish in the same battle: "the corn cut down with the weeds, though to better purpose." Men are less likely to harm us if we be followers of that which is good, and yet persecution, because of our goodness, is supposed, 1 Pet. iii. 13. In truth, God has to teach us a double lesson —that he *certainly* will punish, and that he will punish *hereafter*. The shortening of the years of the wicked—present punishment—teaches the first: the lengthening of their years—the postponement of punishment—the second. Hence both the exception and the rule. Prov. xvi. 7, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." So it was with Abraham and the Israelites, with Solomon and Jehoshaphat; so it was not with David, or with Paul.

2. The force and significancy of these maxims will be most clearly seen and felt, if they be studied in the light of Scripture examples. They are comprehensive laws, understood best when examined in particular cases.

The following instances are taken from Nichol's Treatise on this book; an admirable specimen of biblical exposition.

Prov. i. 7, "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction." (Rehoboam, 1 Kings xii. 13; Eli's sons, 1 Sam. ii. 25; Athenian philosophers, Acts xvii. 18).

Prov. i. 10, "My son, if sinners entice thee, consent thou not." (Adam, Gen. iii. 6; Balaam, Numb. xxii.; Jehoshaphat, 1 Kings xxii. 4; prophet of Judah, 1 Kings xiii. 15–19, 24; Micaiah's firmness, 1 Kings xxii. 13, 14).

Prov. i. 32, "The prosperity of fools shall destroy them." (The Israelites, Deut. xxxii. 15–25: Hos. xiii. 6; Tyre, Ezek. xxviii. 2, 16, 17; Sodom, Ezek. xvi. 49).

Prov. iii. 5, 6, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." (Asa, 2 Chron. xiv. 9–15; Hezekiah,

2 Kings xix. 14, etc.; Abraham's servant, Gen. xxiv. 12–27; Nehemiah ii. 4: Ezra viii. 21–23; David, 1 Sam. xxx. 6–8).

Prov. iv. 14, "Enter not into the paths of the wicked." (Lot, Gen. xiii. 10–13; David, 1 Sam. xxvii. 1).

Prov. iv. 18, 19, "The path of the just is as the shining light. (The wise men, Matt. ii. 1–13; Nathanael, John i. 46–51; the eunuch, Acts viii. 27–40; Cornelius, Acts x.; Paul, 2 Cor. iii. 18). "The way of the wicked is as darkness; they know not at what they stumble." (Ahab, 1 Kings xviii. 17; the Jews, Ezek. xviii. 29: Jer. v. 19, 25. Also, their ignorance, that the cause of their present miseries is their rejection of the Messiah, Deut. xxviii. 29).

Prov. v. 22, "His own iniquities shall take the wicked himself." (Agag, 1 Sam. xv. 33; Adoni-bezek, Judges i. 7; Haman, Esther, vii. 10; Judas, Matt. xxvii. 3–5).

Prov. ix. 8, "Rebuke a wise man, and he will love thee." (David loved Nathan; Peter loved our Lord, John xxi. 17; the two disciples constrained their reprover to abide with them, Luke xxiv. 25, 29).

Prov. x. 2, "Treasures of wickedness profit nothing." (Tyre, Ezek. xxvi. 15: xxvii.: xxviii.; the rich man, Luke xvi. 23). "But righteousness delivereth from death." (Noah, Gen. vii. 1, with Heb. xi. 7: Dan. v. 6, Belshazzar contrasted with Daniel).

Prov. x. 7, "The memory of the just is blessed." (Elisha, 2 Kings xiii. 21; Jehoiada, 2 Chron. xxiv. 15, etc.; Dorcas, Acts ix. 36, etc Mary, Mark xiv. 9) "But the name of the wicked shall rot." (Absalom, 2 Sam. xviii. 17; Jehoiakim, Jer. xxii. 18, 19; Jezebel, 2 Kings ix. 37; Jeroboam, son of Nebat, 2 Kings xiii. xiv. xv.).

Prov. x. 8, "The wise in heart will receive commandments." (David, 2 Sam. vii.; the mother of our Lord, John ii. 4, 5; the nobleman, John iv. 50). "But a prating fool shall fall." (Amaziah, 2 Kings xiv.).

Prov. x. 24, "The fear of the wicked, it shall come upon him." (The Canaanites, Josh. v.; Belshazzar, Dan. v.; Ahab, 1 Kings xxii.; Haman, Esther vii. 7–10). "But the desire of the righteous shall be granted." (Hannah, 1 Sam. i.: Esther iv. 16; viii. 15–17; Simeon, Luke ii. 29, 30: see also Psa. xxxvii. 4: John xvi. 23, 24).

Prov. x. 25, "As the whirlwind passeth, so is the wicked no more." (Elah, 1 Kings xvi. 9; Zimri, 1 Kings xvi. 18, 19). "But the righteous is an everlasting foundation." (Abraham, Gen. xvii. 1–8; David, 2 Sam. vii. 16: See also Matt. vii. 24, 25).

Prov. xi. 2, "When pride cometh, then cometh shame." (Miriam, Numb. xii. 10; Uzziah, 2 Chron. xxvi. 16–21; Nebuchadnezzar, Dan. iv. 30, etc.). "But with the lowly is wisdom." (Daniel, Dan. ii. 30; Joseph, Gen. xli. 16.)

Prov. xi. 5, 6, "The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness. The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness." (Haman, Esther vii. 10; viii. 7: Daniel's accusers, Dan. vi. 24, etc.; Ahithophel's death, 2 Sam. xvii. 23, contrasted with David's restoration to his throne).

Prov. xi. 10, "When it goeth well with the righteous, the city rejoiceth. (Mordecai, Esther viii. 16). "When the wicked perisheth, there is shouting." (Sisera, Judges v.; Athaliah, 2 Kings xi. 13, 20: see Rev. xix. 1–3).

Prov. xi. 21, "Though hand join in hand, the wicked shall not be unpunished." (Tower of Babel, Gen. xi. 4, etc.; the kings who combined together, Josh. ix. 1, 2; Adonizedec, Josh. x.). "But the seed of the righteous shall be delivered." (Mephibosheth, 2 Sam. xxi. 7; Solomon, 1 Kings xi. 12, 34; Abijam, 1 Kings xv. 4; the Israelites often, Exod. iii. 15, 17: 2 Kings viii. 19.

Prov. xi. 25, "The liberal soul shall be made fat, and he that watereth shall be watered also himself." (Abraham, Gen. xiii. 9, 14; widow of Zarephath, 1 Kings xvii. 10, etc.; the Shunamite, 2 Kings iv.).

Prov. xii. 5, "The counsels of the wicked are deceit." (Geshem, Neh. vi. 2; Ishmael, Jer. xli. 1–7; Daniel's accusers to Darius, Dan. vi. 8; Herod's to the wise men, Matt. ii.; the Pharisees respecting the tribute money, Matt. xxii. 15; the Jews laying wait for Paul, Acts xxiii. 15).

Prov. xii. 11, "He that followeth vain persons is void of understanding." (Followers of Abimelech, Judges ix.; and of Absalom, 2 Sam. xv.; of Theudas and Judas, Acts v. 36, 37).

Prov. xii. 13, "The wicked is snared by the transgression of his lips; but the just shall come out of trouble." (Adonijah, 1 Kings ii. 23; Daniel's accusers, Dan. vi. 24; the Jews, Matt. xxvii. 25).

Prov. xii. 15, "The way of a fool is right in his own eyes." (Lot's sons-in-law, Gen. xix. 14; Pharisees, John ix. 34). "But he that hearkeneth unto counsel is wise." (Moses, Exod. xviii. 19–24; Apollos, Acts xviii. 24–26; Pharaoh, Gen. xli. 37–45; Jacob, Gen. xliii. 11; Nathanael, John i. 46, 47).

Prov. xii. 19, "The lip of truth shall be established for ever." (Caleb and Joshua, Numb. xiii. 14; Nathan to David, 2 Sam. vii. 12–17, with Luke i. 32). "But a lying tongue is but for a moment." (Gehazi, 2 Kings v.; Ananias, Acts v.).

Prov. xii. 25, "Heaviness in the heart of man maketh it stoop, but a good word maketh it glad." (Nehemiah, Neh. ii. 1, 2; the woman

that was a sinner, Luke vii. 38, 50; Mary Magdalene, John xx. 11–18; see also Luke xxiv. 17–32).

Prov. xiii. 7, "There is that maketh himself rich, yet hath nothing." (Haman, Esther v. 13; church of Laodicea contrasted with the church of Smyrna, Rev. iii. 17; ii. 9; Ahab, 1 Kings xxi. 4, 16, 22). There is that maketh himself poor, yet hath great riches." (Matthew, Luke v. 27, 28; Paul, 2 Cor. vi. 10: Phil. iii. 8).

Prov. xiii. 24, "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." (Eli, 1 Sam. iii. 13; David, 1 Kings i. 5, 6.

Prov. xiv. 6, "A scorner seeketh wisdom, and findeth it not." (Athenian philosophers, Acts xvii. 18; Herod, Luke xxiii. 8; the Jews looking for the Messiah, and yet rejecting Christ, Acts xiii. 41; John, ix. 29). "But knowledge is easy to him that understandeth." (David, Psa. cxix. 18, 98–100: see also Jas. i. 5: Matt. xi. 25).

Prov. xiv. 8, "The wisdom of the prudent is to understand his way." (Job xxviii. 28: Deut. iv. 6: Eccles. xii. 13). "But the folly of fools is deceit." (Gehazi, 2 Kings v. 20, 27; Daniel's accusers, Dan. vi. 24; Ananias and Sapphira, Acts v. 1–11).

Prov. xiv. 32, "The wicked is driven away in his wickedness." (Hophni and Phinehas, 1 Sam. iv. 11). "But the righteous hath hope in his death." (Jacob, Gen. xlix. 18; Stephen, Acts vii. 55–60; Paul, 2 Tim. iv. 6–8; Peter, 2 Pet. i. 14, 16; iii. 13).

Prov. xv. 1, "A soft answer turneth away wrath." (The Reubenites, Josh. xxii. 15, 21–30; Gideon, Judges viii. 1–3; Abigail, 1 Sam. xxv. 23, etc.) "But grievous words stir up anger." (Rehoboam 2 Chron. x. 13, etc.; Paul and Barnabas, Acts xv. 39; Saul and Jonathan, 1 Sam. xx. 30–34).

Prov. xv. 10, "Correction is grievous to him that forsaketh the way." (Asa, 2 Chron. xvi. 10; the Jews, Isa. i. 5: Jer. v. 3: John viii. 40). "And he that hateth reproof shall die." (Amaziah, 2 Kings xiv. 11: 2 Chron. xxv. 27; the Jews, 2 Chron. xxxvi. 15–17: Luke xix. 42, 43).

ECCLESIASTES (B. C. 997).

62. The English name of this book, which is taken from the Greek version, signifies (as does the Hebrew) one who convenes or addresses an assembly, and is, on the whole, accurately expressed by the term "the preacher." The illustrious prince, the author of the book, though so richly endowed with wisdom, turned away from God and sought happiness Authorship.

in earthly and idolatrous practices, 1 Kings xi. 1–13; but in his latter years, being made sensible of his folly, he here records his experience. Perhaps the truths here given were "proclaimed" by him in public; nor was it unbecoming his station or character thus to inform those who crowded from all parts to his court, to be instructed by his wisdom. The book is further interesting, as it supplies satisfactory evidence of the fact that, towards the close of his life, Solomon repented of his unholy practices and licentious principles, if in such a course, as is probable, he had imbibed them.

Design of the book.

The great design of this book is evidently to show the utter insufficiency of all earthly pursuits and objects, as the chief end of life, to confer solid happiness, and then to draw men off from the *apparent* good to the only real and permanent good—the fear of God and communion with him. "Vanity of vanities, all is vanity," is its first lesson. "Fear God, and keep his commandments," is its last. In accomplishing this design the writer gives us a dramatic biography of his own life, not only recording, but reacting the successive scenes of his own search for happiness; reciting past experience, and in his fervor becoming the various phases of his former self. He shows us, moreover (and this is a subordinate design of the book), how men ought to demean themselves amidst the various disappointments with which they will have to contend. Hence the warnings and counsels with which his descriptions of vanity, and exhortations to make the fear of God and the performance of moral and religious duties our chief good, abound.

The author is for the time what he describes.

The difficulty and vividness of the narrative are greatly increased by the form in which it is written. The author appears to be for the moment what he himself describes. He seems to have (what our older writers call) fyttes of study (i. 12–18), of luxury (ii. 1–11), of grossness and refinement, of conviviality and misanthropy; fyttes of building, and of book-making, all ending in collapses of bitterest disappointment. We have in succession the man of science and the man of pleasure becoming fatalist, materialist, epicurian, and stoic; speaking in each character much truth, and interposing some earnest enlightened interludes, the fruits of his maturer wisdom; and at last we have the noblest style of man—the humble and penitent believer. Nor is it, be it observed, that he has given us descriptions merely of these; he has given us, in his own person, the men themselves.

If this fact be kept in view, the meaning of several passages will be plain. Many of his conclusions are the expressions of strong shrewd sense; others of them are eminently holy and spiritual (v. 1–3; vii. 29; xi. 5; xii. 1, 8); others, again, are but partially true, and some are absolutely false (iii. 19; ii. 16; ix. 2). Many efforts have been made, in vain, to harmonize these last with other parts of Scripture, or with other sayings of Solomon. But it is not thus they are to be explained. Each picture is the likeness of a sagacious disappointed worldling, with *added lights* thrown in from a Divine source. The book is a narrative of fantastic hopes and blank failures, with descriptions somewhat stronger than truth, and appropriate to each. The conclusion of the whole matter is, that we are to fear God and keep his commandments. *That* conclusion is *true*, as are many of the incidental warnings and appeals; but much of the matter it includes is *not*. And on this principle the whole must be explained. A comparison may illustrate both the argument and the end. As the 45th Psalm is a lesser Canticles, so we have a lesser Ecclesiastes in the 73d. This fact applied.

While all agree that the main design of the book is to exalt religion as man's "chief end," different views (it may be added) have been taken of the illustrations and arguments. Some have held that the grand lesson is, the vanity of everything earthly apart from godliness, and with such, every illustration and every part is true. Luther, on the other hand, thought the lesson of the book to be—be godly, and concerning everything else, be tranquil; for life is not worth your care. Within certain limits both views are just. Apart from religion, all things *are* vain, though not *equally* vain; and with religion nothing can harm us, though even then wisdom and folly are not indifferent: nor does one thing happen alike to all. Some, again, put the remarks that are untrue into the mouth of objectors, while others put them as questions. The sounder view of the whole is certainly the one we have given.[a]

Note, that in Ecclesiastes, *wisdom* is used in the sense of science, or sagacity; in Proverbs, it is identical with *piety*.

Wisdom what.

It is a strange proof of the depravity of our nature that modern infidels (Frederick the Great, Voltaire, and others) have warmly praised those parts of Ecclesiastes in which Solomon records the false principles which his folly had for the moment led him to maintain. The true wisdom of the book they entirely disregard, chap. xii.

[a] Stowe, Stuart, Dr. Hamilton, and others.

Canonicity.

The canonicity of Ecclesiastes is recognized by the early Christian writers, and though the book is not formally quoted by our Lord or his apostles, there are several references to it in the New Testament.

By the Jews it was not reckoned one of the poetical books, and indeed the whole, except iii. 2–8; vii. 1–14; xi. 17; xii. 7, is written in prose.

Sec. 6.—The whole Arranged and Epitomized with occasional Helps.

63. *From the Entrance into Canaan to the Death of Solomon*, (475 *years*).

Part I. (25 years).

Date and Place.	Event or Narrative.
B. C.	1. *Conquest of Canaan* (7 *years*).[a]
1451.	God's charge to Joshua, Josh. i. 1–9.
Eccl. y. 41.	Spies sent to Jericho; Rahab receives them, Josh. ii.
1 m. 1 d.	Joshua reminds Reuben, etc., of their engagement (*cf.* Numb. xxii.); they promise obedience. The Israelites directed concerning the passage of the Jordan. God encourageth Joshua, [b] Josh. i. 10–18; iii. 1–13.
10 d.	*Passage of the Jordan* (A. M. 2553); a memorial erected; the Canaanites alarmed, Josh. iii. 14–17;[c] iv.;[d] v. 1.
1451, Gilgal.	Circumcision renewed; the Passover; manna ceases, Josh. v. 2–12.
	The Captain of the Lord's host appears to Joshua, see 230; miraculous capture of Jericho; a curse on the rebuilder of it, Josh. vi. 1;[e] v. 13–15; vi. 2–27.
	The Israelites discomfited through Achan's sin; he is destroyed, Josh. vii.
	Capture of Ai by stratagem, Josh. viii. 1–29.

[a] Josh. xiv. 7, 10.

[b] For this order, see Bedford's Scrip. Chron., quoted in Gray, p. 147, or Townsend, i. 495. [c] iii. 15; Jordan overflows: see § 404.

[d] iv. 19; 40 years, less five days: § 358 *b*.

[e] For order, see Faber's Horæ Mos., ii. 107.

Date and Place.	Event or Narrative.
B. C.	
Gilgal.	The Gibeonites obtain a league with Joshua, Josh. ix.[a]
	Conquest of several kings in succession, Josh. x.[b]
1450—1445.	The rest of the conquests, Josh. xi.
1444.	The law written on a stone altar (*cf.* Deut. xxvii.) and
Ebal and	proclaimed to all the people, Josh. viii. 30–35.[c]
Gerizim.	Reuben, etc., return to their land on the eastern side
	of Jordan; they erect an altar of memorial; Israel
	offended, ask an explanation, Josh. xxii.
	2. *General Division of the Land.*
1444.	Enumeration of conquests, [Josh. xii.].
	Land not yet conquered, [Josh. xiii. 1–6].
	Joshua divides the land; the nine tribes and a half
	receive their portions by lot;[d] the Levites not to
	receive land, [Josh. xiii. 7–14; xiv. 1–5].
	Inheritance of Reuben, etc., on the eastern side of
	Jordan, [Josh. xiii. 15–33].
Hebron, Kir-	Inheritance of Caleb, [Josh. xiv. 6–15; xv. 13–19].
jath Arba,	Lot of Judah, [Josh. xv. 1–12, 20–63].
Josh. xxi. 11.	Lots of Ephraim and half of Manasseh,
	[Josh. xvi.; xvii.].
1444.	The tabernacle set up, Josh. xviii. 1.
Shiloh.	Lots of the other tribes; Joshua's inheritance,
	[Josh. xviii. 2–28; xix.].
	Cities of refuge appointed, Josh. xx.
	Levitical cities, [Josh. xxi.].
	3. *Last Acts of Joshua, etc.*
1427.	Joshua's charge to the elders of Israel, Josh. xxiii.[e]
Shechem,	Joshua addresses the tribes and renews the cove-
Sychar N. T.	nant, Josh. xxiv. 1–28.
1426.	Death and burial of Joshua, Josh. xxiv. 29–31.
Shechem.	Burial of Joseph's bones, etc., Josh. xxiv. 32, 33.

[a] The Gibeonites remained for ages a monument of the truth of Jewish history; as are now the Jews.

[b] God thus proved his power over the objects of Canaanitish worship.

[c] For order, see Horsley's Bib. Crit. i. 260, and compare chap. i. 14; it immediately follows the close of the war.

[d] Though these divisions were made by lot, each tribe received such an inheritance as fulfilled the predictions of Jacob and Moses; thus illustrating the faithfulness of God.

[e] Ver. 3, mark how God is honored: see 198.

Date and Place.	Event or Narrative.
B. C.	**64. (Part II).**
	Interregnum and Government of Judges (330 *years*).
	Conquests after Joshua's death, Judg. i. 1–26.
	Nations not subdued by Israel, Judg. i. 27–36.
1425, Bochim.	The *angel of the Lord* rebukes the Israelites for not driving out the Canaanites, Judg. ii. 1–5.
	Commencement of idolatry in Israel, Judg. ii. 6–13.
1413.	Account of Micah and his image, Judg. xvii.
	A party of Danites having robbed Micah of his image, established themselves in Laish (afterwards Dan) and set up idolatry,[a] Judg. xviii.[b]
1406, Gibeah, Jeba.	History of the Levite and his concubine; slaughter of the Benjamites, etc., [Judg. xix.; xx.; xxi.].
	The captivities of Israel for idolatry, and their deliverance by Judges, Judg. ii. 14–23; iii. 1–4.
1402–1394.	Captivity of the *eastern* Israelites for 8 years to Mesopotamia; Othniel, judge, Judg. iii. 5–11.
1354–1336.	Captivity of the *eastern* Israelites for 18 years to Moab; Ehud, judge, Judg. iii. 12–30.
	Captivity of the *western* Israelites to the Philistines; Shamgar, judge, Judg. iii. 31.
1316–1296.	Captivity of the *northern* Israelites for 20 years to the Canaanites; Deborah, judge, song of Deborah and Barak, Judg. iv.; v.
1256.	Captivity of the *eastern and northern* Israelites for 7 years to Midian, Judg. vi. 1–6.
Bethlehem, *Beit-el-lahm.*	The history of Ruth, *an ancestress of the Messiah*, Ruth i.–iv.[c]
1249, Shechem,	Gideon, judge; is invited by *the angel of the covenant*, and delivers Israel from Midian; refuses to be made king, Judg. vi. 7–40; vii.; viii.
1235–1232.	Ursurpation of Abimelech; Jothan's fable, Judg. ix.
1232–1188.	Tola and Jair, judges, Judg. x. 1–5.

[a] This idolatry continued to the days of Eli, and was resumed by Jeroboam, 1 Sam. iv. 10, 11. Hence, probably, the omission of Dan from the sealed ones, Rev. vii.

[b] That these five chaps. belong to this early age is clear; Dan was not yet settled, xviii. 1; Phinehas, the grandson of Aaron, was living, xx. 28, and the iniquity of Gibeah is mentioned, Hos. x. 9, as the first open sin of Israel in Canaan.

[c] Compare Ruth i. 1, with Judg. vi. 4, the only famine mentioned in Judges: see, for other reasons, Gray, p. 166.

Date and Place.	Event or Narrative
B. C.	
1206–1188.	The Philistines and Ammonites oppress Israel for 18 years; Jephthah; his vow, Judg. x. 6–18; xi.
1187.	Slaughter of Ephraim by the Gileadites, Judg. xii. 1–6.
1182–1157.	Ibzan, Elon, and Abdon, judges, Judg. xii. 7–15.
1156–1116.	The Philistines oppress Israel 40 years, Judg. xiii. 1.
1156.	Birth of Samson, Judg. xiii. 2–25.
1155.	Birth of Samuel; *Hannah's song*, 1 Sam. i.; ii. 1–11.
Shiloh.	The wickedness of Eli's sons,[a] 1 Sam. ii. 12–21.
1143.	Call of Samuel, 1 Sam. iii.
1136–1117, Shiloh.	Marriage of Samson; his exploits, Judg. xiv; xv. 1–19; [xvi. 1–3].
	Judgment of Eli's house, 1 Sam. ii. 22–36, [22–25].
1116, Gaza.	Capture and death of Samson, Judg. [xv. xx.]; xvi. 4–31.
1116. Ebenezer.	Israel twice defeated by the Philistines; ark taken and Eli's son slain; death of Eli, 1 Sam. iv. [19–22].
Ashdod, Azotus, Acts viii. 40; *Shdood*, 30 w. Jerus.	The ark placed in the house of Dagon; removed to Ekron (*Akir*), then to Bethshemesh (*Ain Shems*), thence to Kirjah-jearim, where it remains till removed by David, Town. i. 612, 1 Sam. v.; vi.; vii. 1, 2.
1112, Mizpeh.	Samuel, judge; he moves the Israelites to repentance; the Philistines discomfited, 1 Sam. vii. 3–17.
1095, Ramah, in Ephraim.	Samuel appoints his sons judges; their corrupt government; the Israelites ask for a king; God bids Samuel hearken to them, 1 Sam. viii.

65. (Part III.)

The Reign of Saul (40 *years*).[b]

1096, Ramah. Mizpeh. Gilgal, N. E. Jericho.	Samuel privately anoints Saul as king, and gives him three signs, 1 Sam. ix.; x. 1–16.
	SAUL chosen and proclaimed king, 1 Sam. x. 17–27.
	Saul rescues Jabesh-Gilead; is inaugurated as king; Samuel's address to Israel, 1 Sam. xi. xii.
1094.	Saul gathers an army against the Philistines; he disobeys Samuel, and is warned of his rejection from the kingdom, 1 Sam. xiii. 1–15.
	The Philistines discomfited; Saul's rash oath endangers Jonathan; the people rescue him; Saul's victories; his family, 1 Sam. xiii. 16–23; xiv.

[a] On the chronology of this part of the book of Judges, see Townsend, i., 592, or Calmet.

[b] Acts xiii. 21.

Date and Place.	Event or Narrative.
B. C.	
1080.	Saul smites the Amalekites; spares Agag and the best of the spoil; denounced by Samuel, 1 Sam. xv.
1064, Bethlehem.	Samuel secretly anoints David *at Bethlehem*, as future king, 1 Sam. xvi. 1–13.
	David's victory over Goliath; Jonathan loves David, 1 Sam. xvii. 1–40, 55, 56, 41–54, 57, 58; xviii. 1–4: Psa. ix.[a]
1063.	David's victories; Saul's melancholy; he attempts to kill David, 1 Sam. xviii. 5–9; xvi. 14–23;[b] xviii. 10–16
1062. Gibeah Naioth.	David marries Saul's daughter; Saul makes various attempts to kill him; David flees to Samuel; Saul sends after him, 1 Sam. xviii. 17–30; xix. 1–3: Psa. xi: 1 Sam. xix. 4–24: Psa. lix.
1062.	David's covenant with Jonathan, 1 Sam. xx.
1061. Nob and Gath.	David flees to Ahimelech (where his lie costs the lives of the priests of the house of Eli), to Achish; feigns madness, 1 Sam. 21: Psa. lvi.; xxxiv.
Adullam.	David flees again, joined by several followers, 1 Sam. xxii. 1: Psa. cxlii.: 1 Sam. xxii. 1 *l. p.* and 2. [1 Chron. xii. 8–18]: 2 Sam. xxiii. 13–17: 1 Chron. xi. 15–19.
Nob.	David goes to Mizpeh, then to Hareth; slaughter of the priests by Saul, 1 Sam. xxii 3–19. Psa. lii.; cix.; xvii.; cxl.; xxxv.; lxiv.
Keilah.	Abiathar joins David; David defeats the Philistines, 1 Sam. xxiii. 1; xxii. 20–23; xxiii. 6,[c] 2–5, 7–12, Psa. xxxi.
1060, Ziph.	Saul pursues David; an invasion obliges him to return, 1 Sam. xxiii. 13–23: Psa. liv.: 1 Sam. xxiii. 24–28.
1059, Engedi, Hazezon Tamar,	Saul pursues David; David spares Saul's life; Saul confesses his fault, 1 Sam. xxiii. 29; xxiv.: Psa. lvii.; lviii.; lxiii.
1058.	Death of Samuel; David and Nabal, 1 Sam. xxv.
Ziph.	David again spares Saul's life, 1 Sam. xxvi.
1057.	David flees to Achish, 1 Sam. xxvii. 1–7: Psa. cxli.: several resort to him, [1 Chron. xii. 1–7].
	David makes an excursion on the Amalekites and repairs to Gath with the booty, 1 Sam. xxviii. 8–12.

[a] See Lightfoot and Town. i. 638.

[b] The order here is fixed by Bishop Horsley. Compare xvii. 33, 38, 39, 42, 56, with xvi. 18, and it will be seen that xvi. 14–23 belongs to a later period than xvii. 1–40.

[c] See Townsend on the order.

Date and Place.	Event or Narrative.
B. C. 1056.	The Philistines prepare for war, and advance to Shunem; David accompanies them; Saul consults the witch of Endor, 1 Sam. xxviii.
	David dismissed from the army of the Philistines; on his way back to Ziklag he is joined by several, 1 Sam. xxix.: [1 Chron. xii. 19–22].
	On his return to Ziklag, David finds that it had been sacked by Amalek, and his family taken; he pursues Amalek, and smites them, 1 Sam. xxx.
Gilboa, (*Djebel Gilbo*).	Saul, defeated in battle and his sons slain, kills himself, 1 Sam. xxxi.: [1 Chron. x. 1–14].
Ziklag (16 S. W. Gath?).	An Amalekite pretends to have slain Saul, and is put to death by David, 2 Sam. i. 1–16.
	David's lament over Saul and Jonathan, 2 Sam. i. 17–27.

66. (Part IV.)

The Reign of David (40 *years.*)

Hebron, 1056.	DAVID acknowledged as king of Judah, 2 Sam. ii. 1–7.
Acts xiii. 21.	Ishbosheth proclaimed king of Israel, 2 Sam. ii. 8–11.
1054.	Civil war ensues; David waxes stronger; Abner and Ishbosheth treacherously slain, 2 Sam. ii. 12–32; iii.; iv.
1049, Hebron, Jerusalem.	David made king over all Israel; his troops; he dispossesses the Jebusites of the hill of Zion, and dwells there, 2 Sam. v. 1–3; xxiii. 8–12; [xviii. 39]; v. 4, 5, 6–10: 1 Chron. xi. 1–3; [xii. 23–40]; xi. 10–14, 20 [26–47], 4–9.
1048,	Hiram of Tyre congratulates David; David's family; he twice defeats the Philistines, 2 Sam. v. 11–25,[a] [13–17]; 1 Chron. xiv. 1–17.
1046, from Kirjath Jearim to house of Obededom, thence to Zion, Psa. cxxxii.	David removes the ark; Uzzah, not being a Levite, smitten for touching the ark (see Numb. iv. 15): 2 Sam. vi. 1–11; vi. 12–23: Psa. lxviii., cxxxii., cv., xcvi., cvi.: 1 Chron. xiii. 1–4,[b] 5–14; xv. 1–16, 43; [5–24].[c]
	David forbidden to build the temple; great blessings promised him; his prayer and thanksgiving, 2 Sam.

[a] Ver. 24: see 2 Kings vii. 6.

[b] Townsend, following Chronicles, places the removal of the ark after David's conquest of Zion, and reads xiii. 1–4 after 2 Sam. v. 1–3.

[c] Ver. 4: see vi. 31.

Date and Place.	Event or Narrative.
B. C.	vii.: 1 Chron. xvii.: Psa. ii., xlv., xxii., xvi., cxviii., cx.
1041.	Victories over Philistia, Moab, Syria, and Edom, 2 Sam. viii.: 1 Chron. xviii.; Psa. lx., cviii.
	David's kindness to Mephibosheth, 2 Sam. ix.[a]
1038—1037, Medeba.	David defeats Ammon and Syria, [2 Sam. x.]: 1 Chron. xix.: Psa. xx., xxi.
1036 and 1034, Jerusalem.	Siege of Rabbah; David's adultery and murder, 2 Sam. xi. 1; [xi. 2–12, 23]; 26–31: 1 Chron xx. 1, 3. Psa. li., xxxii., xxxiii., ciii.[b]
1033.	Birth of Solomon; Amnon, David's *eldest* son, forceth his sister Tamar, David's *only* daughter; David fails to punish this injury, 2 Sam. xii. [24, 25; xiii. 1–22].
1031.	Absalom kills Amnon, and flees, 2 Sam. xiii. 23–39.
1028.	Absalom brought back, and restored to his father's presence, 2 Sam. xiv. 1–7, 15–17, 8–14,[c] 18–33.
1025.	Absalom raises a revolt against David, 2 Sam. xv. 1–12.[d]
1024.	David and his followers flee; Zadok and Abiathar sent back with the ark; Hushai desired by David to join himself to Absalom to circumvent Ahithophel's counsels, 2 Sam. xv. 13–37: Psa. iii.
1024. Bahurim.	Ziba's treachery to Mephibosheth; Shimei curses David, 2 Sam. xvi. 1–14: Psa. vii.
Jerusalem.	Hushai defeats Ahithophel's counsel; Ahithophel hangs himself, 2 Sam. xvi. 15–23; xvii. 1–26.
Mahanaim, 65 N. E. Jerusalem. Ephraim.	David furnished with provisions, chiefly by Barzillai, 2 Sam. xvii. 27–29: Psa. xlii.,[e] xliii., lv., iv., v., lxii., cxliii., cxliv., lxx., lxxi.
	Absalom defeated and slain by Joab, 2 Sam. xviii.
	David returns; Shimei pardoned; Mephibosheth exposes Ziba's treachery; David's gratitude to Barzillai, 2 Sam. xix; xx. 3.
1023.	Revolt of Sheba (at Abel), 2 Sam. xx. 1, 2, 4–26.
1021.	The three years' famine, 2 Sam. xxi. 1–14.

[a] See 1 Sam. xx. 15.

[b] Psa. li. is David's penitential Psalm, and Psa. ciii. his Psalm of thanksgiving on being forgiven. The *punishment* was remitted; but as a *chastisement*, nearly the whole of the remainder of David's life was embittered. [c] The sense requires this change (Horsley).

[d] xv. 7: 40 years, *i. e.* after David's anointing (Lightfoot), or read 4, as Josephus, Syriac, Hales.

[e] David crosses Jordan, Psa. xlii. 6.

Date and Place.	Event or Narrative.
B. C.	
1019.	Last wars with the Philistines; David's praise for victories; his enemies subdued, 2 Sam. xxi. 15–22: i. [xxii. 2–51]: 1 Chron. xx. 4–8: Psa. xviii.
1018.	David, in pride, numbers Israel; the plague, 2 Sam. xxiv. 1–9;[a] x.–xxv.:[b] 1 Chron. xxi. 1–5; xxvii. 23, 24: xxi. 6, 7, 8–30.
1016, Jerusalem,	David prepares materials, and instructs Solomon as to the building of the temple, 1 Chron. xxii.
	Adonijah's rebellion; Solomon anointed and proclaimed David's successor; Adonijah submits, 1 Kings i. [1–4].[c]
	David arranges the courses of the priests, etc., [1 Chron. xxiii.–xxvi.]
	Arrangement of the state officers, [1 Chron. xxvii. 1–22, 25–34.]
	David calls a solemn assembly, and exhorts both them and Solomon to the work of the temple; the offerings of the princes and people; David's thanksgiving; SOLOMON acknowledged as king, 1 Chron. xxviii. [11–21]: xxix. 1–25: Psa. lxxii., xci., cxlv.
	David's final charge to Solomon; directs Joab and Shimei to be put to death; David's last words; his death, 1 Kings ii. 1–9: 2 Sam. xxiii. 1–7: 1 Chron. xxix. 26–30: 1 Kings ii. 10, 11.
	Psalms of David, of which the date and occasion are not known, Psa. vi., viii., xii., xix., xxiii., xxiv., xxviii., xxix., xxxviii., xxxix., xl., xli., lxi., lxv., lxix., lxxviii., lxxxvi., xcv., ci., civ., cxx., cxxi., cxxii., cxxiv., cxxxi., cxxxiii., cxxxix.
	67. (Part V.)
	The Reign of Solomon (40 *years*).
1016, Gibeon, *Jib*, 17 N. W. Gilgal,	Solomon's burnt-offering; God giving him a choice, he asks for wisdom; wealth and honor added to him, 1 Kings [ii. 12]; iii. 4–15:* 2 Chron. i. 1–5,* [6–12].

[a] Samuel omits the standing army (300,000), which Chronicles includes, and Samuel includes Jerusalem (30,000), which Chronicles omits: see Lightfoot.

[b] Ver. 13, *i. e.* three full additional years: compare 1 Chron. xxi. 12. See § 358 (*d.*)

[c] On the order, see Townsend, who differs here from Lightfoot.

* Passages marked thus (*) give the fuller narrative.

Date and Place.	Event or Narrative.
B. C. 1015, Jerusalem.	Solomon's wise judgment, 1 Kings iii. 15–28:* [2 Chron. i. 13].
	Adonijah and Joab put to death; Abiathar deposed; Shimei not to leave Jerusalem, 1 Kings ii. 13–38.
Tyre, Tsur, 102 N. Jer.	Solomon obtains materials and men for the building of the temple, 1 Kings v. 1–18. [2 Chron. ii. 1–18].
1012,	Shimei put to death for going to Gath, 1 Kings ii. 39–46.
Jerusalem.	Solomon marries Pharaoh's daughter, 1 Kings iii. 1–3
1012—1005, 1 Kings vi. 1–37.	The building of the temple, 1 Kings vi. 1–8, [15–36], [vii. 13–50]; vi. 9–14, 37, 38; vii. 51: [2 Chron. iii. 1–9],[a] [3, 4, 22], [10–14]; [iii. 15–iv. 22]; [v. 1].
1005, Jerusalem.	The dedication of the temple, 1 Kings viii. 1–11, 62–64, 12–61, 65, 66: 2 Chron. [v. 2–14;[b] vii. 4–7; vi.–vii. 3, 8, 10]: Psa. xlxii.,[c] xcvii., xcviii., xcix., c., cxxxv., cxxxvi.
1002.	Other buildings of Solomon: God makes a covenant with him, 1 Kings vii. 1–12; [ix. 1–9]: 2 Chron. vii. 11–22.
	Acquisitions of Solomon; he carries out David's arrangements for the temple services, 1 Kings ix. 10–14, 15–25: [2 Chron. viii. 1–10, 12–16].
1001, Jerusalem.	Pharaoh's daughter brought by Solomon to his new palace, 1 Kings ix. 24: [2 Chron. viii. 11]
	Solomon's song upon the occasion, [Cant. i.–viii].[d]
	The greatness of Solomon, 1 Kings iv. 1–28, [2–19]; x. 26; ix. 26–28; x. 14–25, 27–29: [2 Chron. ix. 26, 25; i. 14: viii. 17, 18; ix. 13–21, 24; i. 15–17; ix. 27, 28].
	The wisdom of Solomon, 1 Kings iv. 29–33: [2 Chron. ix. 22]: Prov. i.–xxxi; [v.; vi. 24–35; vii).
993, Jerusalem. 980—977.	Solomon's fame; visit of the Queen of Sheba, 1 Kings iv. 34; x. 1–13: (2 Chron. ix. 23, 1–12).
	Solomon's wives seduce him into idolatry; Hadad and Rezon stirred up against him, 1 Kings xi. 1–25.

[a] Ver. 3, of the first measure, *i. e.* the larger cubit used before the captivity, nearly a yard.

[b] Ver. 11, "*white raiment,*" additional to 1 Kings. The Jews offered the sacrifice, then prayed, and then the fire descended; hence this order (Townsend).

[c] Psa. xlvii. 5: see 2 Chron. v. 13. The other Psalms are all appropriate to this service, and were probably used. The date of their composition is not known.

[d] Compare iv. 8; vii. 4, with 2 Chron. viii. 6.

Date and Place.	Event or Narrative.
B. C. 977.	Ahijah predicts to Jeroboam the division of the kingdom; Solomon seeks to kill Jeroboam, who flees into Egypt, 1 Kings xi. 26–40. Solomon writes Ecclesiastes, probably as an expression of repentance, Eccl. or the Preacher, i.–xii; [iii.–xi. 8].
976, Jerusalem.	Death of Solomon; Rehoboam his son succeeds, 1 Kings xi. 41–43: [2 Chron. ix. 29–31].
	68. *The Division of the Kingdom.*
976, Shechem.	On the accession of Rehoboam, the people, headed by Jeroboam, demand a relaxation of burdens, 1 Kings xii. 1–5: [2 Chron. x. 1–5]. Acting upon the advice of the young men instead of the old men, Rehoboam refuses the request of the people, 1 Kings xii. 6–15: [2 Chron. x. 6–15]. Ten tribes revolt; Judah and Benjamin adhere to Rehoboam, and form the kingdom of Judah, 1 Kings xii. 16–19: [2 Chron. x. 16–19]. The ten tribes make Jeroboam their king, and form the kingdom of Israel, 1 Kings xii.–xx.

CHAPTER III.

HISTORICAL AND PROPHETICAL BOOKS FROM THE DEATH OF SOLOMON TO THE CLOSE OF THE OLD TESTAMENT CANON.

SEC. 1.—BRIEF HISTORICAL VIEW OF THIS PERIOD.—THE PROPHETS IN CONNECTION WITH HISTORY.

69. With the reign of Solomon ended the glory of Israel. The kingdom was thenceforth dismembered. Ten tribes, of which Ephraim was chief, separated from the rest, and formed the kingdom of Israel; Judah, with

The division.

which Benjamin was now united, alone remaining faithful to the house of David. To the latter, however, most of the Levites, and many who feared God out of all the tribes, ultimately adhered, 2 Chron. xi. 13–16.

70. The history of these kingdoms presents striking contrasts and instructive lessons.

Israel from the division to the destruction of the kingdom.

Jeroboam, the first king of Israel, and himself an Ephraimite, was raised to the throne by God, and a conditional promise was given that his kingdom should be as David's (1 Kings xi. 38). But Jeroboam had neither the faith nor the obedience of David. To preserve the independence of his kingdom, he established a separate priesthood, and set up idol-altars and images at Dan and Bethel. He thus framed a system of idolatry, denied practically the unity and spirituality of God, and perpetuated, in an exaggerated form, the evil for which the kingdom had been rent from Solomon (Deut. xxviii. 15: 1 Kings xi. 11). Unhappily, the people shared his feelings, and through his influence idolatry became ever after part of the national religion. He himself, therefore, is branded in history as "Jeroboam, the son of Nebat, who made Israel to sin."

From the time of Jeroboam, the first king, to Hoshea, the nineteenth and last, we find no one king free from the charge of general depravity. Of king after king, it is said that he "did that which was evil in the sight of the Lord." Jehu, indeed, destroyed the prophets of Baal, and for his partial obedience was rewarded with enlarged temporal blessing; but he "took no heed to walk in the law of the Lord, for he departed not from the sin of Jeroboam, who made Israel to sin." The nation copied their kings. There were a few exceptions, but it needed, in Elijah's days, a direct revelation to discover them; and out of the hundreds of thousands of whom Israel was composed, but 7,000 are mentioned as not having bowed the knee unto Baal.

This fearful condition was the more guilty because of the warnings which had been given. Jeroboam knew why God had rejected Solomon, and was himself repeatedly rebuked by Ahijah and others. Within fifty years appeared the prophets Jehu and Micaiah, Elijah and Elisha; the two latter working more miracles than any prophet had wrought since the days of Moses and Joshua. A few years after their protracted ministry came Jonah, Hosea, and Amos. All the messages of these prophets were confirmed by Divine chastisements. Jeroboam and his family were cut off, as were Baasha and Zimri. In the 254 years of the monarchy, nine different families occupied the throne, and

nearly their entire history is made up of bloodshed and confusion. Zechariah, the son of Jeroboam the second, was slain, after a reign of six months, by Shallum; and he, after a reign of one month, by Menahem, his son and successor. Pekahiah was assassinated by Pekah, and Pekah is put to death by Hoshea; while most of this wickedness is ascribed to an unhallowed adherence to the policy and idolatries of their first king, 1 Kings xiv. 9, 10: 2 Kings xvii. 21-23. *He* thought that policy essential to the stability of his throne; it proved the ruin both of himself and of his kingdom. There is, indeed, "a way that seemeth right unto a man, but the end thereof are the ways of death."

The distrust of Divine power and contempt of Divine law in which these evils originated, proved the means as well as the primary cause of the overthrow of the kingdom. Pekah sought an alliance with Rezin of Syria against Ahaz of Judah. Pekah was at first victorious, and Ahaz, copying the sin of his neighbor, applied for help to Tiglath-Pileser, son of Pul, king of Assyria. He came and chastised the Israelites, carrying into Media the two and a half tribes beyond Jordan, and making the rest tributary. This was the beginning of the captivity, and might have proved a salutary warning (738 B. C.) Ten years later, So, king of Egypt, alarmed at the power of Assyria, induced Hezekiah and Hoshea to withhold the tribute which their predecessors had engaged to pay. This revolt brought up Shalmaneser, the son of Tiglath-Pileser, with a large host; and in the end Samaria fell; Hoshea was carried to Nineveh, and Israel was annexed to the Assyrian crown.

The conquered country was afterwards peopled by settlers from the region of the Tigris and Euphrates. They intermarried with those of the Israelites who had remained, and ultimately took the name of Samaritans. At first they served the "God of the country," and "worshipped idols;" but Josiah having destroyed the altar at Bethel, and carried his reformation even into Zebulon, they rested in a system of belief nearly as pure as that of the Jews, though less regular in some of its observances. What became of the ten tribes is not *known*. Customs, rites, and features like theirs have been discovered in all parts of the world. Many of them seem to have returned at different periods to their own land. Cyrus addressed his proclamation to *all* the people of Jehovah (Ez. i. 1–3), and some of the rites connected with the consecration of the temple imply that there were present remnants of all the tribes; while many Israelites seem to have been settled in Galilee and Peræa long before the days of our Lord (1 Mac. v. 9–24).

History of Judah.

71. Very different were the destinies of Judah. Of twenty kings, *all* descendants of David, who for

388 years occupied the throne, six are mentioned with great praise (Asa, Jehoshaphat, Uzziah, Jotham, Hezekiah, and Josiah), and others are commended. Several, however, were fearfully wicked; Jehoram, Ahaz, Manasseh, and Amon, introducing idolatrous worship into the temple itself, and filling Jerusalem with blood.

The fatal error of the Jews, politically and religiously, was their alliance with idolators, originating, as it did, in worldliness and distrust, and tending to conform them to their idolatrous neighbors. Ahaz sought, as we have seen, the aid of Tiglath-Pileser against the kings of Israel and Syria; and though, at first, he was delivered from impending evil, he really received from the Assyrians "no help at all." The payment of a heavy tribute was the first immediate result of this alliance; and other results soon followed. It cost Hezekiah most of his treasure, and but for special interposition would have cost him his throne. Manasseh it cost his liberty, and Josiah (who felt himself bound to oppose the progress of Necho eastward to Carchemish), his life. Jehoahaz, his son, was carried captive to Egypt. Jehoiakim (the brother and successor of Jehoahaz), who owed his crown to Necho, was set aside by Nebuchadnezzar. Shortly afterwards, his son Jeconiah was deposed by the same monarch and taken to Babylon, Zedekiah, the uncle of Jeconiah, and the third son of Josiah, being made king, after a solemn oath of allegiance, in his room. Tempted by Pharaoh Hophra, and against the remonstrance of Jeremiah, he revolted, and a third time Nebuchadnezzar came against Jerusalem. After a siege of eighteen months, the city was taken at midnight; most of the inhabitants were put to death, the children of Zedekiah were slain, and he himself (his eyes put out) was carried in chains to Babylon. At the same time, or a few months later, Nebuzaradan, the general of Nebuchadnezzar, burned the city, destroyed the temple, and carried off the remainder of the sacred vessels and the greater part of the nation, a few poor only being left to till the soil.

It is remarkable that no attempt was made to colonize the country, as had been done in the case of Israel; the providence of God thus keeping it vacant, to be reoccupied by the people on the completion of their captivity. On the first visit of Nebuchadnezzar to Jerusalem (606), he carried off to Babylon Daniel and his companions: on the second, when he took away Jeconiah (597), Ezekiel also was taken; Jeremiah and the other prophets of the captivity being left in the land.

72. Comparing these facts with prophecy, we have some instructive conclusions. All the events thus hastily sketched were foretold, and yet in every case the fulfilment of prophecy involves a moral lesson, and in no case does it supersede the freedom of the human agency which accomplished it.

Harmony of prophecy and foreknowledge with human freedom and responsibility illustrated in this history.

Ahijah, for example, foretells the division of the kingdom, the captivity of Israel, and even the place where they were to be scattered (1 Kings xiv. 15). Isaiah foretells the overthrow of Samaria, as Hosea had done, and the date; the preservation of Judah, and, finally, its destruction by Babylon, then a feeble and friendly state; the catastrophe is hopeless to Samaria, "for Ephraim is to be broken from being a people;" but not to Judah, for a restoration is promised. The person and name of the restorer, his country then scarcely known, the restoration effected by the destruction of Babylon, with the circumstances of the siege, the rebuilding of the city and of the temple—all these events, and many others, are foretold, and we read in Scripture of the accomplishment of these prophecies; but in every case the moral lesson and the freedom of human agency remain undisturbed. Jeroboam's appointment, for example, was not kindness to him, but chastisement to the degenerate family of David; and its immediate cause was the folly of Rehoboam, who acted under the excitement of human passions, irrespective of the Divine prediction. What change a race of *pious* kings in Israel might have made in the destiny of that people need not be conjectured; but the final overthrow of its actual kings, though foretold, was not less a fit consequence of their sins; which sins, however, were repeatedly rebuked. The prophecy was still moral, and human agency still free. The failure of Sennacherib in his attack upon Jerusalem was foretold: and it was the fitting result of his defiance "of the Holy One of Israel" (Isa. xxxvii. 23). Hezekiah's deliverance, too, though foretold, was no less a blessing vouchsafed to a humble praying frame. Both Judah and Israel, again, might have been punished immediately by God; but in fact, both nations were suffered to work out their own punishment. Their disobedience was the very agency employed for the fulfilment of the Divine word. Everywhere in prophecy we have, as Davidson has remarked, God's overruling *power* and man's *agency* concurring to complete predictions, and that completion a *moral end*, in conformity to a sentence of the Divine law." In some of the narratives of the Bible we have the first and second only; as when Amon, a

wicked prince, called his son Josiah (1 Kings xiii. 2), not knowing the prediction till he had fulfilled it; or as when Cæsar Augustus issued a decree that brought Mary to Bethlehem (Luke ii. 4); or as when the cry of "Galilee" by the Jewish crowd sent Jesus to Herod (Luke xxiii. 5). But in the prophets we have generally the *three* combined: Divine power, human agency, and such *dispositions of heart* in all concerned as make the fulfilment of predictions in harmony with the principles of the moral government of God. The fact may involve mystery, but it is not therefore the less instructive or true. See, for examples, 1 Kings xxii. 34: 2 Kings ix. 34–37, and the fulfilment of Jer. xxix. 10–15.

The books epitomized.

73. The books of this period may be arranged and briefly epitomized as follows:

(1). 1 KINGS xii.–2 KINGS xvii. } Giving the history of Judah and
2 CHRON. xii.–xxxi.[a] } Israel from the division of the kingdom to the captivity of Israel by Shalmaneser: 254 years.

JONAH: history of his mission to Nineveh.

JOEL: the desolation of Judah; the outpouring of the Spirit; judgments against different nations.

AMOS: prophecies concerning different nations and Israel.

HOSEA: warns Israel; foretells overthrow, and points to latter days.

ISAIAH: various predictions and warnings to Israel and Judah; also to various nations, i.–xxxvi.; history, xxxvi.–xxxix.; the return and the latter days, xl.–end.

MICAH: prophecies to Israel and Judah, and on the latter days.

NAHUM: just after the destruction of Samaria, he foretells the destruction of Nineveh.

(2.) 2 KINGS xviii.–xxv. } Giving the history of the decline and fall
2 CHRON. xxxii.–xxxvi. } of the kingdom of Judah, and the captivity by Nebuchadnezzar: 184 years.

ISAIAH, NAHUM: see above.

ZEPHANIAH: warns Judah; prophesies against various nations; speaks of the return and the latter days.

JEREMIAH: in *Jerusalem* and Egypt, gives predictions concerning Judah, Israel, and various nations, i.–xxxix., xlvi.–l., xl.–xlv., chiefly historical; li. not his.

HABAKKUK: prophesies on the return and on the Chaldees.

[a] 2 Chron. gives the history of Judah only, not twenty verses being devoted to Israel; both books contain many additional facts.

DANIEL: in *Babylon*, history, i.–vi.; prophesies on various kingdoms and Christ, vii.–ix. (x.–xii.: see under 3).

OBADIAH: prophesies of Edom and the latter days.

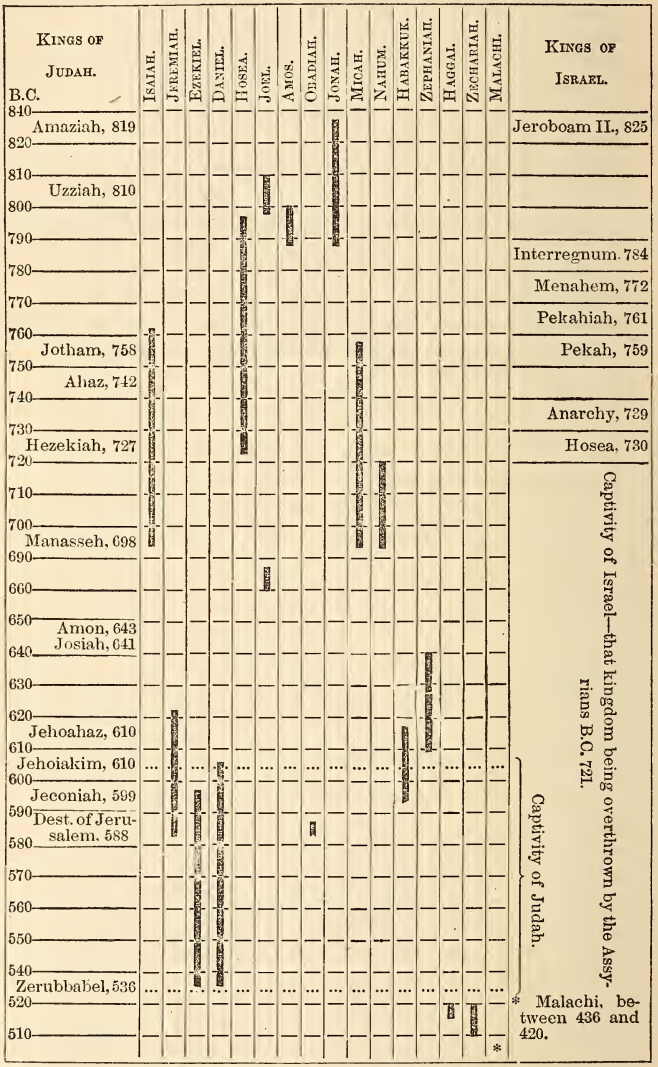
EZEKIEL: on the *Chebar*, gives various predictions on Israel, Judah, heathen nations, and the latter days.

(3.) HAGGAI, ZECHARIAH: at Jerusalem, 536–520, B. C.
DANIEL: x.–xii., at Babylon.
ESTHER: in Babylon: NEHEMIAH, in Babylon and at Jerusalem, 457–445, B. C.

Giving an account of successive restorations under Zerubbabel (536, B. C.); *Ezra* (457, B. C.); and *Nehemiah* (445, B. C.); the rebuilding and final completion of the temple, with prophecies of various kingdoms (Dan.) and the latter days.

MALACHI: rebukes the corruptions of Divine service; foretells the coming of "Elijah" and of our Lord, 436–397, B. C.

A TABLE of the Prophets, showing when they prophesied.



The date after each king's name indicates the commencement of his reign—Joel is placed twice, as it is doubtful at which period he lived.

Sec. 2.—The Nature of Prophecy during this Period. Predictions arranged.

74. The prophetic spirit which we have seen revived in the days of Samuel and David (Pt. ii. § 45), becomes yet more active during the later period of the Jewish history. We have in succession sixteen prophets, whose writings remain, in addition to the authors of some of the Psalms and the large class who appeared in Israel and Judah, such as Elijah and Elisha, without leaving any permanent records of their teaching. Of the prophets whose writings are included in Scripture, Jonah, Amos, Hosea, addressed the Israelites before the destruction of Samaria, as did both Isaiah and Micah, though these latter prophesied to Judah chiefly. *After* the captivity of the ten tribes, Jeremiah prophesied briefly concerning them, as did Ezekiel. Most of the prophecies, however, are devoted to the destinies of Judah, of heathen nations, and of the church.

Prophets of this period.

75. A synoptical view of the prophecies of Scripture will be seen in § 76, and though not minutely accurate it will give a just idea of the topics and connection of the whole. Its partial inaccuracy, or rather, incompleteness, is owing to the fact, that events foretold are so closely connected with one another, and predictions so blended with moral instruction, that they can be grouped only according to the aim or general purpose of each. This has been done, and the lessons taught by this view are both obvious and important.

Synoptical view of the prophetic writings: lessons taught by it.

1. Comparing this table of prophecy with the miracles of the Old Testament, it will be seen that as prophecy gains greater compass and clearness, the evidence of miracle is withdrawn. Before the later era of prophecy begins, in the days, for example, of Elijah, miracles are comparatively frequent; but even then we have nothing equal to those of Moses and Joshua. Now they cease. Prophetic revelation is enlarged, and having its fulfilment as it enlarges, it supplies the place of all other evidence. How strikingly it illustrates the infinite importance of the Gospel to notice that, to sustain and prove Christ's mission, all forms of ancient evidence combine. He fulfils old predictions and gives new ones; while his very person and life form a miraculous embodiment of power, wisdom and love.

2. Prophecy on the subject of heathen nations becomes most copious in the age when these nations seem to triumph the most. Their victories, and the boasting idolatrous spirit these victories cherished, severely tried the faith of true believers, and seemed to shake the credit of their religion, Psa. lxxix., lxxx.: Lament. The pride of the conquerors is therefore rebuked, and the faith of the church confirmed by a series of predictions denouncing the overthrow of the very nations whose successes are foretold. See the prophecies of Isaiah to various nations; of Nahum to Assyria; of Habakkuk to the Chaldeans; of Obadiah to Edom; Jeremiah, Ezekiel, and Daniel.

3. The gradual extension of Divine revelation, so as not only to include a larger range of topics, but to reach various nations, is highly instructive. Jonah and Nahum address, in their *written* prophecies, Gentiles only. Gentiles only are also the theme of the prophecies of Habakkuk and Obadiah, and in most of the other prophets whole chapters are devoted to them. Plainly, God is not the God of one place or people. His providence rules over the earth, and all people are subject to Him. Heathen nations, it is true, are introduced into Scripture predictions, as into Scripture history, because of their connection with the church or chosen nation, but the lesson *remains*. All are within his government, and it is distinctly intimated that all are by and by to become obedient to his law.

4. It will be remarked, also, that the era of the decline and fall of the temporal kingdom (both of Israel and Judah) is the very era selected for the fullest and most expressive disclosure of a new spiritual kingdom. As the first dispensation seems hastening to decay, the objects and promises of the second are set forth to our view. All the prophets who speak of the ruin speak also of the restoration, and blend with the restoration predicted blessings, such as had never yet been possessed. This arrangement clearly indicates the unchangeableness of the Divine counsel. And it does more. It displays Divine mercy. In the heart of the devout Jew, under a dispensation which promised temporal blessing as the token of Divine favor, prophecy and recent events must have created the utmost perplexity. The threatened and actual visitations were all deserved; but in that fact he found no relief. To quiet the agitations of his afflicted faith, the evangelical prophecies were interposed. By means of them, the hopes of the church were sent on into the more distant future and present anxieties were alleviated. As, therefore, at first, prophecy enlightened the darkness of fallen nature, so now it lightens the darkness of misused or neglected grace. How much even inspired prophets needed this consolation may be gathered from the Lamentations of Jeremiah, and from several of the Psalms, Psa. lxxix. 4, 9; lxxiv. 2, 20.

In the meantime, also, the spirituality of true religion, and the nature of that work on which it is founded, are more clearly disclosed. The prophets bring out the true meaning of the ancient law, insisting on the inferiority of ritual worship, and indicating with quite evangelical plainness the great Sacrifice of the cross, the Divine nature, and the ultimate rule of the sufferer, Isa. liii. : Dan. ix. How touching, that this clearer revelation of the spirituality of religion should be made at a time when all public religious institutions were corrupt, and after the temple itself had been destroyed.

5. The most remarkable lesson remains. While nearly all the prophets point to the Gospel and the reign of our Lord, each speaks in language at once appropriate and peculiar. All foretell a glorious future, and the same glorious future; but the terms in which they foretell it are taken either from impending evil or contemplated good. That future is the opposite of present calamity, or it is the completion of present blessing. Joel, for example, foresees desolating invasions of Judah, but in the end the scene of desolation is Egypt and Edom; while Judah shall dwell forever, and Jerusalem from generation to generation, iii. 19, 20. Amos foresees the overthrow of both Samaria and Zion; but beyond these calamities he beholds a different scene. "In that day I will raise up the tabernacle of *David* that is fallen . . . and I will build it as in the days of old," ix. 11. And such is the character of all predictions till the end of the captivity. Restoration literally is the first theme; but the predictions that foretell it, borrow from it phraseology intended to express the glory of the latter days.

After the captivity, the building of the temple is the first theme of inspired predictions. Haggai foretells its coming glory, ii. 6–9; and, under the type of Zerubbabel, the victories of our Lord, ii. 21–23. Zechariah foretells its completion, i. 16, 17; and by the symbolical act of crowning Joshua the priest, connects with this work the coming of him whose name is the Branch (Isa. iv. 1; xi. 1: Jer. xxiii. 5), who shall build the temple of the Lord and bear the glory, vi. 10–15. Malachi again appears *after* the temple is built. What was then wanting was sincere worship and a holy priesthood, i. 10, 11; iii. 10. He therefore foretells a new covenant, and the coming of a messenger who shall purify the sons of Levi; so that the offering of Judah and Jerusalem shall "be pleasant unto the Lord, as in the days of old," iii. 4. Here, therefore, as elsewhere, prophecy takes its phraseology from the condition of the people to whom it was addressed. It foretells an early blessing, and in terms which make this blessing a pledge and type of infinitely richer blessings to be bestowed in the more distant future. Important rules of interpretation are suggested by this fact.

76. Tabular View of the Prophets, showing the

Passages chiefly	Jonah, B. C. 840—784.	Amos, 810—785.	Hosea, 800—725.	Isaiah, 765—698.	Joel, 810—795.	Micah. B. C. 758—699.	Nahum, 720—698.
Moral, Devotional	.....	.....	.....	xxv.–xxvii. 11	.....	.....	.....
To Israel	.....	ii.–viii.	iv.–xiii.	ix. 8–21; xxviii.	.....	ii.iii	
To Judah	.....	.....	iv. 15, etc.; xii. 2	i.–v.; xxii. 8, etc.; xxix.; xxx.	i. 8–ii. 12	vi.	.....
Historical	i.–iv.	.....	.....	xxxvi.–xxxix.	.....	.....	.....
Prophetic (A)—							
Israel	.....	ii.–ix. x.	iii. v. 8–vi.3	vii. 1–25; viii.; ix.8; xv. 11 — xiv. 24–28; xvii.	.....	i.	.....
Judah	.....	i. 2, iv. 5		xxii.1; xxiv. lii. — viii. 5–9	i.; ii. 27	vii.	.....
Assyria, Nineveh	iii. 4.	.....	.....	ix.; xiv.; xxx.; xxxi.	.....	.....	i.-iii
Babylon, Chaldea	.....	.....	.....	xiii.; xiv. 24–28; xxi.	.....	.....	.....
Egypt	.....	.....	.....	xix.; xx.	.....	.....	.....
Ethiopia	.....	.....	.....	xviii.	.....	.....	.....
Edom	.....	i. 11.	.....	xxi. 11	.....	.....	.....
Moab	.....	ii. 1	.....	xv.; xvi.	.....	.....	.....
Syrians	.....	i. 1, iii. 5	.....	vii. 1–9; viii.; xvii.	.....	.....	.....
Tyre	.....	i. 9	.....	xxiii.	.....	.....	.....
Other nations	.....	Ammon, i.; Philistia, i.	.....	Arabia, xxi. 13, etc.	.....	.....	.....
Prophetic (B)—							
Our Lord's *first coming*	i. xvii.	.....	xi. 1; xiii. 14	vii. 14; ix.; xl.–lxiii.	ii. 28	v.	.....
Events subsequent, where—	.....	.....	.....	.....	.....	.....	.....
Israel is named	.....	ix. 11–15	xiii.14 i.10; ii.14 23	xxviii. 5; x. 20, etc. — viii. x.–xii.		ii.12	.....
Judah "	.....	.....	xlv. iii. 5	xxii. xx; xxiv. 14, etc. ix.; i.–v.; xxvii.–xxxv. — viii. xl. to lxvi.	ii.28 iii.	iv. 5 and vii.	.....
Gentiles	.....	ix. 12 See Acts xv. 17	.....				
Egypt converted	.....	.....	.....	xix. 18–23	.....	.....	.....
Assyria "	.....	.....	.....	xix. 23–25	.....	.....	.....
Moab restored	.....	.....	.....	.....	.....	.....	.....
Elam "	.....	.....	.....	.....	.....	.....	.....

order and chief subjects of their prophecies.

Zephaniah, 640—609.	Jeremiah, 628—585.	Habakkuk, 612—598.	Daniel, 606—534.	Obadiah, 588—583.	Ezekiel, B C. 595—536.	Haggai, 520—518.	Zechariah, 520—510.	Malachi, 436—397. B. C. 420.
.....	Lam. i.–v.	iii.						
.....	.....	.....	.....	.....	.....	i.; ii. 10–19	i. 1–7; vii	i.; ii.; iii. 7–18
.....	xxviii.; xxix.; xxxii. 1–25; xxxvi–xliii. 7; lii.	.....	i.; vi.					
.....	xxx.; xxxi.							
i.	i.–xxv.; xxvii.; xxix. xxx.–xxxi.; xxvi.; xxxiii.; xxxiv.; xliv.; xlvi. 26; l.	i.	ix.	.....	ix.–xxiv.; xxxiii.; xxxvi.; xxxvii.; xxxix.–xlviii.?	.....	i. 7–vii.; xi.	
ii. 13	.....	.....	.....	.....	xxxi. 3–18			
. .....	xxv. 12; xxxvii.; l.; li.	ii.	ii. 36; iv. 19; v. 25					
. .....	xlii.; xliv. 29; xlvi.; l.	.....	.....	.....	xxix.–xxxi.			
ii. 12	.....		.....	.....	xxx. 4–6			
.....	xlix. 7: Lam. iv. 21	.....	.....	i.	xxv.–xxxv.			
ii. 9	xlviii.	.....	.....	.....	xxv.			
.....	xlix. 23.							
.....	.....	.....	.....	.....	xxvi.–xxviii.			
Ammon, ii.; Philistia, ii.	Ammon, xlix.; Philistia, xlvii.; Arabia, Persia, xlix.	.....	Persia, Grecia, Rome, xi.; the four king. vii.		Ammon, xxi. 28; xxv.; Philistia, do.; Gog, xxxviii.; xxxix.			
.....	xxxi. 22; xxx.	.....	ix. 24–26; vii. 13	.....	xxxiv. 23, etc.	ii. 7, 9	ii. 10, 11; ix. 9; xi. 12; xii. 10; vi. 13; i. 7	iii. iv 1–3
.....	.....	.....	vii.; xii.					
iii. 8–20	xxx.; xxxiii.; xxxi. xxiii. 5 — iii. 13	.....	.....	xvii xxi.	vi. x. xxxix. 23. etc. — xxviii.; xxix. 21; xxxvi. 25; xxxiv. 20, 24; xl.–xlviii.	ii. 6, 7	i. 7 vii. viii.–xiv.	iii. 4
		.....	vii.–xii.	.....	.....			
.....	xlviii. 47.							
.....	xlix. 39.							

Sec. 3.—The Books of Jonah, Joel, Amos, Hosea, Isaiah, Micah, Nahum.

the book of jonah (b. c. 840–784).

77. Jonah succeeded Elisha as the messenger of God to the ten tribes, and flourished between 120 and 180 years after the death of Solomon. He probably lived in the reign of Jehoahaz, when Hazael was fulfilling the predictions of Elisha, 2 Kings viii. 12; x. 32. He foretold the enlarged territory and brief prosperity of Israel under Jeroboam the second, in whose reign the prophet himself probably lived, 2 Kings xiv. 25. He was a native of Gath-hepher, in Zebulun or Galilee, and is thus a proof of the falsehood of the statement of the Pharisees, that out of Galilee cometh no prophet, John vii. 52. He is certainly the most ancient of the prophets whose writings have come down to us.

Date and history.

This book, with the exception of chap. ii., is a simple narrative, and relates that Jonah, being sent on a mission to Nineveh (which was at that time the chief city of the Gentile world, and was distinguished equally for its magnificence and its wickedness), attempts to flee to Tarshish; but being overtaken by a storm, he is cast into the sea, swallowed by a great fish, and continues in its belly three days (chap i.); when, earnestly praying to God, he is delivered, chap. ii. At the renewed command of God, he goes to Nineveh and announces its destruction; upon which the Ninevites, believing his words, fast, pray, repent, and are graciously spared, chap. iii. Jonah, fearing to be thought a false prophet, peevishly repines at the mercy of God, and wishes for death. Leaving the city, he is sheltered by a gourd, which, however, shortly withers; and Jonah, manifesting great impatience and rebellion, is shown, by his concern about the gourd, the propriety of God's mercy to Nineveh, chap. iv.

Contents.

That this book is a strictly historical narrative, is evident not only from the plain meaning of the language employed, but also from the manner in which the existence and ministry of Jonah, together with the main facts of his history, are referred to by our Lord (Matt. xii. 39–41; xvi. 4: Luke xi. 29, 30), who, explicitly recognising his prophetical office, as he does that of Elijah, Isaiah, and Daniel, represents

his being in the belly of the fish as a real miracle; grounds upon it, as a fact, the certainty of a future analagous event in his own history: and after mentioning the prophet's preaching at Nineveh, and the repentance of the inhabitants, concludes by declaring respecting himself, "Behold! a greater than Jonah is here."

As Jonah himself has generally been considered the author (a conclusion which the Chaldaisms of the original confirm), the record of the sin of the prophet affords another illustration of that strict regard to truth which characterizes the inspired volume.

The spiritual lessons in this narrative are highly instructive. The prophet is in his own person a prophetic sign of Christ. The miracle of his deliverance from his three days of death is "the fullest and nearest shadow of Christ's lying in the grave which the Scripture affords" (Cradock). The first image, therefore, which meets us in the opening of the prophetic canon is one that shadows forth, though dimly, the great fact of the resurrection of our Lord (Davison). Spiritual lessons.

The whole narrative presents, too, the most striking contrast between the tender mercy of God, and the rebellion, impatience, and selfishness of his servant; and further, between the readiness with which the Ninevites repented, at the preaching of a prophet who visited them as a stranger, and the manner in which the Israelites treated the servants of Jehovah, who lived and labored amongst them.

At the same time, it might serve to teach the people of Israel that the Divine regard and compassion were not confined to them alone, but were extended to other subjects of God's government; also to intimate to them their high destiny, in carrying the tiding of salvation to the pagan world, and to keep up the expectation of that happy period, when repentance and the forgiveness of sins should be preached in the name of Christ to all nations. If not a formal type, the history is a real example of the genius of the gospel.

To all, the book furnishes encouragement to humiliation and prayer; to faithfulness in publishing God's word to the guilty, and to implicit resignation to his will.

THE BOOK OF JOEL, B. C. 810–795.

78. We have no account in the Bible of the personal history of Joel, nor does tradition give much light in relation to him. He was the son of Pethuel (Joel i. 1), and it is said, of the tribe of Reuben. It is inferred from his writings, that

he lived in Judah, probably not later than the reign of Uzziah, which extended from 810 B. C., to 758 B. C.; for when he mentions the enemies of his country, he names the Phœnicians, Philistines, Idumeans, and Egyptians, chap. iii. 4–19, but makes no reference to the Assyrians and Babylonians; which he probably would have done, had those two empires been already formidable to the Jews. The whole book indicates, moreover, that the prophet lived at a time, when the people of Judah had not fallen into that extreme depravity, which, in later times, drew down upon them such heavy chastisements. Uzziah had indeed begun to lift up his heart, 2 Chron. xxvi. 16: but the evil seems as yet rather a subject of prophecy than of history, though given in historical form. He was contemporary with Hosea and Amos; and as they addressed *Israel*, so he addressed *Judah*.

Contents. In the first chapter, (i.–ii. 11), the prophet delineates, with most graphic force, an impending devastation, successive armies of locusts (i. 4), and burning drought (ver. 18, 19), representing in this form, probably, the calamities consequent upon coming invasions.

He then exhorts to penitence, fasting, and prayer (ii. 12–17), promising the removal of these evils, and rich evangelical blessings. He foretells in the clearest terms, the effusion of the Holy Spirit (ii. 18–31; Acts ii. 1–21; x. 41), and the destruction of Jerusalem, a prediction given with such force, as to be in some measure descriptive of the final judgment (ii. 30: Matt. xxiv. 29).

In chap. iii., he foretells of the assembling of the nations in the valley of the Judgment of the Lord (Jehoshaphat), and their destruction, the establishment of Jerusalem as the holy city, and the glorious state of peace and prosperity to be enjoyed by the church in the days of the Messiah.

Style. His style is remarkably clear and elegant; obscure only towards the close, where its beauties are shaded by allusions to events not yet accomplished. The double destruction foretold in chaps. i.–ii. 11, the first by the locusts, the second by the enemies of whom they were harbingers, is painted in terms that are reciprocally metaphorical, and admirably adapted to the two-fold character of the description. (Gray.)

Joel was held in great reverence by the ancient Jews, and is quoted by both Peter and Paul, Acts ii.: Rom. x. 13.

79. There are different views, it may be added, on the meaning of the description given in chaps. i–ii., xii.

Meaning of chaps. i., ii.

Some regard the whole as literal, and apply it either to the famine and drought, of which Amos speaks, iv. 7, 8; or to the seven years of famine, that desolated Judæa in the days of Joram, 2 Kings viii. 1–3. Others regard the description as figurative, and apply it to the invasion by Tiglath-Pileser, Shalmaneser, Sennacherib, and Nebuchadnezzar, or to the subjugation of the country by Assyrians, Persians, Greeks, and Romans. Others, as Olshausen, combine these views, and deem it a description of impending calamity generally, both literal and figurative. "Locust" is certainly used with this double reference in Scripture (see symbols), and in the second chapter, expressions are used with apparently a double aspect, as like expressions were afterwards used by our Lord, Matt. xxiv., referring to an earlier and a final visitation. Indeed, as all great and Divine deliverances prefigure or represent the deliverance of the Cross, so all great punitive visitations supply figures for describing the Judgment.

THE BOOK OF AMOS, B. C. 810–785.

History.

80. Amos appears to have been contemporary with Hosea, and like him, was sent to the ten tribes. Both prophesied during the reigns of Uzziah and Jeroboam II., and Amos saw his first vision "two years before the earthquake," which happened, as we learn from Zechariah, in the days of Uzziah (Zech. xiv. 5, see also Isa. v. 25).

He appears to have prophesied in Bethel (vii. 10–13), but he did not belong to the kingdom of Israel, being an inhabitant, and probably a native, of Tekoa, a city south of Jerusalem, and on the borders of the vast open pastures ("wilderness"), of the hill country of Judah. By profession he was a herdsman, and a dresser of sycamore trees (vii. 14): "Not a prophet, or prophet's son," *i. e.*, not trained to that office, but called by an irresistible Divine commission (iii. 8; vii. 15), to prophesy unto Israel. To this fact he alludes, when

Amaziah, the idolatrous priest of Bethel, charged him with conspiring against Jeroboam. His previous occupation ought to have removed all suspicion of political connection with the house of David, and to us it illustrates the grace which selects its ministers "from the tents of the shepherd, as well as from the palace of the sovereign," qualifying each for the duties to which he is called, see 1 Cor. i. 27, 29.

Amos speaks of himself as the author of these prophecies (vii. 8; viii. 1, 2), and his prophetic character is established by the testimony of Stephen the first martyr, and James (Acts vii. 42, 43; xv. 15–17), and by the exact fulfilment of his predictions. This book is enumerated in all the early lists of canonical authors (see Part i. § 160).

The style of Amos is simple, but by no means deficient in picturesque beauty. His manner of life may be traced in the illustrations he selects; which are taken mostly from rural employments: many of them are original and striking, while all have a life and freshness of nature. His knowledge of events of remote antiquity (ix. 7), and of others more recent, not elsewhere recorded (vi. 2), the regular course of his thoughts, and the correctness of his language, all tend to show that the responsible and often dangerous (iii. 12), occupation of a shepherd was still as favorable to mental culture, as in the days of Moses and David.

The people of Israel were now rapidly filling up the measure of their sins. The mission of Amos was, therefore, rather to threaten than to console. He rebukes, among other things, the corruption of their manners, which kept pace with their prosperity: he charges the great men with partiality as judges, and violence towards the poor: and he foretells, as a punishment from God, the captivity of the ten tribes in a foreign country; a prediction accomplished about sixty years afterwards, when Shalmaneser, the king of Assyria, destroyed the kingdom.

Contents.

This book begins with announcing Divine judgments against the states around Judæa, and against the two Hebrew nations themselves[a] (1, 2). The prophet then sets before the Ephraimites their sins in detail: what God has done to bring them back to himself; how they may return to God; and the chastisements which were in reserve for their obduracy (iii.–vi.). This is followed by symbolical visions, representing successive punishments to be in-

[a] Fulfilled in the victories of Assyria and Babylon.

flicted on the Israelites, each more severe than the preceding. The certainty and the near approach of their ruin is declared (viii. 9–14). But, beyond this calamity, the prophet is commissioned to foretell new things in the distant future. And he concludes, with assurances that God will not utterly destroy the house of Israel; but after sifting and cleansing it among the nations, will raise it again to more than its former glory, in the kingdom of the Messiah (ix. 11–15). In the blessing of this kingdom, the Gentiles are also to share (see Acts xv. 16, 17).

THE BOOK OF HOSEA, B. C. 800–725.

81. Hosea was probably a native and inhabitant of Israel. He lived during the reigns of the last six or seven of its kings, from Jeroboam II. to Hoshea, a period of about sixty years. He was contemporary with Isaiah, though he began to prophesy some time before him (Isa. i. 1: Hos. i. 1).

The prophecies of Hosea are directed almost exclusively to the ten tribes. He addresses them under the title of Israel, of Samaria, which had been, since the days of Omri, their capital; of Ephraim, the most distinguished of the tribes, to which Jeroboam, their first king belonged. The idolatry which commenced in his days at Dan and Bethel, had now been continued for more than 150 years, and had diffused every form of vice among all classes. The last short interval of outward prosperity, under Jeroboam II., was soon followed by general anarchy and decay. The kings and princes were murderers and profligates (vii. 3–7): the idolatrous priests had spread their shameful festivals and their deceitful oracles all over the land (iv. 12–14; x.; xii.; xiii. 2): the great parties in the state resorted for help sometimes to Assyria, at other times to Egypt (2 Kings xv. 19; xvii. 4); while the whole nation relied entirely on human help (v. 13; vii. 8–12; viii. 9, 10; x. 13, etc.); worldly and sinful objects were pursued with the same eagerness by Ephraim as by Canaan (xii. 7, 8): a listless security blinded all minds (v. 4; xii. 8); giving place in the moment of danger to a repentance merely of the lips (vii. 16): and, what was the root of all the other evils, God and his word were forgotten (iv. 1–6; viii. 12).

This condition the prophet most earnestly condemns, using the expressive figures of adultery to reprove their idolatry; figures which imply the violation of a solemn covenant, and the alienation of the affections of the people from God. These lessons were illustrated in the assassination of four kings successively, and in the general disorders of the state.

For sixty years these warnings and appeals were continued, without success—a bright example of persevering fidelity under the greatest discouragements.

As Hosea speaks in these prophecies in the *first* person (iii. 1, 2, 3), no doubt he compiled them himself. They contain many specific predictions, literally fulfilled, and the book is cited by Matthew, by Paul, and by our Lord, Matt. ii. 15. Rom. ix. 25, 26: 1 Cor. xv. 35: Matt. ix. 12, 13; xii. 7.

Considering the long period to which the ministry of Hosea extended, it may appear surprising that his writings are comprised within so small a compass; but it must be remembered that, as in the case of others of the prophets, there is no reason to suppose that this book contains all that he ever uttered. Such portions only of his inspired communications are recorded as the Holy Spirit saw fit to preserve for the benefit of the Jews, and the world.

Style. The language of Hosea is to us peculiarly difficult. His style is very concise and abrupt, abounding with figures and metaphors, which are often much intermixed; and the transitions from one subject and figure to another, are frequent and sudden. The particular occasions on which his prophecies were delivered, are in themselves rarely obvious, and are never specified by the author. Some parts of them, however, are peculiarly pathetic, animated, and sublime.

Among the more remarkable of his predictions are those in which he foretells the captivities and sufferings of Israel;[a] the deliverance of Judah from Sennacherib, a figure of salvation by Christ;[b] the punishment of Judah and her cities;[c] the present state of the Jews.[d] their future conversion and union with the Gentiles under the Messiah;[e] and the call of our Saviour out of Egypt;[f] while the final ransom of his people from death and the grave is celebrated in the loftiest strains.[g]

All these predictions are not equally clear; but the evangelical tenor of most, nothing can exceed. These predictions are blended in the original with a form of phraseology closely allied to the phraseology of the ancient law (Hengstenberg).

Chaps. vi., xiii., xiv., are peculiarly rich in statements adapted to awaken those feelings of penitence and faith which become the Christian and the church in every age.

[a] v. 5–7; ix. 3, 6–11; x. 5, 6, 15; xiii. 16.
[b] i. 7; compare 2 Kings xix. 35. [c] v. 10; viii. 14.
[d] iii. 4. [e] i. 10; ii. 23; i. 11; iii. 5; xiv. 4, 8.
[f] xi. 1 (see Matt. ii. 15); vi. 2 (see 1 Cor. xv. 4).
[g] xiii. 14 (see 1 Cor. xv. 55).

This book may be divided into two parts, comprising, 1st, A symbolical narrative, chaps. i.–iii.; and, 2dly, Prophetic discourses, chaps. iv.–xiv.

1. The first part gives a symbolical representation of the past, present and future history of the people of God. It describes their adoption, their rebellion and infidelities, their chastisement and rejection, the conversion of the Gentiles, and the future repentance and restoration of Israel. These three chapters are an abridgement of the whole book, and the gracious promises which they contain, and which are not noticed in the seven following chapters, re-appear in the eleventh, and close the book.

2. In the second part, containing several prophetic discourses delivered at different times, the things which have been before revealed under a symbolical form, are further illustrated by the most vivid images. It begins with rebukes and threatenings, which present to view in the foreground various frightful calamities; but by degrees the horizon becomes clear, and the glory of the latter time shines forth with unclouded lustre.

Various attempts have been made to classify the latter chapters of the book chronologically, but without success. The general drift is clear, but the writer has given us no other indication of the order of the several prophecies than their place in the book itself.

The narrative of Hosea's marriage we have described as symbolical. Some (Augustine, Grotius, Horsley), regard it as literal history; others suppose that a marriage with an Israelitish woman is all that is intended; but most (Jerome, Rosenm., Louth, Hengs.), regard it as allegory only, or as a vision. It may be added that the narrative-exactness of the whole, and the use of names, are as consistent with the supposition that it is a parable or vision, as with the supposition that it is a real occurrence which is described, Ezek. xxiii.: Luke xvi. 20–31.

THE BOOK OF ISAIAH, (B. C. 765–698).

82. Though Isaiah has given incidentally decisive evidences of his humility, his pity for his countrymen, and for the nations whose desolations he announced,[a] he has told us very little of his own history. He was called to the prophetic office in the reign of Uzziah, king of Judah, and he continued to prophesy during the reigns of Jotham, Ahaz and Hezekiah; perhaps, also, during a portion of the reign of Manasseh. Of his parentage nothing is *known*, though, as his father's name

[a] vi. 5; lxvi. 2; xxi. 3; xvi. 9.

is mentioned, the Jews concluded that he was a prophet. They add that Isaiah belonged to the royal house, and that he was father-in-law of Manasseh, by whom they say he was put to death, being sawn asunder for contradicting or adding to the Mosaic law[a] (Isa. vi. 1, compare with Exod. xxxiii. 20). His wife is styled a prophetess (viii. 3), and he had two sons, whose names and history were intended to illustrate and enforce his predictions (vii. 3; viii. 3, 4). His name means "salvation of Jehovah," and is, in a large degree, descriptive of his character and writings. In the New Testament it is spelt (from the LXX and Vulgate) Esaias. His father was often confounded with Amos, the prophet, whose name (עָמוֹס, Amos) the Septuagint writes in the same way as the name of Amos (אָמוֹץ, Amotz), the father of Isaiah, Ἀμως.

The duration of his ministry is not known. The whole of the reigns of Uzziah, etc., to Hezekiah, amount to 112 years. From the last year of Uzziah to the 14th of Hezekiah, when we last find traces of Isaiah in history (2 Kings xx. 1: Isa. xxxviii. 1), is forty-seven years, and if, according to Jewish tradition, he survived till the days of Manasseh, he must have been more than 100 years old.

When Isaiah entered on his office the throne was occupied by *Uzziah* or Azariah. His general character was that of integrity and piety; and under his reign the nation enjoyed great temporal prosperity. He was a worshipper of the true God; though he failed to remove the groves and high places established for idolatrous worship. Uzziah was succeeded by his son *Jotham*, whose general character was like that of his father; but the idolatrous altars were still allowed to remain, and owing to the increase of luxury and sensual indulgence, true piety declined more and more. The next king, *Ahaz*, was a very wicked and idolatrous prince; and his reign was very disastrous. The law of God was broken in the most reckless manner, and the temple not only defaced and plundered, but at last shut up. During this period Isaiah came forward publicly as a reprover of sin; but his counsels and warnings were disregarded. *Hezekiah's* character was the reverse of that of his father. He abolished idolatry, restored the temple and worship

[a] See Heb. xi. 37.

of Jehovah, and relieved the people from foreign oppression. He treated Isaiah with great respect, and during the agitating occurrences of his reign the prophet had an important part in directing the public counsels.

83. The life of Isaiah includes the last years of the kingdom of Israel. Under Jeroboam II., the contemporary of Uzziah, Samaria had flourished, but for several years it had been ruled by usurpers, and at length, in the sixth year of Hezekiah, the kingdom was overthrown, and its inhabitants removed.

His prophecies, however, have little reference to the condition of Israel, and are directed chiefly to Judah.

The relation of Judah to neighboring nations it is important to remember. With Moab, Edom, and the Philistines, Judah had repeated conflicts. Though within the boundaries of Judah, and subdued by David, they were constantly endeavoring to maintain an independent position, and during the reign of godless, feeble kings, their efforts were generally successful. Assyria had increased in strength, and was extending her conquests on all sides. Egypt had been subdued by Ethiopia, and both countries had been united under one dynasty. Assyria and Egypt were both preparing for a coming struggle, and each in succession sought the alliance of both Judah and Israel. The safest policy, whether we regard the temporal interests or the religious character of the Jewish kingdoms, was clearly to stand aloof from both Babylon, as Havernick has shown, was at this time an inferior kingdom, struggling against Assyria for independence, and rising slowly into importance. Hence the wisdom of Merodach-Baladan in sending an embassy to Hezekiah; hence, also, the need of Divine teaching to foretell the future power of Babylon, and the subjugation by *it* of the kingdom of Judah.

The two most remarkable events of this period are, the invasion of Judah by the combined forces of Syria and Israel, followed by the destruction of the kingdom of the ten tribes; and the Assyrian invasion of Judah in the fourteenth year of Hezekiah, ending in the defeat of Sennacherib. Within the same period, and twenty or thirty years earlier than the last-mentioned facts, fall the two most remarkable epochs of chronology; A. U. C., 753 B. C., and the era of Nabonassar, 747 B. C. Just before the days of Isaiah is the date of the first Olym., 776 B. C.

84. The genuineness of Isaiah has been much discussed in modern times, and especially the latter portion of his prophecies, chaps. xl.–lxvi.

The objections to the genuineness of this portion of his book are founded chiefly on alleged peculiarities of style, such as Chaldaisms, and differences in expression between the earlier and later divisions of his writings. All these objections, however, have been met by facts, taken from the book itself,[a] and the genuineness of the whole is attested by universal antiquity, and by the New Testament. Of the sixty-six chapters, forty-seven are directly or indirectly quoted by our Lord or his apostles; and out of the twenty-one cases in which Isaiah is *expressly* named, we find quotations from chaps. i., vi., ix., x., xi., xxix., xl., xlii., liii., lxi., lxv. The view, therefore, that the whole of Isaiah (the later and earlier portions) had one author is sanctioned by inspired teachers.

85. This book may be divided into two principal parts.

(i.) The first part, i.–xxxix., contains prophetic addresses and writings of different dates, most of them bearing immediately on the morals, piety, and welfare of the nation. Of these there are four sections:—

1. Reproofs, warnings, and promises addressed to Judah and Israel, chiefly during the early part of the prophet's ministry, with prophecies of the success of the Gospel, and the coming of the Messiah to judgment, i.–xii.
2. Predictions respecting neighboring hostile nations, in which are described the sins and destruction of Assyria, Babylon, Moab, Egypt, Philistia, Syria, Edom, and Tyre, xiii.–xxiii.
3. Writings probably of the time of Ahaz and Hezekiah, describing the sins and misery of the people; picturing the Assyrian invasion; the destruction of Samaria; the alarm, distress, and final deliverance of Jerusalem, with many references, also, to

[a] There are, for example, Chaldaisms in Isaiah, and this fact was made one reason for ascribing the book to different authors. Hirzel, however (De Chal. Bib. Origine, 1830), has shown that, in all the poetical parts of Scripture especially, there are Chaldaisms, that in Isaiah there are but four true Chaldaisms, and that these are all found in the part which is admitted to be genuine, vii. 14 (?); xxix. 1; xviii. 7; xxi. 12.

the conversion of the Jews under the Gospel, and the destruction of all the enemies of the church, xxiv.–xxxv.

4. History of the invasion of Sennacherib, of the destruction of his army, in answer to Hezekiah's prayer. Hezekiah's sickness, his miraculous recovery, and the prolongation of his life for fifteen years, xxxvi.–xxxix.

(ii.) The predictions which form the *second* part of the book (xl.–lxvi.), relate chiefly to more distant events, and embrace the whole period, from the captivity to the end of the Christian dispensation. The delivery from Babylon is employed as an image of an infinitely greater redemption; the prophet so connecting these two events, as seldom to treat of the first without pointing to the second. The design of the whole of this portion of the book is expressed in chap. xl. 1, 2.

The subjects particularly foretold are, the deliverance of the Jews by Cyrus (above 200 years before his birth), and the overthrow of their oppressors;[a] the return to Judæa, and the establishment of their ancient polity;[b] the coming, character, appointment, sufferings, death and glory of the Messiah;[c] the downfall of idolatry; the call of the Gentile world;[d] the wickedness of the Jews consummated in their rejection of the Messiah, and the consequent rejection of them by God; their future conviction and recovery,[e] and the final triumphant perfection of the church.[f] These subjects are often blended together, and sometimes there is a rapid transition from one to another.

The office of the Holy Spirit is also distinctly noticed, though it is implied that the full manifestation of his influence is reserved for the times of the Gospel, lxiii. 10–14; xliv. 3.

The numbers and distinctness of predictions that refer to the Gospel are indeed so striking, that Isaiah has acquired the title of "the Evangelical Prophet," and his writings may be almost classed among the *historical* books of the inspired volume.

In the writings of Isaiah we find several prophecies which had an early or immediate fulfilment, and these, as they were fulfilled, confirmed the faith of the people in the more remote. Syria and Israel, for example, were to be conquered by Assyria before the infant son of the prophet could say "my father."[g] The glory of Kedar was to fail in one year,[h] that of Moab in three years,[i] that of Ephraim in 65 years,[j]

[a] xliv. 28; xlv. 1–5; xlvii. [b] xliv. 28.
[c] xl. 3, 4; xlii. 1, 6, 7; xlix. 1; lv. 4, 5; liii. 12; lxi. 1, 2; l. 6; liii. 4–12. [d] xlix. 5–12; lxv. 1.
[e] lii. 3; lxv.; lxii. [f] lix. 19; lxv., etc.
[g] Isa. viii. 4. [h] xxi. 16. [i] xvi. 14. [j] vii. 8.

that of Tyre in 70 years;[a] while the predicted prolongation of Hezekiah's life[b] must have established the authority of the prophet, and illustrated the providence of God.

Prophecies which were thus instructive as evidence, were no less so as moral lessons. The Jews were proud of Egypt, "their glory," and trusted in Ethiopia, "their expectation." God denounced both, and thus taught the folly of fleeing to them for protection or help. The predictions against Edom and Babylon were also rich in instruction. They comforted pious Jews in the prospect of the calamities their nation was about to suffer, and they teach what the sins are which have brought down God's indignation in every age. The cruelties and oppression of the heathen are sufficiently notorious, and these are everywhere condemned. We notice, also, the condemnation of pride in Babylon and Moab, in Tyre and Ephraim;[c] of covetousness, and the confounding of moral distinctions in Judah;[d] of a heart set on worldly pleasure, in Jerusalem and Babylon;[e] of self-conceit and unbelief every where. Predictions apart, therefore, these prophetic writings are among the most instructive of the revelations with which God has favored our race.

THE BOOK OF MICAH, B. C. 758–699.

86. Micah calls himself a Morasthite, and was a native of Morasthi, near Gath, or (if the two places be the same) Mareshah, a place of some importance in the south of Judah (i. 1, 15). He seems to have been commissioned not long after Hosea, Amos and Isaiah had begun their ministry, and reiterates the reproofs and warnings which they had addressed to both Israel and Judah. Greek writers (Epiphanius and others) say he was slain by Jehoram, son of Ahab; but they confound him with Micaiah, the son of Imlah, 1 Kings xxii. 8–28; Micah, moreover, does not appear to have suffered martyrdom, but died in peace in the days of Hezekiah, Jer. xxvi. 18, 19. One of his predictions saved the life of Jeremiah, who would have been put to death for foretelling the destruction of the temple, had it not appeared that Micah had foretold the same thing above a hundred years before. He,

[a] xxiii. 15. [b] xxxviii. 5–9. [c] xiv. 13; xvi. 6; xxiii. 9; xxviii. 3.
[d] v. 8, 20. [e] xxii. 13; xlvii. 8.

himself, wrote his predictions (iii. 1, 8), and is referred to as a prophet by Jeremiah, and in the New Testament, Matt. ii. 5: John vii. 42. His language seems also quoted by Zephaniah (iii. 19; Ezekiel xxii. 27); *perhaps* by Isaiah (ii. 2–4; xli. 15), and by our Lord, Matt. x. 35, 36.

His predictions may be divided into three sections.

He *first* describes the approaching ruin of both kingdoms; particularizing several of the towns and villages of Judah in his own neighborhood, chap i. He then rebukes and threatens the princes, prophets and people, for their prevailing sins, introducing, however, an intimation of mercy (ii., iii.) In the *second* section he proceeds to unfold the future and better destinies of the people; dwelling at length upon the happiness and glory of the church under the reign of Christ, in a prophecy which presents a beautiful epitome of the latter parts of Isaiah; and then reverting to the nearer deliverance of the Jews, and the destruction of the Assyrian power (iv., v) The *third* division exhibits the reasonableness, purity and justice of the Divine requirements, in contrast with the ingratitude, injustice and superstition of the people, which caused their ruin. From the contemplation of this catastrophe, the prophet turns for encouragement to the unchanging truth and mercy of Jehovah, which he sets before the people as the most powerful inducement to hearty repentance (vi., vii.)

Micah has much of the poetic beauty of Isaiah, and of the vigor of Hosea. His style is, however, occasionally obscure, through conciseness and sudden transitions from one subject to another.

He foretells in clear terms the invasions of Shalmaneser[a] and Sennacherib;[b] the dispersion of Israel;[c] the cessation of prophecy;[d] the utter destruction of Jerusalem;[e] nor less clearly, the deliverance of Israel;[f] the destruction of Assyria, and of the enemies Assyria represents;[g] the birth-place of Christ, and his Divine nature, for his goings forth are "from everlasting;"[h] the promulgation of his Gospel from Mount Zion, and its results,[i] and the exaltation of his kingdom over all nations.[j]

[a] i. 6–8 (2 Kings xvii. 4, 6). [b] i. 9–16 (2 Kings xviii. 13).
[c] v. 7, 8. [d] iii. 6, 7. [e] iii. 12. [f] ii. 12; iv. 10; v. 8.
[g] v. 5, 6; vii. 8, 10. [h] v. 2 (Matt. ii. 6). [i] iv. 1–8 (Isa. ii. 2–4).
[j] iv. 1–7, compare Luke i. 33; v. 5, compare Eph. ii. 14; vii. 17, 18, compare Luke i. 72, 73.

THE BOOK OF NAHUM, B. C. 720–698.

87. The Book of Nahum is a striking illustration of the moral use of prophecy, of its fitness to console (so the *name* of the prophet implies) the believer, and strengthen him for present duties.

Of Nahum himself, nothing is known, except that he belonged to Elkosh, a place now unrecognized, but which Jerome (who lived a thousand years afterwards) asserts to have belonged to Galilee (Pref. to Com.)

He probably prophesied in Judah, after the ten tribes had been carried captive, and between the two invasions of Sennacherib. At this period of perplexity, when the overthrow of Samaria must have suggested to Judah many fears for her own safety, when Jerusalem had been drained of its treasure by Hezekiah, in the vain hope of turning away the fury of Sennacherib, and when distant rumors of the conquest of part of Egypt, added still more to the general dismay, the prophet is raised up to reveal the power and tenderness of Jehovah (i. 1–8), to foretell the subversion of the Assyrian empire (i. 9–12), the death of Sennacherib, and the deliverance of Hezekiah (i. 13–15). The destruction of Nineveh is then predicted in the most glowing colors, and with singular minuteness; and profane history tells us, that these predictions have been literally fulfilled (see § 190).

Rightly to understand Nahum, compare it with Jonah, of which it is a continuation and supplement. The two prophecies form connected parts of the same moral history; the remission of God's judgments being illustrated in Jonah, and the execution of them in Nahum. The devoted city had one denunciation more given a few years later, by Zephaniah (ii. 13), and shortly afterwards (606 B. C.), the whole were fulfilled.

Nineveh, the destruction of which is foretold by the prophet, was at that time the capital of a great and flourishing empire. It was a city of vast extent and population; and was the centre of the principal commerce of the world. Its wealth, however, was not altogether derived from trade. It was a "bloody city," "full of lies and robbery,"

(iii. 1). It plundered the neighboring nations, and is compared by the prophet to a family of lions, which "fill their holes with prey and their dens with ravin" (ii. 11, 12). At the same time it was strongly fortified; its colossal walls, a hundred feet high, with their fifteen hundred towers, bidding defiance to all enemies. Yet, so totally was it destroyed, that, in the second century after Christ, not a vestige remained of it; and its very site was long a matter of uncertainty.

This book is surpassed by none in sublimity of description. It consists of a single poem which opens with a solemn description of the attributes and operations of Jehovah (i. 2–8). Then follows (i. 9–14), an address to the Assyrians, describing their perplexity and overthrow; verses 12 and 13 being thrown in parenthetically, to console the Israelites with promises of future rest and relief from oppression. Chapter ii. depicts the siege and capture of Nineveh, and the consternation of the inhabitants. Chapter iii. describes the utter ruin of the city, and the various causes contributing to it. The example of No-Ammon (or Thebes), a great and strong city of Egypt, which fell under the judgments of God, is introduced (iii. 8–10), to illustrate the similar punishment coming on the Assyrians.

Sec. 4.—The Books of Zephaniah, Jeremiah, Habakkuk, Daniel, Ezekiel, and Obadiah.

the book of zephaniah, b. c. 640–609.

88. Between the cessation of the prophecies of Isaiah, Micah, and Nahum, and the days of Zephaniah, Jeremiah, and the other later prophets, an interval of fifty years elapses, during which there was no prophet whose writings have reached us, unless Joel belonged to this period. The lessons taught by the destruction of Samaria, and by earlier prophets, especially Isaiah, seem to have been left to produce their proper effects on the minds of the people. The wicked reign of Manasseh, moreover, occupied nearly all this interval, and seemed to render reformation by prophetic teaching hopeless. With Josiah, however, the prophetic spirit revived, and Zephaniah ("Jehovah hath guarded") is the earliest of the prophets of his age. He seems to have prophesied near the commencement of Josiah's reign, and at all events before the

eighteenth year, when the altars of Baal were destroyed. He probably assisted Josiah in his efforts to restore the worship of the true God. Of the prophet personally nothing is known, but from the title of this book. As he traces back his pedigree for four generations, he was probably of noble birth. Some of the Jews, and Eichhorn, suppose him to have been a descendant of king Hezekiah; but this conclusion is hardly justified by the text, and a hundred years (the time between Hezekiah and the prophet) is scarcely sufficient to admit three intermediate ancestors.

The first chapter contains a general denunciation of vengeance against Judah and those who practised idolatrous rites; Baal, his black-robed priests (Chemarin), and Malcham (Moloch), being all condemned; and declares "the great day of trouble and distress" to be at hand, (i.–ii. 3). The second chapter predicts the judgments about to fall on the Philistines, those especially of the sea-coasts (Cherethites), the Moabites, Ammonites, and Ethiopians; and describes in terms wonderfully accurate the desolation of Nineveh: prophecies which began to be accomplished in the conquests of Nebuchadnezzar.

In the third chapter, the prophet arraigns Jerusalem, rebukes her sins, and concludes with the most animating promises of her future restoration, and of the happy state of the people of God in the latter days (iii. 1–7; iii. 8–20).

Coincidences of expression between Isaiah and Zephaniah are frequent and still more between Zephaniah and Jeremiah. It may be added that the predictions of Jeremiah complete the view here given of the devastation to be effected by Chaldæa in Philistia and Judah.

89. Dr. Keith has noticed the minute discrimination with which Zephaniah, Amos, and Zechariah, foretell the destinies of the four chief cities of Philistia—Gaza, Ashkelon, Ashdod, and Ekron.

Comparing Amos i. 6, 7, 8; Zech. ix. 5, and Zeph. ii. 4–6, it will be seen, that of *Gaza* it is declared that baldness shall come upon it, and that it should be bereaved of its king. At present, amid ruins of white marble indicating its former magnificence, a few villages of dry mud are the only abode of its inhabitants. Of Ashkelon and Ashdod it is said that both shall be "without inhabitants;" and so they are.

Gaza is inhabited; Ashkelon and Ashdod are not, though their ruins remain. Different from the destiny of each was to be the end of Ekron: "it shall be rooted up." Now its very name is lost, nor is the spot known on which it stood. . . . Clearly, prophecy and providence—predictions and the events that fulfill them—are guided by the same hand.

THE BOOK OF JEREMIAH, B. C. 628–585.

90. Jeremiah was the son of Hilkiah, a priest of Anathoth, in Benjamin. He was called to the prophetic office about seventy years after the death of Isaiah, in the thirteenth year of king Josiah, whilst he was very young (i. 6) and still living at Anathoth. It would seem that he remained in his native place for several years; but at length, probably in consequence of the persecution of his fellow-townsmen, and even of his own family (xi. 21; xii. 6), as well as under the Divine direction, to have a wider field for his labors, he left Anathoth, and came to Jerusalem. He also visited the cities of Judah, and prophesied altogether upwards of forty years (xi. 6).

During the reign of Josiah, he was, doubtless, a valuable coadjutor to that pious monarch in the reformation of religion. From his notice of Jehoahaz (xxii. 10–12), he probably prophesied without hinderance during his reign. But when Jehoiakim came to the throne he was interrupted in his ministry; "the priests and prophet" becoming his accusers, and demanding, in conjunction with the populace, that he should be put to death (xxvi.) The princes did not dare to defy God thus openly; but Jeremiah was either placed under restraint, or deterred by his adversaries from appearing in public. Under these circumstances, he received a command from God to commit his predictions to writing; and having done so, sent Baruch to read them in the temple on a fast day. The princes were alarmed, and endeavored to rouse the king by reading out to him the prophetic roll. But it was in vain: the reckless monarch, after hearing three or four

pages, cut the roll in pieces, and cast it into the fire, giving immediate orders for the apprehension of Jeremiah and Baruch. God, however, preserved them; and Jeremiah soon afterwards, by Divine direction, wrote the same messages again, with some additions (xxxvi.)

In the short reign of the next king, Jehoiachin, we find him still uttering the voice of warning (see xiii. 18; compare 2 Kings xxiv. 12 and chap. xxii. 24–30), though without effect.

In the reign of Zedekiah, when Nebuchadnezzar's army laid siege to Jerusalem, and then withdrew upon the report of help coming from Egypt, Jeremiah was commissioned by God to declare that the Chaldæans should come again, and take the city, and burn it with fire. Departing from Jerusalem, he was accused of deserting to the Chaldæans, and was cast into prison, where he remained until the city was taken. Nebuchadnezzar, who had formed a more just estimate of his character, gave a special charge to his captain Nebuzar-adan, not only to provide for him, but to follow his advice. The choice being given to the prophet, either to go to Babylon, where doubtless he would have been held in honor at the royal court, or to remain with his own people, he preferred the latter. He subsequently endeavored to persuade the leaders of the people not to go to Egypt, but to remain in the land; assuring them, by a Divine message, that if they did so God would build them up. The people refused to obey, and went to Egypt, taking Jeremiah and Baruch with them (xliii. 6). In Egypt he still sought to turn the people to the Lord (xliv.); but his writings give no information respecting his subsequent history Ancient historians, however, assert that the Jews, offended by his faithful remonstrances, put him to death in Egypt: Jerome says at Tahpanhes.

Jeremiah was contemporary with Zephaniah, Habakkuk, Ezekiel and Daniel. Between his writings and those of Ezekiel there are many interesting points both of resemblance and of contrast. Both prophets were laboring for the same object

at nearly the same time. One prophesied in Palestine, the other in Chaldæa; yet the substance of both messages is the same. In the modes of expression adopted by the prophets, however, and in their personal character, they widely differed. The history of Jeremiah brings before us a man forced, as it were, in spite of himself, from obscurity and retirement into the publicity and peril which attended the prophetical office. Naturally mild, susceptible, and inclined rather to mourn in secret for the iniquity which surrounded him, than to brave and denounce the wrong-doers, he stood forth at the call of God, and proved himself a faithful, fearless champion of the truth, amidst reproaches, insults and threats. This combination of qualities is so marked that Havernick regards it as a proof of the Divine origin of his mission. In Ezekiel, on the other hand, we see the power of Divine inspiration acting on a mind naturally of the firmest texture, and absorbing all the powers of the soul.

The style of Jeremiah corresponds with this view of the character of his mind. It is peculiarly marked by pathos. He delights in expressions of tenderness, and gives touching descriptions of the miseries of his people.

The prophecies of this book do not appear to stand in respect to time as they were delivered. Why they are not so arranged, and how they are to be reduced to chronological order, it is not easy to say. *Blayney* proposes the following arrangement: the prophecies delivered (1), in the reign of Josiah, comprising i.–xii.; (2), in the reign of Jehoiakim, xiii.–xx.; xxii.; xxiii.; xxv.; xxvi.; xxxv.; xxxvi.; xlv.–xlviii.; xlix. 1–33; (3), in the time of Zedekiah, xxi.; xxiv.; xxvii.–xxxiv.; xxxvii.–xxxix.; xlix. 34–39; l.–lii.; (4), during the administration of Gedaliah, and in Egypt, xl.–xliv. Chap. lii. seems made up from the later chapters of Kings (see xxiv. 18–xxv. 25), and repeats parts of chaps. xxxix. and xl. From chap. li. 34, and the later date of some of the facts, the whole chapter may be regarded as the work of a later writer, and probably of Ezra.

Ewald proposes divisions founded upon the present order of the chapters, and endeavors to discover the plan upon which they have been arranged. He remarks that various portions are prefaced by the

expression, "The word which came to Jeremiah from the Lord," vii. 1 xi. 1; xviii. 1; xxi. 1; xxv. 1; xxx. 1; xxxii. 1; xxxiv. 1, 8; xxxv. 1; xl. 1; xliv. 1: or, "The word of the Lord which came to Jeremiah," xiv. 1; xlvi. 1; xlvii. 1; xlix. 34; that some other divisions, chiefly historical, are plainly marked by notices of time prefixed, xxvi. 1; xxvii. 1; xxxvi. 1; xxxvii. 1; and that two other portions are in themselves sufficiently distinct, xxix. 1; xlv. 1; thus forming five books, namely:—

i. The *introduction*, i. ii. Reproofs of the sins of the *Jews*, ii.–xxiv., consisting of seven sections, namely, ii.; iii.–vi.; vii.–x.; xi.–xiii.; xiv.–xvii. 18: xvii. 19–xx.; and xxi.–xxiv. iii. A general view of *all nations*, the heathen as well as the people of Israel, consisting of two sections, xxv. and xxvi.–xlix., with a historical appendix of three sections, xxvi., xxvii., and xxviii., xxix. iv. Two sections picturing the hopes of *brighter times*, xxx., xxxi., and xxxii., xxxiii.; to which, as in the last book, is added a historical appendix in three sections, xxxiv. 1–7; xxxiv. 8–22; and xxxv. v. The *conclusion*, in two sections, xxxvi. and xlv. All this *Ewald* supposes to have been arranged in Palestine during the short interval of rest between the taking of the city and the departure of Jeremiah into Egypt; in which country, after some interval, he considers the prophet to have written three sections, namely, xxxvii.–xxxix.; xl.–xliii.; and xliv., together with xlvi. 13–26, completing his earlier prophecy respecting *Egypt;* and to have made, perhaps, some additions to other parts previously written.

Jeremiah professes to be the author of all these predictions, but some of them were written by his disciple, i. 1, 4, 6, 9; xxv. 13; xxix. 1; xxx. 2; li. 60; xlv. 1.

He has sometimes been regarded as a prophet to the Gentiles (i. 5–10). He certainly delivered many predictions that refer to foreign nations, and his predictions were published to those nations themselves (xxvii. 3); but it is to Jerusalem chiefly he was sent.

He foretold the fate of Zedekiah,[a] the precise time of the Babylonish captivity,[b] and the return of the Jews.[c] The downfall of Babylon[d] and of many nations[e] is also foretold in predictions, the successive completion of which kept up the faith of the Jews in those that refer to the Messiah.[f] He foretells very clearly the abrogation of the

[a] xxxiv. 2, 3: compare 2 Chron. xxxvi. 19: 2 Kings xxv. 5: Jer. lii. 11. [b] xxv. 11, 12 (see Dan. ix. 2.)
[c] xxix. 10–14 (Ez. i. 1). [d] Jer. xxv. 12. [e] See (Pt. ii. § 77).
[f] xxiii. 3–8; xxx. 9; xxxi. 15; xxxii. 36; xxxiii. 26.

Mosaic law; speaks of the ark as no more remembered; foretells the propagation of a more spiritual religion than the old; the mediatorial kingdom of the Messiah, whom he calls "Jehovah our righteousness;" describes the efficacy of his atonement; the excellence of the Gospel in giving holiness as well as pardon; the call of the Gentiles; and the final salvation of Israel.[a]

THE LAMENTATIONS OF JEREMIAH.

This book is a kind of appendix to the prophecies of Jeremiah, of which, in the original Scriptures, it formed part. It expresses with pathetic tenderness the prophet's grief for the desolation of the city and temple of Jerusalem, the captivity of the people, the miseries of famine, the cessation of public worship, and the other calamities with which his countrymen had been visited for their sins. The leading object was to teach the suffering Jews neither to despise "the chastening of the Lord," nor to "faint" when "rebuked of him," but to turn to God with deep repentance, to confess their sins, and humbly look to him alone for pardon and deliverance.

No book of Scripture is more rich in expressions of patriotic feeling, or of the penitence and trust which become an afflicted Christian.

The form of these poems is strictly regular. With the exception of the last (chap. v.), they are in the original Hebrew alphabetical acrostics, in which every stanza begins with a new letter. The third has this further peculiarity, that all the three lines in each stanza have the same letter at the commencement.

As a composition, this book is remarkable for the great variety of pathetic images it contains, expressive of the deepest sorrow, and worthy of the subject which they are designed to illustrate.

THE BOOK OF HABAKKUK, B. C. 612–598.

91. Nothing is known with certainty of the parentage and life of Habakkuk; but from the fact that he makes no mention of Assyria, and speaks of the Chaldæan invasion as just at hand, it is concluded that he prophesied in Judah during the reign of Jehoahaz and Jehoiakim, shortly before the invasion of Nebuchadnezzar (i. 5; ii. 3; iii. 2, 16–19). He was there-

[a] iii. 15–18; xxxi. 31–34 (see Heb. x. 15); xxiii. 5, 6; xxxi. 31–34; xxxiii. 8 (Heb. viii. 8–13); l. 4, 5; xix. 20.

fore contemporary with Jeremiah, and it is said that he remained amidst the desolation of his country rather than follow his brethren into captivity. In the days of Eusebius his tomb was shown at Bela, in Judah.

This book was evidently composed by him (i. 1; ii. 1, 2), and is quoted as the work of an inspired prophet by the evangelical writers, Heb. x. 37, 38: Rom. i. 17: Gal. iii. 11: Acts xiii. 41.

Of all the nations who afflicted the Jews, and in them the church of God, the chief were the Assyrians, the Chaldæans and the Edomites; and three of the prophets were commissioned specially to pronounce their destruction. Nahum foretells the destruction of the Assyrians; Habakkuk, that of the Chaldæans; and presently we shall find Obadiah foretelling the destruction of Edom.

The prophet begins by lamenting the iniquities and lawless violence that prevailed among the Jews. God then declares that he will work a strange work in their days, and raise up the Chaldæans, then probably a friendly nation, who should march through the breadth of their land and take possession of its dwellings. In this description the prophet gives the history of the three invasions (in the reigns of Jehoiakim, Jeconiah and Zedekiah); foretells the fierceness of their attack and the rapidity of their victories; he then briefly contrasts the scene; points to the pride and false confidence of the victors, and indicates clearly "the change" and insanity of Nebuchadnezzar; the prophet humbly expostulating with God for inflicting such judgments upon his people by a nation more wicked than themselves.

He then receives and communicates God's answer to his expostulation, to the effect that the vision, though it tarry, shall surely come, that the just shall live by their faith, and are to wait for it. He then predicts the judgments that are to befall the Chaldæans for their cruelty and idolatry; their graven images cannot profit; but the Lord only "in his holy temple" (2).

The prophet, hearing these promises and threatenings, concludes his book with a sublime song, both of praise and of prayer. He celebrates past displays of the power and grace of Jehovah,[a] supplicates God for the speedy deliverance of his people, and closes by expressing a confidence in God which no change can destroy. This psalm, which was

[a] Teman is Edom; Cushan, part of Arabia (Chusistan); see also Numb. xiii. 15: Exod. xv. 15: Numb. xxxi. 2–11: Judg. iii. 10; vii. 1.

evidently intended for use in public worship, was designed to afford consolation to the pious Jews under their approaching calamities.

Ancient Jewish writers apply ii. 3 to the times of the Messiah, and the apostle regards it as having a still future fulfilment, Heb. x. 37, 38. In fact, as faith—patient waiting for God, and trust in him—is the principle of the divine life, so, in every age, complete salvation has been a matter of faith rather than of sight. The Christian character is, that "he lives by faith;" and in relation to the promised deliverance from sin and all its fruits his attitude is, "that he waits for it."

See Rom. i. 17: Gal. iii. 2: Rom. v. 1–3: 1 Cor. i. 7.

THE BOOK OF DANIEL B. C. 606–534.

92. Of Daniel, little is known beyond what may be gathered from his own writings. He was not a priest, like Jeremiah and Ezekiel; but, like Isaiah, of the tribe of Judah, and probably of the royal house, Dan. i. 6, 3. He was carried to Babylon in the fourth year of Jehoiakim (*i. e.*, B. C. 606), eight years before Ezekiel, and probably between the twelfth (Ignatius) or the eighteenth year (Chrysostom) of his age, i. 4. There he was placed in the court of Nebuchadnezzar, and became acquainted with the science of the Chaldees, compared with whom, however, God gave him, as he records, superior wisdom. By Nebuchadnezzar he was raised to high rank and great power; a position he retained, though not uninterruptedly, under both the Babylonish and Persian dynasties. He died at an advanced age, having prophesied during the whole of the captivity (i. 21); and his last prophecy being delivered two years later, in the third year of the reign of Cyrus.

Daniel's history.

The first event which gained Daniel influence in the court of Babylon was the disclosure and explanation of the dream of Nebuchadnezzar. This occurred in the second year of the *sole* reign of that monarch, *i. e.*, in 603. Three and twenty years later, as Usher thinks (B. C. 580), his companions were delivered from the burning furnace (iii.); Daniel himself being probably engaged elsewhere at the time in the affairs of the empire. Ten years later occurred the second dream of Nebuchadnezzar (iv.); and during the seven years of his madness, Daniel, it is thought, acted as viceroy. The date

Chronology of his book.

of the events recorded in chap. v. is B. C. 538, towards the close of the reign of Belshazzar, when it appears Daniel was in private life, vers. 12, 13. That night the king was slain and the dynasty changed. The dignity which Belshazzar conferred on Daniel in the last hours of his monarchy was confirmed by Darius and Cyrus.

Divisions.

The book, it will be seen, is divided into two parts; the historical, i.–vi., and the prophetic, vii.–xii. Chaps. ii. 4–vii., are written in Chaldee; the rest in Hebrew. The latter half of the book is avowedly written by Daniel. In the former part he is spoken of in the *third* person; but he is generally admitted to have been the author of the whole. Ezekiel speaks of him (B. C. 584) as a shining example of uprightness and wisdom, ranking him with Noah and Job, xiv. 14, 18, 20; xxviii. 23. Our Lord quotes him as a prophet, Matt. xxiv. 15. Paul alludes to him in Heb. xi. 33, 34; and in the Apocalypse, John takes his language as the model of his own. The fullest discussion of the genuineness of this book may be seen in the Treatise of Hengstenberg on Daniel, and in the general Introduction of Havernick; the former of which has been published in English, and is epitomized in Horne (Introd.)

The later portion of the book is divisible, like the earlier, into periods. The first prophetic vision occurred in the first year of Belshazzar (555 B. C.), vii.; the second, two years later (553), viii.; the third, in the first year of Darius the Mede (538), ix.; and the last, in the third year of Cyrus (534), x.–xii. The dream of Nebuchadnezzar (ii.) is also prophetic.

Predictions.

The predictions of this book have much of the distinctness of history, and have long formed an important part of the evidence of Scripture. From Porphyry downwards, indeed, the only resource of infidelity has been to maintain that they were written after the events they describe; a subterfuge, entirely unfounded in fact.

Chap. ii. contains a brief history of the kingdoms which form the chief subject of the book. The image represents the Babylonian monarchy under the dynasty of Nebuchadnezzar, the Medo-Persian empire, the Grecian, and the Roman. The last is seen divided into ten kingdoms, and gives way to the kingdom of the Messiah, represented by a stone cut out without hands—of mean, yet miraculous, origin; mighty as a mountain, and, finally, superior to the finest metals, the most splendid earthly thrones. In later chapters, one or other of these kingdoms again and again appears.

In chap. vii., the first four of these kingdoms are represented by beasts, all highly significant. Of the ten kingdoms into which the

fourth is divided, three are subdued by a little horn, or the papal power, ver. 8. That power (of which we read again subsequently) exercises its tyranny for 1260 years, and then comes the triumph of the saints. This view of the four empires has special reference to their religious connexions, as the former view had to their political.

In chap. viii., we have the history of the Medo-Persian and Grecian empires, beginning with Cyrus and Alexander: the ram with two horns, the one greater than the other, representing the Persian and Median dynasty, with its conquests, ver. 4, and overthrow by Alexander, the notable horn: his conquests, and the division of his kingdom into four parts, out of which comes a little horn, probably Antiochus Epiphanes, a false, crafty tyrant. This view of the "little horn," of chap. viii., is sustained by nearly all antiquity; but there are also reasons for concluding that this application of it was precursive and partial, the complete fulfilment of the prediction taking place under the Roman power.

Chap. ix. foretells the coming of the Messiah. In seven weeks, *i. e.* forty-nine years, reckoning from the decree of Artaxerxes, Ezr. vii. 8–11, B. C. 457; the walls and the city were to be rebuilt, though in troublous times. In sixty-two weeks (434 years), Christ was to appear, in his ministry, and in the midst of one week, *i. e.*, in about three and a half years, he was to be cut off.

Chap. x. represents the opposition of the prince of Persia to the decree of Cyrus, in favor of the Jews, and the successful struggle against him of Michael, the prince, see Rev. xii. 7.

In chap. xi., the history of Persia and Greece is resumed—with important additions. Four kings of Persia (Cambyses, son of Cyrus, Smerdis, Darius, and Xerxes), are foretold, and the rise of Alexander. Then follows the history of his kingdom, and of his successors in Egypt (the south), and Syria (the north), till the times of Antiochus Epiphanes, and Ptolemy Philometer, ver. 25. Their character and destinies are clearly defined. In ver. 30, the conquest of Syria by the Romans is foretold; and thence to the end of the book we have a series of predictions, of which the fulfilment is found by some few in the history of Antiochus, but by most in the history of the church of Christ, and of the papacy till the end of time. The later verses of chap. xi., are certainly applied in 2 Thess. ii., to Antichrist, and the 1260 years of chap. xii., are referred to in the Apocalypse, as the time after which a great deliverance is to be effected for the church.

For the fullest literal and restricted exposition of the Book of Daniel, see Moses Stuart's Commentary, and Dr. Lee's "Events and Times of the Visions of Daniel." For an extended discussion of its application to the events of the Gospel economy, with a full examina-

tion of its references to early profane history, see Birks on the "first two," and on the "two later" visions of Daniel. For a popular and striking exhibition of the visions and their fulfilment, see Bp. Newton, Diss. 13–17, and Dr. Keith's Evidence of Prophecy. To understand much of the phraseology of the book, and, as most hold, of its facts, compare Rev. chaps. xi.–xx.

Spiritual lessons.

Quite apart from the significancy of these predictions, are many of the moral and spiritual lessons of this portion of inspired truth. It was written in the darkness of the most terrible captivity of which the people of God had ever known, and yet it contains some of the grandest revelations of the future glories of the church. . . . Everywhere, moreover, the providence of God is seen, working or overruling all for her good. . . . The predictions of the book extend from the establishment of the Medo-Persian monarchy to the general resurrection, the faith of the believers being confirmed by the fulfilment of intermediate predictions, foretelling the speedy punishment of two proud and impious kings, and the rebuilding of Jerusalem. . . . . The history of the temptations of Daniel and his companions, their constancy and deliverance, is highly instructive, illustrating at once the mystery of the Divine dispensations, and the spirit of fidelity and patience with which good men submit to them. . . . . The promise of the rebuilding of the temple was given to a penitent and prayerful prophet, the promise more comprehensive than the prayer he presented. He asked concerning Jerusalem: the answer told also of Messiah the Prince. The clear announcement of Christ's atonement, and of the time when he was to appear (ix. 24–26); his future dignity, and his coming in the clouds of heaven (see Acts i. 11), make this portion of the book of the deepest interest to the church.

THE BOOK OF THE PROPHET EZEKIEL, B. C. 595–574.

93. Ezekiel (*God will strengthen, or prevail*) was, like Jeremiah, a priest as well as a prophet. He was carried captive with Jehoiakim by Nebuchadnezzar, B. C. 599, eleven years before the destruction of Jerusalem. All his prophecies were delivered in Chaldæa, on the river Chebar (Khabur) which falls into the Euphrates at Carchemish, about 200 miles north of Babylon. Here he resided (i. 1; viii. 1), and here his wife died (xxiv. 18). Tradition says that he was put to death by one of his fellow-exiles, a leader among them, whose idolatries

he had rebuked; and in the middle ages what was called his tomb was shown, not far from Bagdad.

Ezekiel commenced prophesying in the fifth year after the captivity of Jehoiakim (i 2), that is, in Zedekiah's reign, and continued till at least the twenty-seventh year of his own captivity (xxix. 17). The year of his first prophesying was also the thirtieth from the commencement of the reign of Nabopolassar, and from the era of Josiah's reform. To one of these facts, or perhaps to his own age (see Numb. iv. 3), he refers in chap. i. His influence with the people is obvious, from the numerous visits paid to him by the elders, who came to inquire what message God had sent through him (viii. 1; xiv. 1; xx. 1, etc.)

His writings show remarkable vigor, and he was evidently well fitted to oppose "the people of stubborn front and hard heart," to whom he was sent. His characteristic, however, was the subordination of his whole life to his work. He ever thinks and feels as the *prophet*. In this respect his writings contrast remarkably with those of his contemporary, Jeremiah, whose personal history and feelings are frequently recorded. That he was, nevertheless, a man of strong feeling, is clear from the brief record he has given of his wife's death (xxiv. 15–18).

The central point of his predictions is the destruction of Jerusalem.

Ezekiel's predictions were delivered partly before and partly after the destruction of Jerusalem. *Before* this event his chief object was to call to repentance those living in careless security; to warn them against indulging the hope that, by the help of the Egyptians, the Babylonian yoke would be shaken off (xvii. 15–17; compare Jer. xxxvii. 7); and to assure them that the destruction of their city and temple was inevitable and fast approaching. *After* this event his principal care was to console the exiled Jews by promises of future deliverance and restoration to their own land, and to encourage them by assurances of future blessings. His predictions against foreign nations come between these two great divisions, having been for the most part uttered during the interval between the Divine intimation that Nebuchadnezzar was besieging Jerusalem (xxiv. 2), and the arrival of the news that he had taken it (xxxiii. 21). The periods at which the predictions on these different subjects were delivered are frequently noted.

The book is divided by Havernick into nine sections, and it seems probable that the arrangement was made by Ezekiel himself.

1. Ezekiel's call to the prophetic office, i.–iii. 21. Here God appears in a cloud, and from between the cherubim gives the prophet a com-

mission, shows him a roll inscribed with prophetical characters, and bids him eat it, that is, digest its contents.

2. Predictions and symbolical representations, foretelling the approaching destruction of Judah and Jerusalem, iii. 22–vii. The 390 years of *Israel's* defection, and the forty years during which Judah had been specially rebellious, are set forth in the typical siege of chap. iv. The threefold judgments of pestilence, sword, and dispersion, are set forth by the symbolical representations of chap. v.

3. Visions presented to the prophet a year and two months later than the former, in which he is shown the temple polluted by the worship of Thammuz (afterwards Adonis); the worshippers turning, like Persian idolaters, to the East; the consequent judgment on Jerusalem and the priests, a few faithful being marked for exemption (ix.); and closing with promises of happier times and a purer worship, viii.–xi. Mark how the symbol of the Divine presence is gradually withdrawn; it moves from the temple first, and then from the city.

4. Specific reproofs and warnings, xii.–xix. Here he shows the captives by two signs (xii.) what was about to be the fate of the people; exposes the false prophets, who at Jerusalem and at Babylon (Jer. xxiii. 16; xxix. 8) spoke of peace and rest, Ezek. xiii. 18; repeats his threatenings to some elders who visited him in the hope of getting something from him that might contradict Jeremiah, xiv.; sets forth Israel as a fruitless vine (xv.), and as a base adulteress (xvi.) "He shows by one eagle (Nebuchadnezzar), who *had* taken away the top of the cedar (Jehoiakim), and by another eagle (Pharaoh), to whom the vine that was left (Zedekiah) was turning, the uprooting of the whole; and, digressing to upbraid Zedekiah for the oath which he was now breaking (compare ver. 15 with 2 Chron. xxxvi. 13), he predicts the replanting and flourishing of the whole under Messiah the *Branch*"[a] (xvii.) He shows that this suffering is the consequence of their *own* acts (xviii.), and not only the acts of their fathers.

5. Another series of warnings, given about a year later, when Zedekiah had revolted to Egypt: Zedekiah to be overthrown, Jehoiakim to be raised (xxi. 26; see xvii. 15), and all future changes preparing for Christ (xxi. 27); xx.–xxiii.

6. Predictions uttered two years and five months later, on the very day when the siege of Jerusalem commenced (xxiv. 1; compare 2 Kings xxv. 1), announcing its complete overthrow (xxiv.) His own wife removed on that day; he weeps not, as a *sign* to them that the fall

[a] Leifchild.

of Jerusalem would be to them a hardening calamity, leaving no time or opportunity for mourning.

7. Predictions against foreign nations (xxv.–xxxii.), extending over a period of three years, during which time Jerusalem was besieged, and no prophecy was delivered against Israel; see xxiv. 27. The speedy accomplishment of many of these predictions, besides giving evidence to all ages of the truth of Scripture, assured the Israelites of the certain accomplishment of the rest.

8. His predictions concerning Israel renewed; the promised sign (a refugee from Jerusalem) having come (compare xxiv. 26 and xxxiii. 21). Exhortations to repentance; a prophecy against Edom; the triumph of Israel and the progress of the kingdom of God on earth foretold (xxxiii.–xxxix.)

9. Symbolic representations of the Messianic times; the grandeur and beauty of the new city and temple (xl.–xlviii.)

These closing chapters are confessedly obscure. Some regard them as descriptive of what Solomon's temple was; others of what the second temple should be; and others, still, of a glorious building hereafter to be reared. From the description itself, from the analogous language of the last chapters of Revelation, and from the general tenor of prophetic language, the whole is deemed by most authorities (Havernick, Fairbarn, and others) to be descriptive of the vastness, glory, and certain prosperity of the kingdom of God.

THE BOOK OF OBADIAH, B. C. 588–583.

94. The time when Obadiah delivered his prophecy is somewhat uncertain, but it was probably between the destruction of Jerusalem by the Chaldæans under Nebuchadnezzar (588 B. C.), and the conquest of Edom, which took place five years afterwards. Others give an earlier date to this book (time of Hezekiah), though with less reason. The personal history of the prophet is not known, but several eminent persons of his name are mentioned in Scripture. A contemporary of Jeremiah and Ezekiel, he treats of the same subjects. Between the writings of the three there is an occasional resemblance.[a]

Israel had no greater enemy than the Edomites. They were proud

[a] Obad. i.–iv.: Jer. xlix. 14–16: Obad. vi. 8: Jer. xlix. 9, 10: Obad. ix.: Ezek. xxv. 13, ver. 12, and Ezek. xxxv. 15

of their wisdom, ver. 8, and of their rocky and impregnable position, ver. 3. But the prophet foretells the uncovering of their treasures, and rebukes their unkind treatment of the Jews, their kinsmen, in rejoicing over their calamities, and encouraging Nebuchadnezzar utterly to exterminate them (Psa. cxxxvii. 7); for all which an early day of retribution was to come: "As thou hast done it shall be done unto thee," ver 15.

But the chosen race themselves had just been carried into captivity; the holy land was deserted; and the chastisement denounced against the Edomites might therefore appear not to differ from that which had already been inflicted upon the seed of Jacob. The prophet therefore goes on to declare that Edom should be as though it had never been, and should be swallowed up forever (a prophecy which has been remarkably fulfilled); while Israel should rise again from her present fall; should repossess not only her own land, but also Philistia and Edom; and finally rejoice in the holy reign of the promised Messiah. See Pt. i. § 188.

Compare Amos i. 11, 12; ix. 11–15: Joel iii. 19, 20: Ezek. xxxv.

THE CAPTIVITY.

The Babylonish captivity was a remarkable, and at the time it occurred an unexampled, dispensation of Providence. The people of Israel, in the time of the judges, had often been brought under their enemies; and the ark, the symbol of God's presence, had once forsaken the tabernacle of Shiloh, and had been carried away into the land of the Philistines; but the captivity was attended with much heavier calamities.

The whole land was now desolated, the ark destroyed, the temple burned to the ground, and the city of Jerusalem laid waste; while the body of the people were delivered into the hands of barbarous enemies, and taken out of their own into a distant country. It is not easy to describe the feelings of distress and amazement of the faithful servants of God whose lot was cast in these dark and calamitous times. But in the short book of the "Lamentations" of the prophet Jeremiah, who lived in the midst of these scenes, there is a heart-touching memorial of them, which gives a faithful delineation of this visitation and of its results.

Yet, painful as these events were, they were remarkably overruled for the further development of the purposes of God and the advance-

ment of true religion. The captivity of the Jews in Babylon tended greatly to cure them of the sin of idolatry, to which they had been addicted for so many ages; a result which all their previous warnings, corrections, and judgments had failed to produce. It diffused the fear of Jehovah among the heathen, and elicited from Cyrus, from Nebuchadnezzar, from Darius, acknowledgments of his perfections and claims. It also prepared the way for the coming of Christ and the dispensation of the Gospel, by taking away many of those things wherein consisted the glory of the Jewish dispensation, and by causing the dispersion of the Jews throughout a great part of the known world. Those dispersed Jews, carrying with them the holy Scriptures, containing the prophecies of the Messiah, became the means of diffusing some knowledge of the true religion, and of raising, to some extent, a general expectation of the coming of the Saviour.

These events were also of great importance, as presenting a striking fulfilment of prophecy. Long before the desolation and captivity of the two kingdoms of Israel and Judah, their relative destinies had been foretold. When these two kingdoms stood up together at the time of their separation, no human calculation could have determined which would be the more stable or prosperous of the two. That of Samaria seemed rather to have the advantage, considering her greater territory and numbers. But the voice of prophecy decided the question. The earliest three prophets who refer to this subject, Hosea, Amos and Isaiah, all announce the earlier downfall and the utter desolation of Israel. Israel was to be "broken within threescore and five years," and to "cease from being a people," Isa. vii. 6–8; and the Assyrian power was foreshown, by Hosea's prediction, to be the instrument of the Divine judgment, Hos. xi. 5, etc.

The captivity of Judah was first expressly foretold in the reign of Hezekiah, upon the occasion of his displaying to the ambassadors from Babylon his treasures and the wealth and splendor of his kingdom, Isa. xxxix. 2: 2 Chron. xxxii. 27. And the fullness of the predictions on the subject of the Babylonish captivity is very remarkable. They not only describe the calamity which was about to overwhelm the Jewish people, but they disclose the *reasons* and *purposes* of God's providence in bringing it to pass. They represent it as a judicial visitation for an extent of sin and corruption not otherwise to be purged away; and as designed, not for punishment to their destruction, but for discipline to repentance and humiliation. They foretell, also, the *time of its continuance*, which they limit to seventy years, and its *issue*, together with the penitent state of heart and the *course of events* on which that issue was to depend. The restoration of Judah, an event

so little to be expected in the ordinary course of things, was foretold as plainly as the captivity. See Isa. xiv. 3; xliv. 26–28; xlv. 1–4, 13; Jer. xxv. 9–13; xxix. 10–14, l. 4, 5; li.; Ezek. xi. 16, 17; xii. 15; xx. 34, and other passages.

The characteristic peculiarities of prophecy during this period have been already noticed (Part ii.) Its extended range and explicit denunciations against the heathen, its evangelical disclosures of a coming kingdom, the growing spirituality of its precepts, are all deeply instructive, and are rendered appropriate, if not necessary, by the depressed condition of the Jewish church.

THE RESTORATION.

Babylon had now fallen, as had been foretold, and Daniel, there is reason to believe, stood high in the esteem of the conqueror Cyrus. To that monarch he probably showed the predictions of Isaiah, and now that at the end of seventy years of captivity Cyrus found the sovereign power in his hands, he issued a decree, in which, after acknowledging the supremacy of Jehovah, he gave permission to the Jews in any part of his dominions to return to their own land, and to rebuild the city and temple of Jerusalem. The results of this decree, and the subsequent history of the Jews till the close of the Old Testament canon, are found in the remaining books of the Bible. Attention to the chronological order of the books is important. The arrangement will be found in Pt. ii. § 6.

Sec. 5.—The Books of Ezra, Haggai, Zechariah, Esther, Nehemiah, Malachi.

THE BOOK OF EZRA, B. C. 536–457.

95. Ezra was one of the captives at Babylon, where he was probably born. He was the grandson of Seraiah, the chief priest, who was slain at the taking of Jerusalem (2 Kings xxv. 18–21), and therefore a descendant of Aaron. He was a

"ready scribe," or rather instructor, in the law of God. He was a man of deep humility (ix. 10–15), of fervent zeal for God's honor (vii. 10; viii. 21–23), deeply grieving over the sins of the people, and sparing no pains to bring them to repentance (ix. 3; x. 6, 10). He joined the Jews at Jerusalem many years after their return, going up thither with the second large company.

Part of the book (iv. 8–vi. 19; vii. 1–27), is written in Chaldee, and consists chiefly of conversations or decrees in that tongue. Ezra speaks of himself as the author in vii. 27, 28; viii. 1, 25–29; ix. 5. The whole period comprehended in this book extends from 536 to 457 B. C., or about seventy-nine years.

The history in this book consists of two portions, separated from each other by a considerable interval of time. The *first* contains the history of the returning exiles, and of the rebuilding of the temple, which had been decreed by Cyrus, in the year 536 B. C., and completed in the reign of Darius Hystaspes, in the year 515 B. C. The *second* portion contains the personal history of Ezra's journey to Jerusalem, with commission from Artaxerxes, in the year 457 B. C.; and his exertions for the reformation of the people.

The contents of this book may be divided as follows:

(i.) *The return of the Jews* from their captivity in Babylon, and the rebuilding of the temple.

The proclamation of Cyrus for the rebuilding of Jerusalem and the temple, chap. i. The people who returned with Zerubbabel, the grandson of king Jehoiachin, and Joshua, the grandson of Josedek, with their offerings for the temple, ii. Erection of the altar of burnt-offering, and laying the foundation of the temple, iii. Opposition of the Samaritans, and suspension of the building, iv. Prophecies of Haggai and Zechariah; recommencement of the building; letter of the Samaritans to Darius, v. Decree of Darius; completion and dedication of the temple, vi.

(ii.) *Ezra's journey* to Jerusalem, and the *reformations* which he effected.

Ezra's commission from Artaxerxes, and his journey from Babylon to Jerusalem, with his companions, vii., viii. Ezra's mourning for the sins of the people, and confession and prayer, ix. Repentance and reformation of the people, x.

The book of Ezra should be read in connection with the prophecies of Haggai and Zechariah.

In the return of the Jews from Babylon we see the fulfilment of the prophecies of Isaiah (xliv. 28), and Jeremiah (xxv. 12; xxix. 10); the former had predicted the name of their deliverer, and the latter the exact time of their deliverance, as well as the state of heart with which it should be accompanied. This restoration of the Jewish church, temple, and worship, was an event of the highest consequence, as tending to preserve true religion in the world, and preparing the way for the appearance of the Great Deliverer, an ancestor of whom, Zerubbabel, or Sheshbazzar, was appointed in the providence of God to lead his people from Babylon.

This deliverance of the Jewish people is much spoken of by the prophets as a most glorious display of the providence of God; and like the redemption of their forefathers out of Egypt, it may be viewed as a type of the great salvation of Christ, and of the journey of his redeemed people to the heavenly Canaan, under the care and guidance of God their Saviour, Isa. xxxii. 2; xlii. 16; li. 11.

Among the remarkable dispensations of Providence recorded in this history, we may notice especially how wonderfully God inclined the hearts of several heathen princes, Cyrus, Darius, and Artaxerxes, to favor and protect his people, and to aid them in the work of rebuilding their city and temple, i., iv., vi., vii. Mark, too, how God overruled the opposition of the Samaritans, the decree of Darius being much more favorable than that of Cyrus (Ezr. i. and v.; vi.) There is also another display of God's special and discriminating providence in the fulfilment of his promises to his people. Whilst in the land of *Samaria*, colonies of strangers had been planted, which filled the territory of Israel with a heathen race, so as to prevent the return of the ancient inhabitants; it appears that in the land of *Judah* full room was left for the return and restoration of the Jews.

Unlike Nehemiah, Ezra seems to have remained at Jerusalem. He is said to have lived to the same age as Moses, 120 years, and is esteemed by the Jews as next to him for the services he rendered to their religion. He appears to have exercised civil authority for nearly twelve years. We read of him in the next book as employed in his sacred duties, and zealously co-operating with Nehemiah, who succeeded him in the government, in promoting the reformation of the people.

THE BOOK OF HAGGAI, B. C. 520–518.

96. Haggai is generally thought to have been born in the captivity, and to have returned from Babylon with Zerubbabel (Ezr. ii. 2). He is the first of the three prophets who flourished among the Jews after their return to Judæa, and was raised up by God to encourage Zerubbabel and Joshua the high-priest to resume the building of the temple, which had been interrupted for nearly fourteen years by the Samaritans and others artfully attempting to defeat the edict of Cyrus (Ezr. iv. 24). Though this interruption was now removed, the Jews showed no desire to recommence the work. The time they said was not come to build the house of the Lord. They were more anxious to build and adorn their own houses, to cultivate their fields, and multiply their flocks. This worldliness, however, brought its own punishment. They "looked for much," and "it came to little." Drought and mildew were sent to rebuke their neglect of what ought to have been their first work, and Haggai and Zechariah were raised up to reform and encourage them, i. 4–11; ii. 15–19: Zech. viii. 9–12.

This book contains four prophetic messages (i. 1; ii. 1, 10, 20), all delivered in about four months. They are so brief, that they are supposed to be only a summary of the original prophecies.

In the first, Haggai reproves the Jews for neglecting the temple, and promises that the Divine favor shall attend its erection. Twenty-four days after this prophecy, Zerubbabel and Joshua, and all the people, resumed their work, and were encouraged by a gracious message from God, chap. i.

About four weeks afterwards, the zeal of the people appears to have cooled; and many doubts arose in their minds. To remove these, Haggai declares that the Lord of Hosts is with them; and that the glory of the new temple shall be greater than that of the former, ii. 1–9.

Two months afterwards, Haggai addresses them a third time, rebuking their listlessness, and promising them the Divine blessing from the time of the foundation of the Lord's house was laid, ii. 10–19. And on the same day another prophecy was delivered, addressed to Zerubbabel, the head and representative of the family of David, and the

individual with whom the genealogy of the Messiah (through both Joseph and Mary: see Matt. i. 12: Luke iii. 27) began after the captivity, promising the preservation of the people of God, amidst the fall and ruin of the kingdoms of the world, ii. 20–23.

These signal predictions, which gained for Haggai the character of a prophet (Ez. v. 1; vi. 14), were both referred by the Jews to the time of the Messiah, Eph. ii. 14: Heb. xii. 26, 27 (Grotius). The *second* temple was to witness the presence of the Great Teacher himself; and though that temple was nearly wholly rebuilt by Herod, this was a very gradual work, occupying more than forty-six years; nor did Jewish writers ever speak of Herod's temple in other terms than as the *second*. In the closing prediction, Christ himself is spoken of under the type of Zerubbabel; and the temporal commotions which preceded his first coming, and are to precede his second, are represented by the shaking and overthrow of earthly kingdoms.

THE BOOK OF ZECHARIAH, B. C. 520–510.

97. Zechariah, the son of Barachiah and *grandson* of Iddo, was probably of the priestly tribe (see Neh. xii. 4), and returned from Babylon, when quite a youth, with Zerubbabel and Joshua. Whether Iddo was himself a prophet is not clear (compare Hebrew and LXX). His grandson, Zechariah, began to prophesy about two months after Haggai (i. 1: Ezr. v. 1; vi. 14: Hag. i. 1), in the second year of Darius Hystaspes, and continued to prophesy for two years, vii. 1. He had the same general object as Haggai, to encourage and urge the Jews to rebuild the temple. The Jews, we are told, "prospered through the prophesying" (Ez. vi. 14), and in about six years the temple was finished.

Zechariah collected his own prophecies (i. 9; ii. 2), and is very frequently quoted in the New Testament. Indeed, next to Isaiah, Zechariah has the most frequent allusions to the character and coming of our Lord.

The genuineness of the closing chaps. ix.–xiv., has been doubted. Mede and others refer them to Jeremiah, deeming the reading in Matt. xxvii. 9, 10, and internal evidence, in favor of this view. Jahn, Blay-

ney, Hengstenberg, and others, refer the whole to Zechariah, and supposed the reading to be, as it easily might be, an error of copyists.[a]

While the immediate object of Zechariah was to encourage the Jews in the restoration of public worship, he has other objects more remote and important. His prophecies, like those of Daniel, extend to the "times of the Gentiles;" but in Zechariah, the history of the chosen people occupies the centre of his predictions; and that history is set forth both in direct prophecy and in symbolical acts or visions.

As Zechariah abounds in symbolical imagery, we shall give, instead of a brief summary, an outline of his different visions, with such interpretations as are approved by eminent commentators.

98. The book of Zechariah may be divided into three parts:—

1. Chaps. i.–vi., containing nine visions, in addition to the warnings given in i. 1–6. The *first* showing that, though seventy years had elapsed since the ninth of Zedekiah, shortly after which time the temple was burned, and all the rest of the earth had rest, the Jews were still molested; the angel of God (*i. e.*, either Messiah or the church) asks how long; and good and comfortable words are spoken in reply in the hearing of the prophet, i. 7–17. The prophet *then* sees the horns, or four kingdoms, by whom the Jews had been, or were yet to be scattered; and also four carpenters, or helpers, by whose aid the horns are to be cast out, i. 18–21. The prophet has now a *third* vision, of a man with a measuring line, to imply the rebuilding and enlargement of Jerusalem: she shall overflow, or break down her walls, and Jehovah will be at once a wall of fire round about her and the glory in the midst. He exhorts the Jews still in Babylon to return, and foretells yet larger accessions, ii. 1–13. He *then* predicts the increased purity of the priesthood in the person of Joshua, thence he passes to the office of Christ, as a Branch out of David's root (Isa. iv. 2: Jer. xxiii. 5; xxxiii. 15); a Stone for a foundation, having seven eyes, to indicate his perfect intelligence, and Divinely engraven or adorned. In his day all shall dwell safely and in peace, iii. 1–10. In the *fifth* vision, the prophet sees a golden candlestick, supplied by two olive-trees dropping their oil into it; and these show how, by the Spirit of the Lord in Zerubbabel and Joshua, the temple and the church should be completed, without external help (ver. 6), and against all opposition (ver. 7), iv. 1–14: compare ver. 12 and Rev. xi. 4. He is *then* taught, by the vision of a flying roll, the swift judgments that are to fall upon

[a] The name is wanting in some MSS. and in the Syriac; Ζαχαρίου is found in others: and to confound Ζριου with Ιριου is easy enough.

thieves and false-swearers: by *another*, of an ephah, or measure, and a woman sitting upon it with a talent of lead upon her, and two winged women carrying the whole to Shinaar, he is taught the *heavy* judgment of some nation that has filled up the *measure* of her iniquity and is to be established and settled in the *East*, v. 1–4, 5–11. In the *eighth* vision, mountains—fixed Divine purposes—are seen to send out chariots and horses, instruments of Divine providence. They quiet the spirit of the prophet (ver. 8: compare Judg. viii. 3), by inflicting punishment upon Babylon (ver. 8: compare Jer. i. 14).[a] In the *closing* vision,[b] Joshua is seen crowned with two crowns of silver and gold, and becomes in that condition a type of Christ, the Branch, who, uniting in himself the priestly and kingly offices, is to build the temple and bear the glory, vi. 1–15.

2. Chaps. vii., viii. In the second part, messengers from Babylon come to learn from the prophet whether God had sanctioned the new fasts instituted at the commencement of the captivity for the destruction of the city and temple. The prophet replies that God had not sanctioned them, and that what he requires is a return to obedience, which the messengers, or people, refuse, vii. 1–14. Prophecies, intermixed with warnings, follow: fasting seasons are to become cheerful feasts, and the Jews are to be a universal blessing, viii. 1–23: ver. 13, 23.

3. Chaps. ix.–xiv. The third part contains the history of the Jews, and of the church, to the end of time. Syria, Tyre, and Sidon, are to be conquered, though the house of the Lord will be preserved, even while heathen armies, and Alexander (ix. 6), pass through the land: and at length Messiah is to come and establish a peaceful kingdom, which shall finally extend over the earth (ver. 9: Matt. xxi. 4, 5): ix. 1–17. Idols are to be everywhere abandoned, Judah, and even Ephraim restored, (ver. 7); x. 1–12. A sad scene, however, is to intervene. The destruction of Jerusalem is again foretold, in terms taken probably from the history of her first overthrow, the prophetic office is to be in the lowest repute (ver. 12), the wands or crooks, symbolical of the shepherd's office, are broken, and false hireling shepherds are honored: all which has its fulfilment in the destruction of Jeru-

[a] Probably the four chariots denote the four empires of Daniel's vision; the red horses, the Babylonians; the black, the Persians, who overthrew Babylon; the white, the Macedonians, who were peaceful to the Jews; and the spotted bay, the Romans. The *general* import is at least clear.

[b] Or symbolical action.

salem by the Romans, in the impious rejection of Christ by the Jews, the mean undervaluation of him by Judas, and the powerlessness and ignorance of the Jewish rulers; "the arm dried up, and the right eye darkened," (ver. 17): xi. 1–17. Nevertheless, Jerusalem shall be a burdensome stone to all nations. The Jews shall mourn over their sins, and especially over the sin that destroyed them, the crucifixion of our Lord (John xix. 37), and all shall be forgiven, xii. 1–xiii. 1. The idols shall be cut off; false prophets shall cease; the prophetic office itself shall bring persecution; the shepherd being smitten, the sheep shall be scattered, though a remnant of them shall survive the overthrow of the Jewish state, xiii. 2–9. Jerusalem, however, will be destroyed, and the people scattered. Christ shall ascend from Olivet, and *thence* shall Jewish Christians be forced out by persecution, and extend the church on all sides, the barriers which surrounded the Jewish people and state being removed.[a] Then, and for long after, the church is to remain in a state of mingled prosperity and suffering, and at the close, not night, but day more glorious than ever, shall shine over all the earth, and the world shall become "Holiness unto the Lord," xiv.

It may be added that in the version of the LXX several psalms are ascribed to Haggai and Zechariah (cxxxviii., cxlvi.–cxlviii.); and though nothing can be decided with certainty as to these particular psalms, it is highly probable that both prophets were concerned in the composition of some of those which were produced after the return from captivity.

THE BOOK OF ESTHER, B. C. 462–452.

99. But few comparatively of the Jews availed themselves of the privilege to return to the land of their fathers. Most of the existing race had been born in Babylonia; they had made that country their home, and had gathered around them comforts which were not easily abandoned. Not more than 50,000 persons had gone up under Zerubbabel; and the second band, under Ezra, more than seventy years later, num-

[a] Some, however, regard this prediction on the clearing of Mount Olivet, as referring to the coming of our Lord, in his premillenial glory (see Part i. § 447). The view given above, is taken chiefly from Leifchild's Help.

bered in all about 6,000 persons. Yet later, other bands probably sought the city and temple of God, but even still the great bulk of the people remained in the land of their exile.

Some suppose that this book was written by Mordecai; but the more probable opinion (and one which may account for the omission of the name of God) is that it is an extract from the records of Persia. The Asiatic sovereigns, it is well known, caused annals of their reigns to be kept. Numerous passages in the books of Kings and Chronicles prove that the kings of Israel and Judah had such annals. And this book itself attests that Ahasuerus had similar historical records. ii. 23; vi. 1; from which it appears probable that this history of the Jews, under Queen Esther, might be derived, see chap. x. 2. This supposition accounts for the retaining of the Persian word *Purim*, ix. 24–32: for the details given concerning the empire of Ahasuerus, and for the exactness with which the names of his ministers, and of Haman's sons, are recorded; also for the Jews being mentioned only in the third person, and Esther being frequently designated by the title of "the queen," and Mordecai by the epithet of "the Jew." It would also account for those parentheses which occur in the course of the narrative, the object of which appears to have been to give illustrations necessary for a Jewish reader; and for the abrupt termination of the narrative, by one sentence relative to the power of Ahasuerus, and another concerning Mordecai's greatness.

The facts here related come in between the sixth and seventh chapters of Ezra. The institution of the festival of *Purim*, and its continued observance to the present time, is an evidence of the truth of this book. It has always been received as canonical by the Jews, who hold it in the highest veneration.

The contents of this book may be thus stated:—

It relates the royal feast of Ahasuerus, and the divorce of Vashti, chap. i. The elevation of Esther to the Persian throne, and the service rendered to the king by Mordecai, in detecting a plot against his life, ii. The promotion of Haman, and his purposed destruction of the Jews, iii The consequent affliction of the Jews, and the measures taken by them, iv. The defeat of Haman's plot against Mordecai, through the instrumentality of Esther; the honor done to Mordecai, and the execution of Haman, v., vi., vii. The defeat of Haman's general plot against the Jews; the institution of the festival of Purim, in commemoration of this deliverance, and Mordecai's advancement, viii., ix., x.

The book of Esther shows how these Jews, though scattered among the heathen, were preserved, even when doomed by others to destruction. Though the *name* of God is not found in the book, his hand is plainly seen, *anticipating* threatened evil, *defeating* and *overruling* it to the greater good of the Jews, and even of the heathen, i., ii., iv.–x. Nor was it the safety of the Jews in Babylon only that was in peril; if Haman had succeeded, as the power of Persia was then supreme at Jerusalem and throughout Asia, the Jews throughout the world must have perished, and with them the whole of the visible church of God.

Mark and admire the providence of God, using what seems the most trifling circumstance to accomplish his will (vi.) Mark, also, the faith of Mordecai, whose fear of the unalterable Persian decree was less than his trust in the faithfulness of God (iv. 14). Though he knew not *how*, he foresaw indemnity to Israel; and he asks the aid of Esther, rather for *her* honor than for *their* deliverance.

THE BOOK OF NEHEMIAH, B. C. 445–428.

100. This book was anciently united with Ezra, though written or compiled by Nehemiah. Chap. vii. 6–73 was probably compiled, ver. 5; as was xii. 1–26 (ver. 23). In the rest there are clear proofs of Nehemiah's authorship (see i.–vii. and xii. 27–43: xiii. 6–31.)

The book of Nehemiah takes up the history of the Jews about twelve years after the close of the book of Ezra; and it gives an account of the improvements in the city of Jerusalem, and of the reformations among the people which were carried on by Nehemiah.

Though the temple had been rebuilt under the administration of Ezra, the walls and gates of the city were yet in the state of ruin in which the Chaldæans had left them; and consequently the inhabitants were exposed to the assault of every enemy. Nehemiah was the instrument raised up for their protection. Though a Jew and a captive, he had been, through the overruling providence of God, appointed cupbearer to the king of Persia; an office which was one of the most honorable and confidential at the court. Though thus in the midst of ease and wealth, yet when he heard of the mournful condition of his countrymen, he was deeply afflicted by it. He made it the subject of earnest prayer; and after four months, the sadness of his countenance having revealed to the king his sorrow of heart, an opportunity was given him of petitioning for leave to go to Jerusalem. The king

(probably influenced by Esther, his queen) appointed Nehemiah governor of Jerusalem, with a commission to rebuild the walls and protect the people, i.; ii. 1–8.

The rebuilding of the city wall was accomplished in fifty-two days, notwithstanding the difficulties created by Sanballat and Tobiah, who were leading men in the rival colony of Samaria; they first scoffed at the attempt, then threatened to attack the workmen, and finally used various stratagems to weaken Nehemiah's authority, and even to take his life. In addition to these dangers from without, Nehemiah encountered hindrances from his own people, arising out of the general distress, which was aggravated by the cruel exactions of the nobles and rulers. These grievances were redressed on the earnest remonstrance of Nehemiah, who had himself set a striking example of economy in his office. It appears, also, that some of the chief men in Jerusalem were at that time in conspiracy with Tobiah against Nehemiah, ii. 9–20; iii.–vi. Thus the wall was built in "troublous times," Dan. ix. 23; and its completion was joyously celebrated by a solemn dedication under Nehemiah's direction, xii. 27–43.

Nehemiah next turned his attention to other measures for the public good. He appointed various officers, vii. 1–3; xii. 44–47; and excited among the people more interest in religion, by the public exposition of the law; by an unexampled celebration of the feast of tabernacles, and the observance of a national fast; and by inducing the people to enter into a solemn covenant "to walk in God's law," viii.–x.

The inhabitants of the city being as yet too few to insure its prosperity, Nehemiah brought one out of every ten in the country to take up his abode in the ancient capital, which then presented so few inducements to the settler that "the people blessed all the men that willingly offered themselves to dwell at Jerusalem," vii. 4; xi. 1–19. In all these important public proceedings Nehemiah appears to have enjoyed the assistance of Ezra.

After about twelve years (v. 14), Nehemiah returned to Babylonia; he subsequently went back to Jerusalem, and exerted himself to promote the further reformation of his countrymen, particularly in the correction of those abuses which had crept in during his absence, xiii. The whole administration of Nehemiah is supposed to have lasted about thirty-six years, and with this book closes the *History* of the Old Testament.

Lessons.

Nehemiah presents a noble example of true patriotism founded on the fear of God (v. 15), and seeking the religious welfare of the state. His respect for the Divine law, his reverence for the Sabbath (xiii. 18), his devout acknowledgment of God in all things

(i. 11; ii. 18), his practical perception of God's character (iv. 14; ix. 6-33), his union of watchfulness and prayer (iv. 9, 20), his humility in ascribing all good in himself to the grace of God (ii. 12; vii. 5), are all highly commendable. In the ninth chapter we have an instructive summary of the history of the Jews, in its most important light, showing at once what God is and what men are. Few books, indeed, of the Bible, contain a richer illustration of Divine philosophy—that is, of true religion taught by example.

THE BOOK OF MALACHI, B. C. 420–397.

101. Malachi ("my messenger") is the last of the Old Testament prophets, as Nehemiah is the last of the historians; and the time of his ministry nearly coincides with Nehemiah's administration. The second temple was now built, and the service of the altar, with its offerings and sacrifices, was established; for it is a profane and insincere spirit in that service, especially among the priests, which he labors to correct. He complains, also, that divorces and intermarriages with idolaters have greatly multiplied—the very evils which Nehemiah so earnestly condemns.[a] He lived between the years 436 and 397 B. C.

Malachi begins his message by reminding the Jews how God had preferred them to Edom, and upbraids them with their ungrateful returns; he reproves the priests (i. 6; ii. 1), and the people (ii. 11); alludes to the Divine institution that made two one flesh, ver. 15, that the seed might be holy; threatens all with punishment and rejection, declaring that God will "make his name great among the Gentiles," for that he was wearied with the impiety of Isreal, i.; ii.

He then proclaims the approach of Christ to that temple, and his purification by doctrine, judgment, and mercy, of both service and worshippers, marking the happiness of the select few, who in corrupt times take counsel together for religious ends, whom God will preserve, manifesting at last to all men, that they are his own, iii.–iv. 1.

He closes the book, with an assurance of approaching salvation, predicts the coming of the harbinger of the Sun of righteousness, and enjoins, till that day, the observance of the law, Luke i. 17.

[a] Mal. ii. 11, compare Neh. xiii. 23–27: Mal. ii. 8; iii. 8, 10: Neh. xiii. 10, 11, 29.

102. The last predictions of Scripture, therefore, are like the earliest. They rebuke corruption and promise deliverance. They uphold the authority of the first dispensation and reveal the second. The prophet is still the teacher; and his last words are of the law and spiritual obedience, and again of the Gospel and its healing glory, iv. 2.

Sec. 6.—The whole Arranged and Epitomized.

From the Death of Solomon till the close of the Canon.

103. (1.) History of the two kingdoms.

Judah.	B. C.	Israel.
Rehoboam, king (17 years), 1 Kings xiv. 21, *f. p.* (*Judah*): 2 Chron. xii. 13, *f. p.* (*resigned*).	976 [975, Usher]	*Jeroboam*, king (22 years); he establishes himself at Shechem, 1 Kings xii. 25.
Rehoboam, preparing to attack the ten tribes, is forbidden by **Shemaiah**, 1 Kings xii. 21–24: 2 Chron. xii. 1–4.		
Rehoboam's fortifies his kingdom; the priests and Levites of Israel resort to him, Rehoboam's family, [2 Chron. xi. 5–23].	974	Jeroboam, having set up golden calves at Dan and Bethel, is reproved by a **Man of God**, 1 Kings xii. 26–33: xiii. 1–10. Seduced by an old prophet of Bethel, the Man of God disobeys the word of the Lord, and is slain by a lion, 1 Kings xiii. 11–32.
Rehoboam's and Judah's idolatry, 1 Kings xiv. 22–24: 2 Chron. xii. 1.	973	These calves borrowed from Egypt, where Jeroboam had resided.
Shishak plunders Jerusleam, 1 Kings xiv. 25–28: 2 Chron. xii. 2–12.	972 [970, Usher]	Twice warned, by the Man of God and by Ahijah, yet persisting in his idolatry.
Character and death of Rehoboam, 1 Kings xiv. 21, *l. p.* 29–31: 2 Chron. xii. 13, *l. p.* 14–16.	959 [958, Usher]	The step seemed politic. It seemed a form of worship something like that established at Jerusalem, and attracted the tribes, but in the end it proved the ruin of the kingdom.

Note.—The names of prophets are here printed in bold type, of new kings in Roman capitals, and of the first kings of new dynasties in Italic capitals.

JUDAH.	B. C.	ISRAEL.
ABIJAH, or ABIJAM, king (3 years), 1 Kings xv. 1, 2, 6: 2 Chron. xiii. 1, 2.	959 [958, Usher]	
Abijah defeats Jeroboam in battle, 2 Chron. xiii. 3–21. His heart not perfect.	958	
	957	**Ahijah** denounces Jeroboam,
Character and death of Abijah.	956	1 Kings xiii. 33, 34: xiv. 1–18. Very touching is the narrative of the visit of the wife of the king of Israel to Ahijah, to learn the fate of her sick, but pious son, xiv.
ASA, king (41 years), 1 Kings xv. 3–10: 2 Chron. xiii. 22; xiv. 1.	955	Jeroboam's death. NADAB, king (2 years), 1 Kings xiv. 19, 20; xv. 25, 26.
	953	Nadab slain at Gibbethon. *BAASHA*, king (24 years), 1 Kings xv. 27–34.
ASA puts away idolatry and strengthens his kingdom, 1 Kings xv. 11–15: 2 Chron. xiv. 2–8: xv. 16–18.	951	
Asa's victory over the Ethiopians, 2 Chron. xiv. 9–15.	944	
Moved by **Azariah**, Asa makes a solemn covenant with God, 2 Chron. xv. 1–15, 19.	942	
Asa bribes Ben-hadad, King of Syria, to attack Baasha, 1 Kings xv. 16–22.	941	Baasha, attempting to build Ramah is attacked by the king of Syria,
	–	2 Chron. xvi. 1–6. Ver. 1, *i. e.*, the 36th year of Asa's *kingdom* (Lft.), or read 24th (Hales).
Asa, reproved by **Hanani** for applying to Ben-hadad, puts him in prison, 2 Chron. xvi. 7–10. His idolatrous alliance with Syria, and his imprisonment of the prophet, after all his reformations, prove his ruin. In his sickness he trusts not in God, but in his physicians.		
	931	Baasha denounced by **Jehu**; his death. Elah, king (2 years), 1 Kings xvi. 1–8.
	930	Elah slain. *ZIMRI*, king (7 days); destroys Baasha's house. Omri elected king. Zimri destroys himself, 1 Kings xvi. 9–20.
	926	*OMRI*, king (12 years, including 6 years' civil war with Tibni). Samaria built, 1 Kings xvi. 21–26.

	B. C.	
JUDAH.		ISRAEL.
	917	Omri dies. AHAB, king (22 years). Jericho rebuilt by Hiel, who reaps Joshua's curse, 1 Kings xvi. 27–34. 1 Kings xvi. 25, comp. Mic. vi. 26: 1 Kings xvi. 34: Josh. vi. 26
Asa's death. JEHOSHAPHAT, king (25 years); his piety and prosperity, 1 Kings xv. 23, 24; xxii. 41–47: 2 Chron. xvi. 11–14; xvii. 1; xx. 31–33; xvii. 2–19: compare ver. 6 and xx. 33.	915 [914 to 912, Usher] 910 to 906	**Elijah** prophesies a famine; raises the widow's son; his trial with the prophets of Baal. **Elisha** a prophet, 1 Kings xvii.–xix.
His great error is his alliance with Ahab, whose daughter, Athaliah, his son Jehoram marries. Hence his expedition to Ramoth, which nearly cost him his life.	902 and 901	Ben-hadad besieges Samaria. The Syrians twice defeated. Ahab denounced, 1 Kings xx.
	900	Ahab seizes Naboth's vineyard. **Elijah** denounces him, 1 Kings xxi.
Jehoshaphat visits Ahab, and joins with him in battle against the Syrians, 2 Chron. xviii.	898	Ahab makes war on Syria, and is slain, as **Micaiah** predicted. AHAZIAH, king,
Jehoshaphat reproved by **Jehu** for joining with Ahab. He visits the kingdom, and exhorts the judges, etc., to be faithful, 2 Chron. xix: Psa. lxxxii.	–	1 Kings xxii. 1–35, 36–40, 51–53. [Ver. 39: see Amos iii. 15.]
Overthrow of Moab, etc. Jehoram regent, 2 Chron. xx. 1–30: Psa. cxv.; xlvi.	– 897	Psa. lxxxii. placed here from internal evidence, (Towns.)
Jehoshaphat joins Ahaziah. Being reproved, and his ships wrecked, he refuses to join in a subsequent expedition, 1 Kings xxii. 48, 49: 2 Chron. xx. 35, 37.	–	Psa. cxv. and xlvi. (Wells, Rosenmul.) The schools of the prophets (Naioth), 1 Sam. x. 10; xix. 20; 2 Kings ii. 2, seem to have trained at this time a large number of religious teachers.
Afterwards joins Joram against Moab, and is saved only by a miracle, 2 Kings iii.		Ahaziah falling sick and sending to inquire of Baalzebub, is denounced by **Elijah.** JEHORAM or JORAM, his Brother, king (12 years), 2 Kings i.; iii. 1–3.
On the trade between Judah and India, see Prid. Con. i. p. 7.		**Elijah** translated. **Elisha** acknowledged as his successor; his miracles, 2 Kings ii.
[On 2 Chron. xx. 13: see Joel ii. 16.]	894	Joram, joined by Jehoshaphat and the king of Edom, defeats Moab, 2 Kings iii. 4–27. **Elisha** multiplies the widow's oil; promises a son to the Shumanite, 2 Kings iv. 1–17.

JUDAH.	B. C.	ISRAEL.
2 Kings ix. 2, 13. Read, therefore, in 1 Kings xix. 16, grandson; and by Elijah anointing Jehu, understand, ordering Elisha to do it. Jehu was anointed to exterminate the house of Ahab.	893	Naaman healed, 2 Kings v.
	892	**Elisha** causes iron to swim; discloses the Syrian king's purpose, and smites his army with blindness, 2 Kings vi. 1–23.
Jehoram begins to reign in consort with Jehoshaphat, 2 Kings viii. 16.	891	Ben-hadad besieges Samaria; Severe famine ensues; plenty restored by the sudden flight of the Syrians, 2 Kings vi. 24–33; vii.
2 Chron. xxi. 5. Three dates are given for the beginning of Jehoram's reign: B. C. 897, when he was regent during his father's absence (2 Kings i. 17; iii. 1); 891, (2 Kings viii. 16); and 889, (Lft.)	890	**Elisha** raises to life the widow's son: other miracles,
Death of Jehoshaphat. JEHORAM, or JORAM, king (8 years); his wicked and troubled reign. **Elijah's** letter, written before his translation brought to him, 1 Kings xxii. 45, 50: 2 Kings vii. 17–22: 2 Chron. xx. 34; xxi. 1–18.	889 to 887	2 Kings iv. 18–44; viii. 1, 2.
		2 Kings iv. 44 This is Elijah's *twelfth* miracle, Elljah having wrought *six*. Townsend places iv. 18 after iv. 17; but there is clearly an interval of two years or so between them.
		2 Chron. xxi. 12. Elijah's letter, Lft. thinks was sent to Jehoram in 897. Hales reads *Elisha*. Wall supposes *another* Elijah. Patrick and others take the view given in the opposite column.
Ahaziah begins to reign as viceroy to his father, 2 Kings ix. 29.	886	
Death of Jehoram. AHAZIAH, king (1 year); his evil reign, 2 Kings viii. 23, 24, 25–27: 2 Chron. xxi. 19, 20; xxii. 1–4.	885	Return of the Shunammite. Hazael kills Ben-hadad and becomes, as **Elisha** predicted, king of Syria, 2 Kings viii. 3–16.
Ahaziah joins Joram against Hazael, and afterwards visits him at Jezreel, 2 Kings viii. 28, 29.	884	Joram being wounded in battle by the Syrians, retires to Jezreel,
	–	2 Chron. xxii. 5, 6.
		Jehu anointed, 2 Kings ix. 1–13.
Ahaziah slain by Jehu, 2 Chron. xxii. 7–9.		Joram slain by Jehu,
	–	2 Kings ix. 14–28.
[*ATHALIAH* usurps the throne, (6 years). Joash, the son of Ahaziah rescued], 2 Kings xi. 1–3: 2 Chron. xxii. 10–12.	883	*JEHU*, king (28 years); slays Jezebel, Ahab's sons, Ahaziah's brethren, and Baal's worshippers, 2 Kings ix. 30–37; x. 1–31.
JEHOASH, or JOASH, king (40 years). Athaliah slain, 2 Kings xi. 4–xii. 2: 2 Chron. xxiii.–xxiv. 3.	877	
	860	Hazael oppresses Israel, 2 Kings x. 32, 33.

JUDAH.	B. C.	ISRAEL.
Joash repairs the temple, 2 Kings xii. 4–16: 2 Chron. xxiv. 4–14.	855	Death of Jehu. JEHOAHAZ, king (17 years), 2 Kings x. 34–36; xiii. 1, 2.
Death of Jehoiada, 2 Chron. xxiv. 15, 16.	850	History of **Jonah**, Jon. i.–iv.? [See 808].
	849	Israel given over by God to Hazael and Ben-hadad, and
	842	delivered, 2 Kings xiii. 1–7.
	841	Jehoash begins to reign in consort with Jehoahaz, 2 Kings xiii. 10.
Joash and the people fall into idolatry; **Zechariah**, reproving them, is slain in the temple-court (*cf.* Matt. xxiii. 35). The Syrians invade Joash, 2 Chron. xxiv. 17–22, 23, 24: 2 Kings xii. 17, 18.	840	
Joash slain by his servants. AMAZIAH, king (29 years), 2 Kings xii. 19–21; xiv. 1–6: 2 Chron. xxiv. 25–27; xxv. 1–4.	838	Death of Jehoahaz. JEHOASH, or JOASH, king (16 years). He visits Elisha, who promises three victories. Hazael dies, 2 Kings xiii. 8, 9, 11, 14–19, 22–24.
	838	**Elisha** dies. A corpse thrown into Elisha's sepulchre revives, 2 Kings xiii. 20, 21.
	836	Jehoash thrice beats the Syrians, 2 Kings xiii. 25.
Amaziah hires an army of Israelites to assist him against Edom, but at a prophet's command he sends them back, 2 Chron. xxv. 5–10.	827	
		The Israelites, who had been dismissed by Amaziah, plunder the cities of Judah as they return, 2 Chron. xxv. 13.
Amaziah smites the Edomites, and worships their gods, 2 Chron. xxv. 11: 2 Kings xiv. 7: 2 Chron. xxv. 12, 14–16.		
Amaziah provokes the king of Israel to battle, and is taken prisoner by him, 2 Kings xiv. 8–14.	826	Jehoash defeats the king of Judah and plunders the temple, 2 Chron. xxv. 17–24.
	823	Death of Jehoash. JEROBOAM II., king (41 years); he reigns wickedly, 2 Kings xiii. 12, 13; xiv. 15, 16, 23, 24.
	822	Jeroboam restores the coast of Israel according to the word of **Jonah**, 2 Kings xiv. 25–27.

JUDAH.	B. C.	ISRAEL.
Amaziah slain. UZZIAH, or AZARIAH, king (52 years). During the days of Zechariah he reigns well, 2 Kings xiv. 17–22; xv. 1–4: 2 Chron. xxv. 25; xxvi. 15.	808 to 800	[Jonah i.–iv.?] See B. C. 850.
	801	**Hosea** makes his first appeal to the ten tribes, [Hos. i.–iii.]
Amos vii. 10–19, Lightfoot and others place after 2 Kings xiv. 28.	793	**Amos** denounces judgment against the surrounding nations, and against Israel and Judah, [Amos i.–ix.]
On the increase of Uzziah's army, **Joel** foretells the overthrow of Judah, Joel i.–iii.	787	i. 3, see 2 Kings xvi. 9; ver. 6, see 2 Kings xviii. 8; i. 8, see 2 Chron. xxvi. 6; ver. 11, see Numb. xx. 14; v. 27, see 2 Kings x. 32; xvii. 6.
	783	Death of Jeroboam, 2 Kings xiv. 28, 29. *An interregnum for eleven years.* State of Israel during the interregnum. **Hosea** denounces judgment, [Hos. iv.]
Hos. i., ii., iii. So Lightfoot, Gray and others: see i. 1. The three children have names given to them, indicating the *place* of the wickedness of the house of Ahab (ver. 4: see 1 Kings xxi. 1); their punishment, *not finding mercy* in calamity, and their rejection, *no longer the people* of God. They are, however, to be gathered again under Messiah, their one Head, ver. 11; ver. 7, see 2 Kings xix. 35.	771	ZECHARIAH, fourth from Jehu, king (6 months). Shallum slays him, 2 Kings xv. 8–12.
	770	*SHALLUM*, king (1 month). Menahem slays him, 2 Kings xv. 13–15 *MENAHEM*, king (10 years), 2 Kings xv. 16–18.
	769	Pul, of Assyria, coming against Israel, is bribed to return, 2 Kings xv. 19, 20.
Uzziah struck with leprosy for invading the priest's office. Jotham, regent, 2 Kings xv. 5: 2 Chron. xxvi. 16–20, 21.	765	
2 Kings xv. 5, several, *i. e.* lone or separate, see 120.	761	Death of Menahem. PEKAHIAH, king (2 years), 2 Kings xv. 21–24.
	759	Pekahiah slain by Pekah. *PEKAH*, king (20 years), 2 Kings xv. 25–28.
Isaiah designated in a vision to the prophetic office. He prophesies of Christ's kingdom, and of judgment on the people for their sins, Isa. i. 1; vi.; ii.; iii.; iv.; v.	757	[Isa. i. 1. On this order see Townsend. ii. 230 Isa. vii.–x. 4. On the order, compare vii. 1 with 2 Kings xvi. 5. Isa. i. 2–31. On order see ver. 7, 8, comp. with 2 Chron. xxviii. 6–9. Isa. vi. 1, see John xii. 41.
Death of Uzziah, JOTHAM, king (16 years); his prosper-	756	Isa. vi. 13, see 2 Kings xxv. 12. Isa. ii. 19, see Rev. vi. 15. 2 Chron. xxvii. 2, see chap. xxvi. 19.

JUDAH.	B. C.	ISRAEL.
ity, 2 Kings xv 6, 7, 32–35: 2 Chron. xxvi. 22, 23; xxvii. 1–6.		Isa. vii. 8, see 2 Kings xvii. 24. Reign of Ahaz..... 15 " Hezekiah..... 29 " 2d Manas..... 21 — 65 years.
Micah reproves the wickedness of Judah, Mic. i., ii.	753	
Judah begins to be afflicted by Syria and Israel. Death of Jotham, 2 Kings xv. 36–38: 2 Chron. xxvii. 7–9.	742	Isa. vii. 16, see 2 Kings xv. 29. Isa. viii. 1, a *man's* pen, *i. e.* common writing; see Rev. xiii. 18; xxi. 17.
AHAZ, king (16 years), 2 Kings xvi. 1, 2-4; 2 Chron. xxviii. 1-4. Invasion of Pekah and Rezin. **Isaiah** prophesies on the occasion, denouncing Ahaz's intended alliance with Assyria, 2 Kings xvi. 5: Isa. vii.–ix.; x. 1–4.		Mic. i. 5, see 1 Kings xvi. 32. Mic. i. 13, see Jer. xxxiv. 7.
Isaiah prophesies the ruin of Damascus, and of the ten tribes, Isa. xvii.		Isa. xvii., see 2 Kings xvi. 9; xviii. 11.
Judah devastated by Syria and Israel; the latter restore their captives, by advice of **Obed**, 2 Chron. xxviii. 5–15.	740	
Ahaz, being assailed by enemies, hires Tiglath-pileser, the king of Assyria, against them. **Obadiah** and **Isaiah** 2 Kings xvi. 6–8, 9: 2 Chron. xxviii. 16, 21, 17–19, 20: Obad.: Isa. i. 2–31; xxviii.	740	Tiglath-pileser ravages Gilead, Galilee, and Naphtali, and carries captive their inhabitants to Assyria, 2 Kings xv. 29.
Sacrilege and idolatry of Ahaz, 2 Chron. xxviii. 22, 23–25: 2 Kings xvi. 10–18: Hos. v., vi. Obad. On order see 2 Chron. xxviii. 17.	738	Isa. v. 21, see 2 Sam. v. 20. Pekah slain by Hoshea, 2 Kings xv. 30, 31. [On date, see 358 *c*].
		Anarchy for nine years.
	730	*HOSHEA*, king (9 years). Shalmaneser, king of Assyria, invades his territory and makes him a tributary, 2 Kings xvii. 1–3.
Death of Ahaz, 2 Kings xvi. 19, 20: 2 Chron. xxviii. 26, 27: Isa. xiv. 28–32.	726	Isa. xiv. 28–32, against Philistia, see 2 Chron. xxvi. 6. Ahab, who subdued them, was dead; but a cockatrice out of that nest, Hezekiah, was still to bite them, 2 Kings xviii. 8,
HEZEKIAH, king (29 years), 2 Kings xviii. 1, 2: 2 Chron. xxix. 1.		
Reformation by Hezekiah, 2 Kings xviii. 3, 4–6: 2 Chron. xxix. 2, 3–36; xxx., xxxi.		
Moab denounced, Isa. xv., xvi.		Isa. xv. The destruction of Moab by Shalmaneser foretold. They are exhorted to renew their tribute. xvi. 1; see 2 Kings iii. 4.
Micah supports Hezekiah's reformation, Mic. iii.–vii.		

JUDAH.	B. C.	ISRAEL.
See Jer. xxvi. 18: Mic.	723	Hoshea attacked and imprisoned by Shalmaneser for not giving the tribute. **Hosea** predicts the captivity of the ten tribes, and exhorts to repentance, 2 Kings xvii. 4; Hos. vii.–xiv. Comp. on order Hos xii..
Hezekiah's prosperity, 2 Kings xviii. 7, 8.	723	Shalmaneser besieges Samaria, 2 Kings xvii. 5; xviii. 9.
	721	The ten tribes carried into captivity unto Assyria, 2 Kings xvii. 6–23; xviii. 10–12.
Prophecy of the restoration of the ten tribes, of the punishment of Egypt, and conversion of Egypt and Assyria, Isa. xviii., xix.		

History of Judah, from the overthrow of Israel to the end of the Captivity, B. C. 720 to B. C. 536; 184 years.

104. (2.) HISTORY OF JUDAH TO THE CAPTIVITY, 114 YEARS.

Date and Place.	Event or Narrative.
B. C. 715.	Tyre denounced, Isa. xxiii. Prophecy concerning the invasion by Assyria, Isa. x. 5;–xiv. 27.
714.	The desolation and recovery of Judæa predicted, etc. Isa. xxiv. [xxvi. 17, 18];–xxvii.
713, Judæa,	**Isaiah** predicts the invasion by Assyria and the destruction of Babylon. Sennacherib comes up against Judah, but being pacified by a tribute, retires. **Isaiah** denounces Egypt and warns Jerusalem, Isa. xxii. 1–14; xxi.:[a] 2 Kings xviii. 13–16: 2 Chron. xxxii. 1–8: Isa. xxxvi. 1; xx.; xxix.;–xxxi.
Jerusalem.	Sickness of Hezekiah; his song of thanksgiving. **Isaiah** predicts the blessings of Christ's kingdom, and judgments of the enemies of Zion, 2 Kings xx. 1–6, 8, 9–11, 7: Isa. xxxviii. 1–6, 22, 7, 8, 21, 9–20: 2 Chron. xxxii. 24: Isa. xxxii.–xxxv.[b]

[a] For date, see ver. 16.

[b] On order, see Towns, ii. 347.

Date and Place.	Event or Narrative.
B. C.	
713,	Nineveh denounced by **Nahum**, Nah. i.–iii.
712, Jerusalem.	Hezekiah showing in pride to the Ambassadors from Babylon his treasures, **Isaiah** predicts the Babylonian captivity, 2 Kings xx. 12–19: Isa. xxxix.: 2 Chron. xxxii. 25, 26.
711, Judæa.	Second invasion of Sennacherib; destruction of his army, 2 Kings xviii. 17–37 [26–28]: xix. 1–37: Psa. xliv., lxxiii., lxxv., lxxxvi: Isa. xxxvi. 2 [11, 12]–22; xxxvii. 1–38: 2 Chron. xxxii. 9–21, 22, 23.
710–699.	Various prophecies of **Isaiah**, Isaiah xl.–lxvi. [lvii. 3–9].
697, Jerusalem.	Hezekiah's wealth; his death. MANASSEH, king (55 years); his awful impiety; judgment denounced by God's prophets, 2 Kings xx. 20, 21; xxi. 1–16: 2 Chron. xxxii. 27–31, 32, 33; xxxiii. 1–10.
[a] Towns. ii. 427.	**Isaiah** predicts the captivity of Shebna, Isa. xxii. 15–25.[a]
678, Samaria,	The heathen nations, who had been transplanted to Samaria in place of the Israelites, being plagued by lions, make a mixture of religions, 2 Kings xvii. 24–41.
677, Babylon.	Manasseh taken captive by the king of Assyria; his conversion and restoration; he puts down idolatry, 2 Chron. xxxiii. 11–17.*
642, Jerusalem,	Death of Manasseh. AMON, king (2 years); his impiety, 2 Kings xxi. 17–22: 2 Chron. xxxiii. 18–23.
640.	Amon slain by his servants. JOSIAH, king (31 years), 2 Kings xxi. 23–26; xxii. 1, 2: 2 Chron. xxxiii. 24, 25; xxxiv. 1, 2.
628.	Josiah vigorously puts down idolatry, 2 Chron. xxxiv. 3–7.
628.	**Jeremiah** called; he expostulates with the Jews, on account of their sins, Jer. i. 2 [iii. 1–5].
623, Jerusalem.	Josiah provides for the repair of the temple. The Book of the Law having been found, Josiah consults **Huldah**; he causes it to be read publicly, and renews the Covenant, 2 Kings xxii. 3–20; xxiii. 1–3, 4–20: 2 Chron. xxxiv. 8, 28, 29–32,† 33.

* In Kings, no account is given of Manasseh's repentance.

† With qualification, see 2 Kings xxiii. 26, and Jer. iii. 10, etc.; the change was chiefly external.

Date and Place.	Event or Narrative.
B. C. 623.	**Zephaniah** exhorts to repentance, [Zeph. i. 2, 3].
622, Jerusalem.	A most solemn celebration of the Passover by Josiah, 2 Kings xxiii. 21–23, 24–27: 2 Chron. xxxv. 1–19.
612.	**Jeremiah** reproves the backsliding of the people, and bewails the coming captivity, Jer. iii.[a] [6–11], 12–25; iv.–vi.
[a] For order, see ver. 6.	
612.	**Habakkuk** predicts judgment, [Hab. i.–iii.].
611.	**Jeremiah** exhorts the people to repentance, and laments their aproaching calamities, Jer. vii.–x.
610.	**Jeremiah** reminds the people of the Covenant of Josiah, Jer. xi.: [15], 12.
609, Megiddo and Jerusalem.	Josiah slain in battle with the king of Egypt. **Jeremiah** and the people lament him. JEHOAHAZ king (3 months), 2 Kings xxiii. 29, 30, 28, 30 *l. p.*, 31, 32: 2 Chron. xxxv. 20–27; xxxvi. 1, 2.
Riblah,	Jehoahaz deposed and imprisoned by Pharaoh-Necho and subsequently taken to Egypt. JEHOIAKIM, king (11 years), 2 Kings xxii. 33, 34, 35, 36, 37: 2 Chron. xxxvi. 3, 4, 5.
	Jeremiah delivers various predictions, and appeals to the Jews respecting the captivity and destruction of Jerusalem, Jer. xii:–xix.[b]
[b] Jer. i.–xii., in Josiah's days: Towns. ii. 434–9.	**Jeremiah** predicts the fate of Pashur, Jer. xx.: of Shallum, *i. e.*, Jehoahaz, and Jehoiakim, xxii. 1–23.
608.	Apprehension and arraignment of **Jeremiah**, Jer. xxvi.
606.	**Jeremiah** predicts the overthrow of the army of Pharaoh-Necho, king of Egypt, by Nebuchadnezzar, Jer. xlvi.[c] 1–12.
For order, see ver. 2. Comp. Ez. xxix. 17.	The obedience of the Rechabites to their father contrasted with the disobedience of the Jews, Jer. xxxv.
	Jeremiah predicts the captivity of the Jews for seventy years, and the subsequent judgment on Babylon, Jer. xxv.
Jerusalem.	**Jeremiah** desires Baruch to write his prophecies on a roll, and then to read it publicly in the temple, Jer. xxxvi. 1–8: xlv.
606,	Nebuchadnezzar takes Jerusalem, and puts Jehoiakim in fetters, intending to take him to Babylon, but afterwards releasing him, makes him a tributary, and spoils the temple, 2 Kings xxiv. 1: 2 Chron. xxxvi. 6, 7: Dan. i. 1, 2.

Date and Place.	Event or Narrative.
B. C. 605.	Nebuchadnezzar orders the master of his eunuchs to select and send to Babylon some of the royal family and nobility, to stand in the king's palace. **Daniel**, Hananiah, Mishael, and Azariah (otherwise called Beltshazzar, Shadrach, Meshach, and Abednego), are taken there, Dan. i. 3, 4, 6, 7.

105. (3.) FROM THE FIRST CAPTURE OF JERUSALEM, B. C. 606, TO THE DECREE OF CYRUS, FOR THE RESTORATION OF THE JEWS, B. C. 536, 70 YEARS.

Date and Place.	Event or Narrative.
B. C.	*Events at Jerusalem, with contemporaneous events at Babylon*
Babylon.	**Daniel** meets with kindly treatment, Dan. i. 5, 8–17.
605.	Baruch again reads the Prophetic Roll: Jehoiakim burns it, Jer. xxxvi. 9–32.
603.	Jehoiakim rebels against Nebuchadnezzar, 2 Kings xxiv. 1 *l. p.*, 24.
Babylon.	**Daniel** before Nebuchadnezzar, Dan. i. 18–21. Interprets Nebuchadnezzar's dream, Dan ii.; describing the *Babylonian* 32; *Medo-Persian*, 32–39; *Macedo-Grecian*, 32–39; and *Roman Empires*, 33, 40–43; with *Messiah's Kingdom*, 34, 35, 44, 45.
599.	Death of Jehoiakim. JEHOIACHIN or JECONIAH, king (3 months), 2 Kings xxiv. 5–9: 2 Chron. xxxvi 8, 9: Jer. xxii 24–30; xxiii
	Second capture of Jerusalem by Nebuchadnezzar. Jehoiachin is carried to Babylon, with many of his subjects. ZEDEKIAH or MATTANIAH, king (11 years), 2 Kings xxiv. 10–19; 2 Chron. xxxvi. 10–12: Jer. lii. 1, 2; xxiv.
597.	Predictions of the duration of the captivity, Jer. xxix. 1–14, 16–20, 15, 21–32.
	Of the restoration of the Jews, Jer. xxx., xxxi
595.	Predictions against the surrounding nations. Hananiah the false prophet denounced, Jer. xxvii., xxviii., xlviii., xlix

Date and Place.	Events or Narrative.
B. C.	
	Prophecies against Babylon, Jer. l.; li.
Babylon.	**Ezekiel's** vision in Babylon; his commission,[a] Ezek. i., ii., iii., 1–21. He prophesies of the miseries of Jerusalem, Ezek. iii. 22–27 [4–7].
594.	Visions of the idolatries which occasioned the captivity, Ezek. viii. 10 [11].
Babylon.	Various predictions against the false prophets, Jerusalem and the Jewish nation, Ezek. xii.–xix. [16, xviii. 5–18].
593.	Prophecies addressed to the Elders of the Jews, Ezek. xx., [xxi.–xxiii.].
Jerusalem.	Zedekiah's rebellion and wickedness, Jer. xxxvii. 1, 2: 2 Kings xxiv. 20: 2 Chron. xxxvi. 13: Jer. lii. 3.
	The wickedness of priests and people (the cause of the captivity, v. 15, 16), with a summary account of the judgments that followed, 2 Chron. xxxvi. 14–21.
590.	Nebuchadnezzar lays siege to Jerusalem for the third time, 2 Kings xxv. 1: Jer. xxxix. 1; lii. 4; xxxvii. 3, 4.
Babylon.	**Ezekiel** foretells the destruction of Jerusalem, Ezek. xxiv.
Jerusalem.	Capture of the city foretold. The people, at **Jeremiah's** word, release their Hebrew bond-servants, Jer. xxxiv. 1–10.[b]
589.	**Jeremiah** shut up in prison; his predictions there, Jer. xxxii.; xxxiii.[c]
Babylon.	**Ezekiel** in Babylon, prophesies against Egypt, Ezek. xxix. 1–16;[d] and against Tyre, Ezek. xxvi.: see Isa. xxiii.
Jerusalem.	The Chaldæans raise the siege to march against the approaching Egyptian army. **Jeremiah** predicts the destruction of the Philistines, Jer. xxxvii.; xlvii.
	On the departure of the Chaldæan army, the people recall their bond-servants, for which **Jeremiah** denounces them, and predicts the speedy return of the Chaldæans, Jer. xxxiv. 11–22; xxxvii. 6–10.
587.	**Jeremiah** again imprisoned, Jer. xxxvii. 11–21; continues to denounce Zedekiah, xxi.: he is put into the dungeon of Malchiah, xxxviii; xxxix. 15–18.
	Ezekiel in Babylon, again prophesies against Egypt and Nineveh, Ezek. xxx. 20–26; xxxi.[e]

[a] On order, see Towns. vol. ii.

[b] See Towns. ii. 559

[c] For order, see xxxii. 2.

[d] On order, compare xxix. 1, and xxvi. 1; ver. 17–21 written sixteen years later.

[e] On order, comp. xxx. 20, and xxix. 1.

Date and Place.	Event or Narrative.
B. C.	
	Jerusalem finally taken. Zedekiah carried to Babylon. Jeremiah delivered, 2 Kings xxv. 2, 4–7: Jer. lii. 5–7; xxxix. 2–7, 11–14.
	Nebuzaradan burns the temple, and carries away the people, leaving a few poor persons to till the land, 2 Kings xxv. 8–21: Jer. lii. 12–30; xxxix. 8–10: Psa. lxxiv.;[a] lxxix; xciv.
[a] Compare ver. 5, 7; Towns. ii. 579.	**Jeremiah** bewails the desolation of his country, Lamentations i.–v.
	Gedaliah appointed governor. **Jeremiah** and many others attach themselves to him, 2 Kings xxv. 22–24: Jer. xl. 1–16.
	Ishmael slays Gedaliah, and attemps to carry away the people to the Ammonites; Johanan intercepts him; the people, fearing the Chaldæans, flee into Egpyt, contrary to the command of God, 2 Kings xxv. 25, 26: Jer. xli.; xlii.; xliii. 1–7.
	Jeremiah prophesies against Egypt and the idolatrous Jews, Jer. xliii. 8–13; lxvi. 13–28; xliv.
	Remainder of the History of the Jews in Captivity—Babylon.
Babylon.	**Ezekiel** predicts the utter desolation of Judæa, Ezek. xxxiii. 21–33.
587.	Predictions against Ammon, Moab, Edom, Philistia, Tyre, and Egypt, Ezek. xxv.; xxvii.; xxviii.; xxxii.
	Ezekiel appeals to the captives, Ezek. xxxiii. 1–20.
	Evil rulers denounced; restoration of the Jews promised; *predictions of Messiah's kingdom*, Exek. xxxiv.; xxxvii. [17, last clause].
	Prophecies of the church and its enemies, and of the conversion of the Jews, Ezek. xxxviii.; xxxix
573.	**Ezekiel's** vision of the future temple, Ezek. xl.–xlviii.
572.	Last prediction against Egypt, Ezek. xxix. 17–21; xxx. 1–19.
570.	Nebuchadnezzar sets up an image, Dan. iii.
569.	**Daniel** interprets Nebuchadnezzar's second dream, Dan. iv. 1–27.
568—563.	The fulfilment of Nebuchadnezzar's dream, in his madness, and subsequent recovery, Dan. iv. 28–37.
561.	Evii-Merodach, king of Babylon, releases Jehoiachin, 2 Kings xxv. 27–30: Jer. lii. 31–34.
558.	**Daniel's** first vision of the Living Creatures, Dan. vii.
556.	Belshazzar's Feast. Babylon taken, Dan. v.

Date and Place.	Event or Narrative
B. C.	
	Daniel's vision of the Ram and He-goat, Dan. viii.
538.	**Daniel's** prayer for the restoration of Jerusalem. Prophecy of the Seventy Weeks, Dan. ix.: Psa. cii.
537.	**Daniel** cast into the den of lions, Dan. vi.
536.	Decree of Cyrus for the rebuilding of the temple, and restoration of the Jews to their own country, 2 Chron. xxxvi. 22, 23: Ezra i. 1–4: Psa. cxxvi.; lxxxv.
Jerusalem and Babylon.	Psalms written during the distresses and afflictions of the church, chiefly in the Babylonish captivity, Psa. x., xiii., xiv., xv., xxv., xxvi., xxvii., xxxvi., xxxvii., xlix., l. liii., lxvii., lxxvii., lxxx., lxxxix., xcii., xciii., cxxiii., cxxx., cxxxvii.

106 (4.) FROM THE DECREE OF CYRUS, B. C. 536, TO THE FINAL PROPHECY OF THE OLD TESTAMENT, B. C. 420–397; ABOUT 139 YEARS.

Date and Place.	Event or Narrative.
B. C.	
	1. *From the return of the Jews, to the Dedication of the Second Temple.*
536, Jerusalem.	Return of the Jews. Cyrus restores the vessels of the temple. An altar set up. Ezra i. 5–11: [ii.:], iii. 1–7: Psa. lxxxvii., cvii., cxi., cxii., cxiii., cxiv., cxvi., cxvii., cxxv., cxxvii., cxxviii.. cxxxiv.
535, Jerusalem.	Foundation of the second temple, under the direction of Zerubbabel, Ezra iii. 8–13: Psa. lxxxiv., lxvi.
534.	The building of the temple interrupted by the Samaritans, Ezra iv. 1–5, 24: Psa. cxxix.
Babylon.	The last vision of **Daniel**, Dan. x.–xii.
520, Jerusalem.	Building of the temple resumed. Haggai and **Zechariah** incite the people to the work, and exhort them to repentance, Ezra iv. 24; v. 1: Hag. i. 1–11: Ezra v. 2: Hag. i. 12–15; ii. 1–9: Zech. i. 1–6: Hag. ii. 10–23: Zech. i. 7–21; 2:–6 [ii. 5].
519.	The building of the temple again interrupted, and resumed, Ezra v. 3–17; vi. 1–13: Psa. cxxxviii.: Zech. vii. 8.

Date and Place.	Event or Narrative.
B. C.	
516.	Dedication of the second temple, Ezra vi. 14–22: Psa. xlviii., lxxxi., cxlvi., cxlvii., cxlviii., cxlix., cl.
	2. *From the opposition to the Jews in the reign of Xerxes, to the Death of Haman.*
486.	Opposition in the reign of Xerxes, Ezra iv. 6.
464.	Opposition in the reign of Artaxerxes Longimanus, Ezra iv. 7–23.
462, Susa.	Artaxerxes (or Ahasuerus) divorces Vashti, his queen, Esth. i.
458.	Ezra commissioned to visit Jerusalem, Ezra vii. [2–14.]
457.	Artaxerxes makes Esther queen, Esth. ii. 1–20.
Jerusalem.	Ezra comes to Jerusalem; causes the people to put away their heathen wives, Ezra viii.–x. [18–44]. Concluding prophecies of **Zechariah**, Zech. ix.–xiv.
Susa.	Mordecai discovers the conspiracy against Ahasuerus, Esth. ii. 21–23.
453, 452.	Plot of Haman to destroy the Jews, and its defeat. The feast of Purim, Esth. ii.–x.
	3. *From the first commission of Nehemiah, to the closing of the Canon.*
445, Susa.	Nehemiah receives a commission from Artaxerxes to visit it, and rebuild the wall. Neh. i.; ii. 1–8.
Jerusalem.	Nehemiah arrives at Jerusalem. Sanballat strives to hinder the work; the builders work under arms, Neh. ii. 9–20: [3:], iv, Nehemiah relieves the Jews oppressed by usury; his own genorosity, Neh. v. The wall completed by the Jews and dedicated, Neh. vi.: [xii. 27–43].
Susa.	Nehemiah returns to Persia, Neh. vii. 1–4.
444, Jerusalem.	Second commission of Nehemiah, and reformation, Neh. vii. [6–73]; viii.; ix.; [x.]; xi.; [xii. 1–9, 44–47]; xiii. 1–3: Psa. i. cxix.
433.	**Malachi** prophesies against the corruptions introduced during the second absence of Nehemiah, Mal. i.; ii.; iii. 1–15.
428.	Further reformation by Nehemiah, Neh. xiii. 4–31.
397.	Final prophecy of the Old Testament, Mal. iii. 16–18; iv. Detached Genealogies, etc., inserted probably at the completion of the Canon, 1 Chron. i.–ix.: Neh. xii. 10–26.

Sec. 7. Chronology of Scripture, and Early Profane History.

Early chronology: difficulties.

107. The chronology of the early history of Assyria and Egypt,—the most ancient of the nations mentioned in Scripture, involves difficulties, which, in the present state of our knowledge are inextricable. Ctesias and Herodotus (the two profane historians on whom we rely for information on *Assyria*), differ in chronology by 800 years, and proportionably in their dynasties; Herodotus fixing the duration of the Assyrian dominion in Upper Asia at 520 years; and Ctesias (whose historical authority is very low), at 1305 (Diod. Sic. ii. 21). Semiramis is supposed, in one account, to have lived B. C. 2017, and in another (Dr. Hales), B. C. 747. The mode of solving these, and some other difficulties, is to assume the existence of two Assyrian empires; an assumption supported by some passages in Herodotus (i. c. 95, 102, 106, 185). The difficulties in the case of *Egyptian* History, arise from the fact, that many contemporaneous dynasties are given by ancient authorities, and the same king has often several names.

Authorities followed.

In the Tables of Egyptian History, we adopt the chronology of the English Bible. For the facts, we use the Tables of Mr. Cory, published by Pickering; for Assyrian History, the Tables of Dr. Russell.

It may be observed, that from the date of Solomon's temple (B. C. 1012), downwards, there are no serious discrepancies between competent authorities, except in relation to Assyria (1012 to 771). For the whole of this later period, we adopt the date of "Clinton's Fasti," which seldom differ more than a year from those of the authorized version.

Tabular History of Egypt, etc., from the Deluge to the days of Solomon.—From Usher.

Egypt.		Palestine, etc.	
B. C.		B. C.	
2348	The Deluge.	2234	Nimrod establishes regal government (Hales 2554).
2192	Foundation of kingdom of Egypt* 16th, or 1st earthly dynasty,		
2192	1. *Menai.* Menes (H.) Misor (S.), Mizraim (S. S.)		Babylon founded.
2130	2. *Thoth* I. Athothes (E), Tosorthus (M. M.), inventor of letters and medicine, Æsculap.	2147	Asshur (or Nimrod? or Ninus?) founds Nineveh.
2071	3. *Thoth* II. Athothes (E.), Kenkeres (M. T.)	2124	Death of Nimrod. Ninus? or Belus?

* In this table the following abbreviations are used:—(D.) Diodorus Siculus. (E.) Eratosthenes. (H.) Herodotus. (M.) Manetho. (M. J.) Manetho according to Josephus. (M. M. and M. T.) Memphite and Thinite list of Manetho. (S.) Sanchoniatho. (S. S.) Bible. Champollion, Wilkinson, Syncellus, and ancient classic authors are also quoted.

Tabular History of Egypt, etc.—*Continued.*

Egypt.		Palestine, etc.	
B. C.		B. C.	
2039	4. *Diabies* (E.). Messochris (M. M.)	2069	Ninus, the beautifier of Nineveh.
2021	5. *Pemphos* (E.). Sonthis (M. M.) Pyramids begun?	2059	*The Assyrian empire.* Babylon taken.
2002	Invasion of shepherds: not fully expelled for 511 years.	2017	Semiramis succeeds Ninus.
	Native kings, 17th dyn. Shepherd kings.	1996	Abraham born.
2002	1. *Salatis.*	1978	Victories of Semiramis.
1983	2. *Beon.*	1975	Ninyas succeeds Semiramis.
1939	3. *Apachnas.*		Abrah. visits Egypt.
1936	6. *Keres.*		Now follow the reigns of three-and-thirty kings, according to Eusebius, or six-and-thirty according to Syncellus, ending with Sardanapalus (see p. 533, 536).
1920	7. *Osirtesen I.* Tosertasis (M. M.). Misartesen (Pliny); several obelisks and monuments left by him.		
1903	4. *Apophis.*		
1897	Osirtesen breaks the power of the shepherds	1836	Jacob born.
1877	8. *Amun Muthah I.*		
1861	9. *Amun Muthah II.*		
1845	10. *Osirtesen II.*		
1842	5. *Janias.*		
1829	11. *Osirtesen III.*		
1813	12. *Amun Muthah III.*, left several monuments.		
1792	6. *Kertos.*		
1772	13. *Hakor?* Acheres (M. M.), Alisphragmuthosis (M. J.)		
1768	7. *Aseth.*		
1755	14. *Amos.* Siege of shepherds in Avaris.		
1748	Expulsion of shepherds; death of Azeth.		
1748	14 *Amos* alone. 18th dyn., Amosis (M.), Cheops (? Her.)		
1730	15. *Amenoph I.*		
1715	Regency till Thothmos III. *Joseph* (S S), *Chebron* (*Hebrew ?* M.), Amenenthe (Champ), Amun-neit-gori (Wilk.), Amnuth (Hierogl.)	1728	Joseph sold; interprets Pharaoh's dream; his elevation.
	Appearance of the Phœnix, or 2d Hermes, supposed to be Joseph the Hebrew.		
1710	16. *Thothmos I*, and Amesse. Mæris (H.), Mephres (M. J.)		Jacob goes to Egypt.
1706	Regulation of Calendar. Phœnix.		
1688	*Thothmos* alone.		
1676	17. *Thothmos II.* Mephra Muthosis (M. J.)		
1649	18. *Thothmos III.* Mæris (H.), Thmosis (M. J.)		
1635	Cessation of Regency; great architectural works.		Joseph dies.
1610	19. *Amenoph II* (M.) Anouphis (E.)		
1579	20. *Thothmos IV.* Orus (M J.), Soris (M.); Persecution of Israelites.	1577	Israelites multiply.
		1571–32	Birth and early life of Moses.
1543	Regent *Achencheres.* Chnubus Gneurus (E.)		
1543	21. *Amenoph III.*, and *Amun Toohn.* Rathek (Hierog.), Danaus (Gr.), Rathoti's M. J.)		
1539	Danaus expelled by Amenoph.	1531	Moses in Midian.
1504	Danaus and his son drive Amenoph into Ethiopia.		
1504	22. *Amun me Anamek.* Achencheres II. (M. J.). Choncheres (Syn.), Bocchoris (Tac.), Busiris (Grks.)		
1492	Death of Amenoph.		The Exode.

Tabular History of Egypt, etc.—*Continued.*

Egypt.		Palestine, etc.	
B. C.		B. C.	
1491	Final expulsion of shepherds and Danaus; the mixed multitude (M.); Exode; Bocchoris drowned. Syn. says this occurred 700 years after Menes, and after twenty-five reigns.	1491-51	Israel in the wilderness.
1491	23. *Ramesses I.* Sethos (T.), Suphis (M. M.)		
1490	24. *Amun, or Phthah me Phœnicheen, or Armeen.* Armais (M.), Hermæus (M. J.)	1466	Danaus (Eratos.)
		1451	Charge to Joshua.
1486	25. *Ramesses II.* Sethos (T.), Souphis (M. M.), Sesostris (Grks.), Sesoosis (D.), Great warrior.	1444	Conquest of Canaan completed.
		1433?	Deucalion (Eratos.)
1418	26. *Amenoph IV.* Phthahmen (Wilk.), Menephtha (Champ.), Mencheres (M. M.)	1402	Judges. Othniel.
1399	27. 19th dynasty. *Phthahmen Se Phthah,* Sethos (M.), Musthis (E.)		Ehud.
		1383?	Erectheus (Eratos.)
1366	28. *Osiri men Phthah.* Rapsaces (M.), Phius (M. M.)		Shamgar. Deborah.
1331	29. *Osiri ta Remerrer.* Ammenemes (M.)	1313	Cadmus (Eratos)
1323	30. *Ramesses III.* Aphrops (M.) Sesoosis II. (D.), Sesostris II. (M.), Mæris (Her.) adorns Thebes.	1283?	Pelops (Eratos.)
1321	The Cycle of Mæris begins.		
1263	31. *Ramesses IV.* Ammenephthes (M.)	1261	Hercules (Eratos.)
1223	32. *Ramesses V.* Menthe Suphis (M. M.)		Gideon.
1222	33. *Nitocris and Ramesses VI.* Nitocris and Thuoris (M. M.), Nitocris (E.), Proteus (D.), 20*th Dyn.*	1225?	Arogonauts (Eratos.)
		1213	1st Theban war.
		1198	2d Theban war.
1209	34. *Ramesses VII.* (Syn.), Rhemphis (D.)		Jephthah.
1194	35. *Ramesses VIII.* Ousiomares (Syn.)	1192	Troy besieged (Erat.)
1179	36. *Ramesses IX.* Rhamsinitus (H.), Nileus (D.), Sethos Nilus (E.)	1183	Trojan war ends.
		1176	Orestes at Argos.
1164	37. *Ramesses X.* (Syn.), Semphucrates (E.)	1116	Death of Samson.
1149	38. *Ramesses XI.* (Syn.), Chuthen Taurus (E.)	1112	Samuel.
		1106	Heraclidæ.
1134	39. *Amun Mai Pouee,* Rhamesse Jubasse (Syn.)	1056	David, king.
		1045	Death of Codrus.
1119	40. *Amunmeses.* Rhamesse Vaphris (Syn.) The ceptre now passes to Lower Egypt.	1044	Ionic migration.
		1016	Solomon, king.
1101	There are in the 21st dyn., nine Theban kings, and seven known Tanite, reigning 130 years.		
971	22d dynasty. Sheshonk or Shishak.	976	Division of kingdom.

Assyria.						Egypt, etc.	
From 841-773. Thonus Concholerus and Sardanapalus reign. In 800, Jonah visits Nineveh; in 773, the governors of Media and Babylon rebel. Nineveh is besieged, and in 771, Sardanapalus perishes in his palace by fire. Three kingdoms are formed, of which, at first, Assyria is chief.						B. C.	
						972	Shishak (Sesostris?) invades Judæa, 2 Chron. xii. 9.
Assyria.		*Babylon.*		*Media.*		812	Bocchoris.
Pul reigns over all; makes Israelites pay tributes, 769. Gives his kingdom to							
B. C.		B. C.		B. C.			
747	Tiglath Pileser.	766	Belesis, or	776	Arbaces, who conspired against Sardanapalus,	776	[Era of Olymp.]
740	Victories in Syria.	747	Nabonassar.			773	So (or see below.)
738	2 Kings xvi.	733	Nadius.			753	[Decennial Ar-

Chronology of Scripture, etc.—*Continued.*

Assyria.

Assyria.		*Babylon.*		*Media.*	
B. C.		B. C.		B. C.	
730	Shalmanezer, 2 Kings xvii.	731	Porus.		forms a Median republic, Phraortes chief.
721	Samaria subdued.	726	Jugæus.		
714	Sennacherib.	721	Merodach Bal., Isa. xxxix.	753	[Rome founded.]
713	Sennacherib invades Judæa.			743	[First Messenian war.]
712	Sennacherib invades Judæa a second time, 2 Kings xix.			720	[First recorded eclipse of the moon, 19th March.]
711	Sennacherib assassinated in the temple of Nisroch.				
710	Esarhaddon. Other kings mentioned, but doubtful.	710	Babylon independent under Merodach who sends to Hezekiah; again dependent till	710	Dejoces king, slain.
699	Esarhaddon takes Babylon.			672	[Tullus Hostilius.]
677	Esarhaddon carries Manasseh to Babylon.			657	[Byzantium built. Phraortes.
667	Ninus III., or Saosduchinus.			641	Cyaxares I.
650 or 630	Chinaladanus, Nabuchadonoser, or Sardanapalus II.	625	Nabopolassar, father of Nebuchadnezzar the Great.		

Egypt, etc

B. C.	
	chons at Ath.]
725	So, the Ethiopian, invades Judæa, 2 Kings xvii. 4.
713	Usurpation of Sevechus, the priest.
711	Tiraca the last Ethiopian, fights with Sennacherib, 2 Kings xix. 9: Isa. xxxvii. 9.
685	Egypt governed by twelve kings, for fifteen or twenty-five years.
670	Psammitichus I. overthrows them, and rules; takes Ashdod, see Isa. xx.
647	Memphis made capital; Psammitichus introduces Greek.

Babylon and Persia.

B. C.	
625	Nabopolassar, king of Babylon, asserts independence of Assyria.
623	Nebuchadnezzar, his son, marries the daughter of Cyaxares of Media.
608	Nineveh besieged by Babylon and Media, under Nebuchadnezzar.
606	Taken and added to Media.
606	Takes Jerusalem.
606	Nebuchadnezzar defeats Necho.
604	Nebuchadnezzar reigns alone; founds Babylonian empire, etc.
587	Nebuchadnezzar conquers Judæa.
582	Nebuchadnezzar takes Shusan. Dan., Ezek.
573	Nebuchadnezzar takes Tyre, after thirteen years

Media and Persia.

B. C.	
641	Dynasty of the Kaianites, Kair-Kobad or Cyaxares I., subject to Scythians, expels them, and takes Nineveh. Previous to this time, there is no credible history of Persia, Kal-Kans, or Astyages.
621	[Draco, Athens.]
619	[Tarquin I., Rome.]
601	Birth of Kai-Khosru (Cyrus).
595	[Sappho, Solon, Thales.]
572	[Æsop flou.]

Egypt, etc

B. C.	
616	Pharaoh-Necho II., 2 Chron. xxxv., xxxvi.
610	Navy; canal to connect Medit. and Red Seas attempted, fails.
609	Necho invades Asia.
606	Defeated by Nebuchadnezzar.
600	Psammis succeeds Necho.
594	Apries, or P. Hophra, conspires with Zedekiah, against Nebuchadnezzar
571	Apries deposed by Nebuchadnezzar, Jer. xliv. 30; xlvi.: Ezek. xxix. 30, 32.

Chronology of Scripture, etc.—*Continued.*

Assyria.				Egypt, etc.	
Babylon and Persia.		*Media and Persia.*			
B. C.		B. C.		B. C.	
	siege.			569	Amasis made king by Nebuchadnezzar; Egypt very prosperous.
570	Golden image set up.				
561	Evil-Merodach succeeds.	560	[Peisistratus, Athens.]		
559	Evil-Merodach slain by Cyrus.	559	Cyaxares II., (Darius). Cyrus general and rules.	554	Solon visits Egypt.
558	Neriglassar (Belsh.), suc.		*Persian* monarchy founded by Cyrus.		
556	Babylon besieged; the "writing on the wall."				
555	Darius, king of Babylon and Media.				
551 or 553	Nabonadius rules; aspires to be independent.	551	Zoroaster. Cyaxares dies. Cyrus reigns alone.	536	Pythagoras visits Egypt.
540	Babylon again besieged.	546	Conquers Crœsus and Asia Minor.	535	Egypt made tributary by Cyrus.
538	Babylon taken by Cyrus, and annexed to Persian empire.	538	Takes Babylon.	525	Psammenitus revolts, and is defeated. Isa. xix.; Egypt a Persian province; end of dynasty of Pharoah.
		535	And Egypt.		
529	Death of Cyrus in battle (Her.), in peace (Xen.)				
525	Cambyses, his son, succeeds; conquers Egypt.				
522	Smerdis the Magian.				
521	Slain, and succeeded by Darius Hytaspes, Dan. xi. 2.				
518	Babylon revolts, and is destroyed.				
508	Egyptian canal completed (see 610, Egypt).				
499	Macedon and Thrace tributary. Ionians revolt, and Athenians assist. War against Greece.				
492	Two expeditions against Greece defeated.				
490	Egypt revolts.				
484	Xerxes succeeds Darius; subdues Egypt, Dan. xi. 2.				
480	Expedition against Greece fails.				
465	Xerxes murdered; Artaxerxes I.; Longim. succeeds, Neh. ii. 6; Themistocles in Persia.				
457	Esther queen.				
454	Ezra visist Jerusalem.				
445	Nehemiah.				
425	Xerxes II. succeeds, and is assassinated; Sogdianus.				
424	Darius II.; Nothus.				
414	Egypt regains her independence.				
405	Artaxerxes Mnemon. See p. 53 .			484	Subdued.
				460	Again rebels under Inarius, aided by Athens.
				448	Herodotus visits Egypt.
				414	Indep. Amyrtæus; nine kings succeed; Pausiris, Psammitichus II., etc.
				350	Subdued by Ochus the Persian. See p. 538.

CHAPTER IV.

CIVIL AND MORAL HISTORY OF THE JEWS FROM MALACHI TO JOHN THE BAPTIST.

SEC. 1. SKETCH OF THE CIVIL HISTORY OF THE JEWS DURING THE PERIOD BETWEEN THE OLD AND NEW TESTAMENTS.

108. Although we have no account of this period in Scripture, its events are frequently referred to in prophecy, and many of them throw light upon the New Testament. The following sketch is founded chiefly on Josephus and the books of the Maccabees.

109. Chronological Tables of this Period.

Palestine.

B. C.	
[413	Jehoiada high priest.]
373	Johnan high priest.
351	Ochus, king of Persia, plants Jews near the Caspian.
341	Jaddua high priest.
332	Alexander, having destroyed Tyre, visits Jerusalem; plants Jews in Alexandria.
324	Alexander dies; his kingdom divided.
321	Onias high priest.
320	Ptolemy Lagus captures Jerusalem; plants Jews in Alexandria and Cyrene.
312	Seleucus obtains Syria; era of the Seleucidæ.
306	The dominions of Alexander formed into four kingdoms, as foretold by Daniel.
300	Simon the Just high priest.
292	Eleazar high priest.
285	Version of the LXX commenced at Alexander.
251	Onias II. high priest.
246	Ptolemy Euergetes offers sacrifices at Jerusalem.
216	Ptolemy Philopater, prevented from entering the holy of holies, attempts to destroy the Jews in Alexandria, but is miraculously prevented.
203	Antiochus the Great obtains Palestine.
200	The sect of the Sadducees founded.
199	Scopas, an Egyptian general, recovers Judæa to the king of Egypt.
198	Antiochus regains Judæa.
195	Onias III. high priest.
176	Heliodorus, attempting to plunder the temple, is prevented by an angel.
170	Antiochus Epiphanes takes Jerusalem, slays 40,000 persons, and profanes the temple.

Persia, Syria, and Egypt.

B. C.			
405	Artaxerxes Mnemon, Persia.		
401	Death of Cyrus the younger.		
381	Artaxerxes Ochus, Persia.		
350	Egypt recovered by Persians.		
335	Darius Codomanus, Persia.		
331	Alexander defeats Persia on the Granicus, 334; at Issus, 333; at Arbela, the Persian empire ends.		
324	Ptolemy Lagus, Egypt.		
312	Seleucus I.; Nicator, Syria.		
312	Empire of Seleucus from Antioch to India.		
291	Seleucus on the Tigris built.		
285	Dionysius (Alex.) determines solar year.		
	Egypt.	B. C.	*Syria.*
285	P. Philadelphia.	280	Antiochus I.
		261	Ant. II. Theos.
247	P. Euregetes I.	246	Sel. II. Callinic.
		226	Sel. III. Kerann
222	P. Philopater.	223	Ant. III. the Great.
205	P. Epiphanes.		
190	First Roman army in Asia.		
		187	Sel. IV. Philop.
		175	Ant. IV. Epiph.
181	P. Philometh.	164	Ant. V. Eup.
		162	Demetr. Soter defeated and slain by.

Europe.

B. C.	
404	Euclid.
401	Retreat of Ten Thousand
397	Zeuxis.
389	Plato.
363	Mantinea, death of Epaminondas.
356	Birth of Alexander.
345	Aristotle.
338	Demosthenes.
334	Apelles.
295	Epicurus.
281	Theocritus.
280	Pyrrhus, king of Epirus, enters Italy.
268	[Berosus.
261	Manetho, Egyptians.]
264	First Punic war.
258	Regulus prisoner.
236	Archimedes.
220	Plautus.
224	Colossus of Rhodes overthrown.
220	Hannibal.
218	Second Punic war.
216	Battle of Cannæ.
210	Zeno.
202	Hannibal defeated in Africa by Scipio Africanus.
190	Scipio Asiaticus.

Palestine.		Syria and Egypt.				Europe, etc.	
B. C.		B. C.	*Egypt.*	B. C.	*Syria.*	B. C.	
167	Antiochus persecutes the Jews.			150	Alexander Balas.		
165	Judas Maccabæus purifies the temple and institutes the feast of dedications.						
161	Judas Maccabæus slain; his brother Jonathan succeeds.						
149	Onias builds a temple in Egypt like that in Jerusalem.					149	Third Punic war, lasts three years.
144	Jonathan, murdered by Tryphon, is succeeded by Simon his brother, who is made ruler by Demetrius.	146	P. Physcon.	146	Demet. Nicat.	148	Carthage destroyed.
		144	P. Physcon.	144	Ant. VI. Theos.	148	Corinth destroyed.
141	The sovereignty and priesthood confirmed by the Jews to Simon and his posterity.			143	Tryphon.		
				139	Ant. VII.		
135	The Pharisees.			130	Demet. Nic. II.	136	Scipio Nasica.
135	Simon murdered; John Hyrcanus his son succeeds him.			127	Alexander.	133	Tiberius Gracchus.
				123	Ant. VIII.		
130	John Hyrcanus throws off the Syrian yoke, and makes himself independent. He destroys the temple on Mount Gerizim.	116	P. Lathyrus.				
110	The Essenes.						
107	Aristobulus succeeds his father Hyrcanus, and assumes the title of king.			111	Ant. IX.	111	Jugurthine war (5 years).
				108	Ant VIII. and IX.		
106	Alexander Jannæus succeeds his brother Aristobulus, and reigns for 27 years.	88	P. Alexander.	93	Philip and Ant. X.	100	Julius Cæsar born.
				92	Demetrius Euc.	88	Civil war. Marius and Sylla.
79	Jannæus dies. Alexandra, his wife, succeeds, and makes her son Hyrcanus high priest, and favors the Pharisees.	81	P. Auletes?	83	Tigranes of Armenia.	81	Cicero's first oration.
70	Alexandra dies. Hyrcanus succeeds, but is forced to yield the crown to his younger brother Aristobulus.			69	Ant. XI		
						71	Spartacus.
65	Pompey the Great reduces Syria to a Roman province. Hyrcanus endeavors to regain the crown.	55	P. Auletes.	65	Pompey makes it a Roman province.	69	Lucullus defeats Mithridates and Tigranes.

Palestine.		Syria and Egypt.				Europe.	
B. C.		B. C.	*Egypt.*	B. C.	*Syria.*	B. C.	
			Roman Governors.				
63	Pompey, appealed by Hyrcanus and Aristobulus, decides for the former; he takes Jerusalem and makes Judæa tributary.	55	Gabinius.			63	Cataline conspiracy.
						60	First triumvir.; Pompey, Cæsar, Crassus.
57	Aristobulus and his son Alexander, raising disturbances, are vanquished by Gabinius, the Roman governor of Syria.					60	Catullus.
						57	Sallust.
54	Crassus plunders the temple.				*Roman Governors.*	50	Cornelius Nepos, Varro.
47	Antipater, being appointed by Julius Cæsar procurator of Judæaa, makes his son Herod governor of Galilee, and Phasael, of Jerusalem.	51	Cleopatra.	51	Bibulus.	49	Battle of Pharsalia.
				50	Q. M. Scipio.	46	Cæsar reforms calendar.
				47	S. Cæsar.	44	Cæsar slain. Diodorus Sic.
44	Walls of Jerusalem rebuilt.			43	Cassius.	42	Battle of Phillippi.
43	Antipater poisoned: Herod and Phasael revenge his death.			38	Ventidius.		
40	The Parthians, having taken Jerusalem, slay Phasael and place Antigonus, son of Aristobulus, upon the throne. Herod flies to Rome, and is appointed king of Judæa.			39	Parthians invade Syria, 50; and are fiercely expelled by Vent.	44	Second triumv.; Oct., Ant., Lepidus.
37	Herod takes Jerusalem, beheads Antigonus, and is established as king of Judæa; reigns 34 years.					36	Lepidus expelled the triumv.
						33	War between Oct. and Ant.
35	Herod makes Aristobulus, brother of his wife Mariamne, high priest, but afterwards murders him.	30	Made a Roman province by Octavius.	34	Plancus.	31	Battle of Actium.
				27	Messala C.	27	Octavius emperor, with title of Cæsar Augustus.
25	Herod rebuilds Samaria, and calls it Sebaste.					31	Mæcenas.
22	Herod begins to build Cæsarea. Trachonitis, Auranitis, and Batanea, are added to his dominions.			22	Agrippa.	29	Horace.
						27	Propertius.
						25	Livy.
17	Herod, after two years' preparation, begins to rebuild and enlarge the temple.			13	S. Saturninus and T. Volumnius.	21	Tibullus.
						20	Ovid.
6	Zacharias receives the announcement respecting the birth of John the Baptist. The canon of the New Testament begins.					5	Dion. Halicarn.

110. After Nehemiah (B. C. 420), Judæa continued subject to the kings of Persia for nearly a hundred years. It ceased, however, to form a distinct government, and was annexed to the satrapy of Syria; the administration of affairs being entrusted to the high priest, subject only to the control of the Syrian governor. This union of the civil government and the pontificate soon made the office one of high ambition to the different members of the family of Aaron, and gave occasion to many violent and disgraceful contests.

The Jews under the Persians.

111. Upon the overthrow of the Persian army by Alexander, Syria fell under his power; and Tyre was taken after an obstinate resistance. Alexander then marched into Judæa, to punish the Jews, who, out of respect for their oath to the king of Persia, had granted the Tyrians supplies of provisions and refused them to him. But (it is related) as he approached Jerusalem, and saw a solemn procession of the people coming to meet him, headed by the high priest Jaddua, and all the priestly race, in their robes of office, God turned his heart to spare and favor them. He continued to them the free enjoyment of their laws and religion; granted them exemption from tribute during their sabbatical years; and when he built the city of Alexandria, placed a great number of Jews there, and gave them the same privileges as his Greek subjects. On the division of Alexander's empire, Judæa ultimately fell to the share of Ptolemy Lagus, and formed part of the monarchy of Egypt. That prince removed many of the people to Alexandria, confirmed their privileges, and even advanced some of them to offices of authority and trust. By successive deportations and voluntary removals, Egypt became, and long continued, an important seat of the Jewish population. The moral influence of this change will be noticed below.

Alexander, B. C. 331.

The Egyptians.

During the time of Ptolemy Lagus, the prosperity of the Jews was much promoted by the internal administration of an excellent high priest, Simon the Just. He repaired and fortified their city and temple with strong and lofty walls, and made a spacious reservoir of water, "in compass as a sea." He is said to have completed the canon of the Old Testament by the addition of the books of Ezra, Haggai, Zechariah, Nehemiah, Esther, and Malachi. The Jews also affirm that Simon was "the *last* of the great synagogue," which is described as having consisted of 120 individuals, among whom were Ezra, Haggai, Zechariah, Nehemiah, and Malachi. They appear to have been a succession of devoted and patriotic men, who distinguished themselves after the captivity by their labors in collecting and revising the sacred

books, and in settling and improving the civil and religious institutions of their country. Simon died in the year 291 B. C.

After the Jewish nation had been tributary to the kings of Egypt for about a hundred years (during the last sixty of which it enjoyed almost uninterrupted tranquillity under the shadow of their power,) it became subject, in the reign of Antiochus the Great, to the kings of Syria (B. C. 198). They divided the land into five provinces; three of which were on the west side of Jordan, namely, Galilee, Samaria, and Judæa (though the whole country was frequently called *Judæa* after this time); and two on the eastern side, namely, Trachonitis and Peræa: but the Jews were allowed to be governed by their own laws, under the high priest and council of the nation.

Judæa, being situated between Syria and Egypt, was much affected by the frequent wars in which those countries were engaged. The evils to which it was thus exposed were aggravated by the corruption and misconduct of its high priests and chief men, and the increasing wickedness of the people.

The Syrians.

112. God saw fit to punish the Jews for this defection by the hand of Antiochus Epiphanes, king of Syria, who came and plundered the city and temple of Jerusalem with every circumstance of cruelty and profanation, and slew or enslaved great numbers of the inhabitants (B. C. 170). For three years and a half they were altogether deprived of their civil and religious liberties. The daily sacrifice was taken away; the temple itself was dedicated by Antiochus to Jupiter, whose statue was erected on the altar of burnt offering; the observance of the law of God was prohibited under the severest penalties; every copy of the sacred writings which could be seized was burned; and the people were required, under pain of death, to sacrifice to idols. Never before had the Jews been exposed to so furious a persecution. Numerous as were the apostates, a remnant continued faithful: and these events were doubtless made instrumental in calling the attention of the heathen around to those great principles for which many of the Jews at that time were willing to peril their lives.

The Asmonæans.

113. At length God raised up a deliverer for his people in the noble family of the Asmonæans. Mattathias, a priest eminent for his piety and resolution, and the father of five sons, encouraged the people, by his example and exhortations, "to stand up for the law;" and having collected around him a large number of faithful men, he undertook to free the nation from the oppression and persecution of the Syrians, and to restore the worship of the God of Israel; but being very old when engaged in this arduous

work, he did not live to see its completion. At his death, his eldest son, Judas, succeeded to the command of the army (B. C. 163), in which he was assisted by his four brothers, especially by Simon, the elder of them, who was a man of remarkable prudence. The motto on his standard was, Exod. xv. 11, "Who is like unto thee among the gods, O Jehovah?" The Hebrew words being *Mi Camoka Baelim Jehovah;* and from the initial letters of these words M C B I was derived the word *Maccabi*, or *Maccabee*, and became the surname of the family, and was applied also to all who joined their cause.

After several victories over the troops of Antiochus, he gained possession of Jerusalem and the temple. His first care was to purify both from all traces of idolatry. The temple was consecrated anew to the service of God, and the daily sacrifices were resumed. This reconsecration of the temple and revival of worship was ever after celebrated by an annual feast of eight days. It occurred at the time of the winter solstice, and was called the feast of the dedication, John x. 22.

114. Under the Maccabean princes, Judæa became a free state, supported by regular troops, strong garrisons, and alliances with other powers, including even Rome itself. The country began to enjoy its former fertility and peacefulness; and the boundaries of the state were extended in the direction of Syria, Phœnicia, Arabia, and Idumæa. This prosperity, however, was but of short duration. The decline of Egypt and Syria, and the gradual extension of the Roman power, soon led to the overthrow of the Jewish commonwealth. Pompey marched his army into Judæa, besieged and took Jerusalem, and made Judæa tributary to the Romans, though it was still governed by the Maccabean princes. The last of that family was conquered and deposed by Herod the Great, an Idumæan by birth, but of the Jewish religion; a favorite of Rome, and connected, by his marriage to Mariamne, with the Asmonæan family. He enlarged the kingdom, but reduced the power of the high-priesthood, which, instead of being an hereditary office held for life, was now granted and held at the pleasure of the monarch. He was a cruel tyrant to his people, and even to his own children, three of whom he put to death; a slave to his passions, and indifferent by what means he gratified his ambition. But, to preserve the Jews in subjection, and to erect a lasting monument to his own name, he repaired the temple of Jerusalem at a vast expense, and greatly added to its magnificence.

115. In the thirty-sixth year of the reign of Herod, while Augustus was emperor of Rome, the Saviour of the world was born. Herod.

Herod was succeeded in the government of part of Palestine by his son Archelaus, who acted with great cruelty; and in the tenth year of his government, upon a complaint being made against him by the Jews, he was banished by Augustus to Vienne, in Gaul, where he died. Publius Sulpitius Quirinius (who, according to the Greek way of writing the name, is by Luke called Cyrenius), the president of Syria, was then sent to reduce the countries over which Archelaus had reigned to a Roman province; and a governor of Judæa was appointed, under the title of procurator, subordinate to the president of Syria. During our Saviour's ministry, Judæa and Samaria were governed by a Roman procurator, who had the power of life and death; while Galilee was governed under the authority of the Romans by Herod Antipas, a son of Herod the Great, with the title of tetrarch.

Sec. 2.—Sketch of the Moral and Religious History of the Jews, during the period between the Old and New Testaments.

116. Between the close of the Old Testament canon and the time of our Lord, the Jews appear in a somewhat new light. Their intercourse with Gentiles in Babylon and elsewhere, and the severe chastisements they had undergone, checked their tendency to idolatry, and confirmed them in their own faith. The Scriptures were also more frequently consulted than under the earlier monarchy, and synagogues were established in most of the cities of Palestine.

Effect of intercourse with the heathen.

The intercourse of the Jews with other nations had become during the same period more general. As early as the time of the captivity a colony was formed in Egypt, thus violating the law (Deut. xii.), and weakening the ties which bound them to the holy city. Their earlier connection with Egypt had been a scourge, and now it became a snare. From choice or necessity, settlers established themselves in Asia Minor, in Greece, in Africa, and in Italy, so that when our Lord appeared, there was scarcely a country in the whole Roman empire in which a Jewish colony might not be found. It was well nigh literally true that Moses had in *every* city those that preached him, Acts xv. 21.

As a consequence of this intercourse, the original language of Palestine, which had been subject, as we have seen, to various influences

(Pt. i. § 34), was forgotten by many of the Jews, and Greek became as familiar in the towns of Judæa as Aramæan. Hence the translation of the Old Testament into Greek, the admission by the Jews into their purer faith of some of the absurdities of heathen philosophy. Hence, also, an extensive acquaintance among the Gentiles with the Jewish Scriptures, and a general expectation throughout all the East of the coming of the Messiah.

117. Other influences were also at work, of a directly religious kind.

Most of the rites of the law derived their significance from their symbolical character. They were doctrines in action; and though some were intended merely to preserve the Jews distinct from neighboring nations, most were intended to teach lessons of piety and morality, or to point attention to the office and work of the Messiah. Other influences.

Towards the close of this period, however, all that was spiritual in the law was overlooked, the ritual alone being regarded. Hence arose a variety of sects, a knowledge of whose tenets helps us to appreciate the allusions of our Lord. This knowledge, moreover, is highly instructive in illustrating the deceitfulness of human nature, and its tendencies in our own age. We may notice, in fact, in Judæa, the direction which the mind of man everywhere takes as true religion decays. There was the first traditional tendency, under whose influence foreign human elements were mingled with the Divine. Forms which compressed and destroyed the substance of piety were substituted for such as grew of it: the law was made void through traditions. In the place of the real essence there came the dead ceremonial. This was *Pharisaism*, or legal Judaism. But extremes confirm one another. The foreign additions introduced by one sect were disowned by others; and with the rejection of the additions came the rejection of much that was true. Hence arose *Sadduceeism*, or rationalistic Judaism, ending often in infidelity. In time, it was earlier than Pharisaism, but it never flourished till that system became prevalent. Neither error met the wants of men of warmer devotional feeling. The Pharisee believed too much, the Sadducee too little. Both failed, in the opinion of this third sect, to see the import of Scripture, which is not on the surface, but beneath, and must be reached by profound meditation and allegorical interpretations. Hence arose the *Essenes*, the representatives of the monasticism of all ages. Pharisaism, Sadduceeism, Essenes.

How easy to avoid the errors of others, and yet have errors no less fatal of our own!

It is worthy of remark that the three Grecian sects—the Stoics, the Epicureans, and the Pythagoreans—did not widely differ from these Jewish sects. Sir John Malcolm has also shown that the three chief Mohammedan sects fell into the same errors. The Sunis are the traditionists; the Sheas adhere to the Koran; and the Sufis sought their religion in what Mohammed called "internal divine sensation," (History of Persia, chap xxii.)

Corresponding Greek sects, etc.

Later than the time of our Lord, these sects were known by different names. The Pharisees were called successively, Rabbinists (disciples, that is, of the rabbis, or great teachers); Cabalists (*i. e.* traditionists); and Talmudists. Those who held the doctrine of the Sadducees on the supremacy of the literal text of the Pentateuch, though not holding their other errors, were called Karaites, or Scripturists. The Essenes, also, are known in history as Therapeutæ (*i. e.* soul-physicians); though some think that this name was given to a distinct but similar sect. (Burton's Bampton Lecture, Note 32; and Neander's Church History, i.)

118. It is instructive to observe, that while the Pharisees used tradition for the discovery of truth, the Sadducees used rationalistic logic for the same purpose, as did the schoolmen in later times; and that these sects owed their origin to the tendencies of human nature, and the decay of spiritual religion. The great question between them, moreover, was on the extent and authority of tradition. The Sadducee, though willing to compare it with so much of Scripture as he believed, denied its authority: The Pharisee received it as Divine.

119. The body of tradition referred to in these disputes, was collected in the second century, or later, by Jewish doctors, and especially by R. Judah, the Holy, a descendant of Gamaliel (Lightfoot), and a favorite of one of the Antonines.

Jewish tradition.

The collection is called Mishna, or the repetition.[a] Later doctors added to it various comments, under the name of Gemara (a completion); and the two works—Mishna and Gemara—are together called

[a] δευτέρωσις.

the Talmud, from a Hebrew word signifying to teach. The Mishna, with the comments collected by Jerusalem rabbis in the fourth or fifth century, has the name of the *Jerusalem* Talmud. The comments of the *Babylonish* Talmud were collected in the sixth century by rabbis residing at Babylon. The Mishna, or text, is the same in each. The traditions which compose it arose about 300 years before Christ, and interpolations excepted, were no doubt such as met our Lord in the days of his personal ministry. Jewish tradition.

In the Talmud are found many *critical and grammatical* comments on the texts of Scripture. These comments, with others which tradition had handed down, were brought together into one book, under the title of Masora (or *tradition*). When these Masoretic comments originated is not agreed. Some Jewish writers maintain that many of them are as old as the days of Moses. Kimchi and others think that they commenced with the revision of the MSS. of Scripture effected by Ezra; and others still (among whom is Eben Ezra, 1150), that they had their origin in the school of Tiberias, between the third and the sixth centuries after Christ. Eichhorn thinks it demonstrable that they are not the production of any one age, but were written at long intervals, and some of them in comparatively modern times. The whole were published in Bomberg's Rabbinical Bible (Venice, 1518–36). They are printed on the side of the text and at the end of each book. Extracts from this Masora (under the title of the lesser Masora) have been frequently printed, and portions of these are found in nearly all editions of the Hebrew Scriptures.

To the Masorites, probably, we owe the points, accents, and most of the corrections of the printed text, together with a large mass of curious, though unimportant information, on the words and letters of Scripture. Some of their corrections are *critical:* they suggest the right division of words, Psa. lv. 16; cxxiii. 4; the transposition, alteration, and omission of consonants, 1 Kings vii. 45: Ezek. xxv. 7: Amos viii. 8; *grammatical or orthographical*, as in various passages of the Pentateuch (see Pent.) and Ez. xxvii. 5; and *euphemistic or explanatory*, 1 Sam. v. 6; vi. 4: Deut. xxviii. 17: 2 Kings xviii. 27: Isa. xxvi. 12.

The Masorites notice *seven* passages in which words are read (keri) in the Hebrew which are not written (kethib), 2 Sam. viii. 3; xvi. 23; *five*, where words are written, but not read, 2 Kings, v. 18, etc.

They made it their business, also, to count the words and letters of each book, as well as unusual constructions and forms, and to mark many facts of no importance, except that the care thus exercised in accumulating them, tended to guard the purity of the sacred text. They note, for example, that the middle *letter* of the law is in Lev. xi.

42; the middle *words* in Lev. x. 13; the middle *verse*, Lev. xiii. 13 Of the Psalms, the middle letter is in lxxx. 14, and the middle verse, lxxviii. 36. They also state how often each letter occurs in each book and in all the Bible.[a]

The middle letters were written, and are still printed, in an unusual position, or of unusual size, and are said by the Cabalists to have a deep spiritual meaning.

120. The Cabala (or *received*) was the mystical interpretation of Scripture, said to have been received from God by Adam, Abraham and Moses, and to have been handed down through Joshua to the seventy elders and their successors, the rabbinical doctors. The term is also applied to the whole system of philosophy in vogue among the Rabbins, who supposed that each letter of Scripture contained some mystery (see examples, Pt. i. § 428).

121. Pharisees and Sadducees.

The *Pharisees* formed the most numerous sect among the Jews.[b] Their name signifies expounders, or separated, either because they expounded the law by tradition, or because they deemed themselves more holy than others,[c] John vii. 49. They represented the legal spirit of Judaism, and reflecting most truly the national character, they were the favorite sect among the people. They were among the bitterest enemies of our Lord.

Such was their general character; in some few, however, religion was the expression of honest, but misguided zeal, Rom. x. 3.

The *Sadducees* take their name either from Tsedek, righteousness, or from Sadok, the pupil of Antigonus Sochæus, the first Mishnical teacher, and president of the great Sanhedrim (B. C. 250). They denied the authority of tradition, and regarded with suspicion all revelations made later than Moses. They objected to all development of Divine truth, even of such truth as was plainly implied in the Pentateuch; so that they often misunderstood the very books they professed to receive. On this ground, they denied the doctrines of the resurrection and the immortality of the soul. Their denial of the existence of angel and spirit is hardly explicable on any principle, except that when once men have become skeptical their unbelief is closely allied to credulity. The precepts of the law were the only parts they regarded as clear; all else they thought uncertain Without formally denying a Providence, they made God as far as possible, an idle spectator of the affairs of the universe, and were led by this view to a system of deism, which all but set aside the authority of revelation. Their doctrines were favorably received by the young men of Judæa, and produced (as Josephus has affirmed) dispositions cold and repulsive. The Sadducees were mostly persons of wealth, who lived a life of ease and earthly enjoyment, without opening their minds to any higher aspirations. From their position, they gained some of the most important posts in the country. Caiaphas, who condemned our Lord, was a Sadducee;[d] and Josephus says that Herod, who felt John's preaching so keenly, belonged to this sect[e] He thus furnishes an illustration of the power of conscience over a system of infidelity which his heart, rather than his head, had embraced.

122. Galilæans, Herodians.

Closely akin to the Pharisees in their religious views were the *Galilæans*, though differing in their political tenets. They sprang from Judas of Galilee (Gamala), who, in "the days of the taxing," taught that all for-

The *Herodians* were chiefly Sadducees in their religious tenets (compare Mark viii. 15 with Matt. xvi. 6), but were rather a political than a religious sect. They took their name and their views from the family of Herod, who derived their authority from the Roman government.

a De Wette's Intr. i. 256; Walton's Proleg. viii. 8; Buxtorf's Tiberias.

b Josephus reckons them at 6,000, chiefly of the priestly order. Founded B. C. 135.

c See Lightfoot's Hor. Heb. on Matt. xv. 2, § 4.

d Acts iv. 6; v. 17.

e Matt. xiv. 2.

eign domination was unscriptural, and that God was the only king of the Jews. Deeming it unlawful to pray for foreign princes, they performed their sacrifices apart. As our Lord and his disciples were from Galilee, the Pharisees attempted to identify him with this sect.

Of this party, the most violent probably were called zealots. They occur just before the destruction of Jerusalem, and are perhaps referred to in Acts xxi. 38. A better class of zealots are mentioned in Acts xxi. 20; xxiii. 3.

It was their principle to promote intimacy with Rome by flattery and unlimited submission, but especially by introducing into Judæa the usages of the conquerors. This union with idolatry, on the ground of worldly policy, was probably the leaven against which our Lord cautioned his disciples

123. The Essenes are reckoned by Philo at 4,000, and probably owe their origin to Egypt. They renounced the pleasures and conveniences of life, and were in their creed unqualified fatalists. Matt. xix. 12: Col. ii. 16–19, and some parts of John are supposed to refer to their doctrines; but as they had seceded from the body of the Jewish people, they are not formally noticed in the narratives of our Lord's ministry. The Essenes.

124. The *scribes* were a learned profession and not a religious sect. It was their business to make copies of the law and to expound it. Hence they were called lawyers[a] and doctors of the law.[b] As religionists, they generally favored the Pharisees, and are therefore often mentioned with them (Matt. xxiii.), though all sects had their friends in this profession.[c] Scribes.

The scribes of the people were probably members of the Sanhedrim, not of the priestly order. This body, the Sanhedrim, consisted of seventy-two members, of whom twenty-four were priests, and twenty-four elders (Rev. iv. 4); and probably the scribes of the people were the rest (see 1 Chron. xxvii. 32).

125. The *Proselytes* were, in the time of our Lord, a very numerous body. The name was given to those Gentiles who took upon themselves the obligations of the Mosaic law. They joined in offering sacrifices to the God of Israel in the outer court of the temple. The Pharisees took great pains to make these proselytes, and were aided in their efforts by the fading authority of the old religions, and the reverence in which the God of the Jews was held by the heathen. As these teachers had no true idea of their religion, they could impart none; their converts, therefore, only changed their superstition, hushed the accusations of conscience, and became twofold more than before "the children of hell." These were called Proselytes of Righteousness, and were often among the bitterest enemies of the Christian faith. Proselytes

126. There was also a large body of Gentiles called (in later times)

[a] Matt. xxii. 35, compared with Mark xii. 28.

[b] Luke v. 17, 21. [c] Matt. ii. 4.

Proselytes of the Gate,[a] who simply pledged themselves to renounce idolatry, to worship the true God, and to abstain from all heathenish practices. They had generally heard of the coming of the Messiah, and were free from most of the prejudices of the Jews. Hence the new religion made great progress among them.

They are called in the New Testament "devout persons, fearing God," and religious proselytes, Acts xiii. 16, 43, and seem to have been numerous in Damascus and Thessalonica (xiii. 50; xvii. 4: see, also, x. 2).

Samaritans.

127. The Samaritans claimed an interest in the Mosaic covenant, but our Lord distinguishes them from the lost sheep of the house of Israel, and from the Gentiles (Matt. x. 5, 6). Those of the time of our Lord sprang from the colonists with whom the king of Assyria peopled Samaria after the ten tribes were carried away (2 Kings xvii.) A captive priest was sent to teach them, and though at first they regarded God as a kind of tutelary Deity, and much of their religious system was corrupt, yet they afterwards sought to be united with the Jews. With this view, Sanballat, the Cushite (not the Sanballat of Neh. xiii. 28), obtained the aid of a Jewish priest, Manasses, whom the Jews forced into banishment. With him, a numerous train of followers settled in Samaria. They then erected on Mount Gerizim an independent temple, which remained till the days of John Hyrcanus, B. C. 109, and established what they deemed a more orderly observance of the Mosaic law. Their faith and practice they founded on the Pentateuch alone, and rejected the whole of the other inspired writings.

This division was overruled for the general good. The Samaritan copy of the law has been carefully preserved, and the enmity between the Jews and themselves has made both parties the more jealous for the purity of their respective texts. The Samaritans were free, also, from the pride and narrowness too prevalent among their neighbors. Of spurious descent themselves, and despised by those around them, they had probably a more just appreciation of the comprehensiveness of the Gospel. They regarded all nations as entitled to an interest in its blessings. They accordingly received from our Lord one of the earliest express intimations that he was the Messiah (John iv.), and were otherwise frequently noticed by him in the course of his ministry.

As they received only the Pentateuch, it is peculiarly interesting to

[a] This name was unknown to Christians before the 14th century (Lardner). It is given, however, in Maimonides (A. D. 1200), and it is certain that the class existed in the days of our Lord.

notice the passages on which to this day, they rest their belief on the coming of a Saviour. They point to Deut. xviii. 15–19; and conclude that he is the Saviour of the world from Gen. xii. 3; xxii. 18; xxvi. 4; xxviii. 14, etc.

After the time of our Lord three sects sprang up among them; of which two, founded by Simon Magus and his pupil Menander, survived for centuries, and were often confounded by heathen writers with Christians.

128. These sects, it may further be observed, are not isolated phenomena, confined to the countries or times in which they appeared They exhibit human nature throughout all time; and the precepts and truths which were adapted to their condition are not less adapted to ourselves.

These sects exhibit the tendencies of human nature.

CHAPTER V.

THE GOSPELS.—INTRODUCTORY.

129. We now come to the New Testament, the fullest and latest revelation of God. The ancient dispensation made nothing perfect. Apart even from the abuses by which it had been corrupted, it was in itself incomplete, Gal. iii. 21: Heb. vii. 18; ix. 9, 11. Whatever was wanting, however, in the ancient institution, is supplied by the incarnation, the life and death of our Lord: facts which form the theme of the Gospels, as the explanation of them forms the theme of the Epistles. He is himself, in truth, the Gospel. His coming and work, apart even from all he directly taught, constitute the glad tidings of great joy unto all people. Did men need

Old Testament completed by the life of our Lord.

He came to be the subject of the Gospel.

a real sacrifice for sin, in which the rites of the law should find their explanation and end? That sacrifice he offered. Did men need a perfect rule of life? That rule he gave when he dwelt among us; and immortality he brings to light, not so much by teaching it, or promising it, as by the actual fact of himself rising from the dead in our nature, and on our behalf. There is, indeed, no question in religion which it is essential for us to know, which the life of Christ has not solved. In Him we see God himself revealed, his mercy, justice, faithfulness and power; and in Him we see no less clearly our own nature; its sinfulness in his sufferings; its duties in his example; its dignity, if we are united with him, in his ascension and glory.

Hence peculiarities of his teaching.

This double purpose of our Lord—to fulfil the ancient institute, and to be himself the foundation of a new one—explains peculiarities in the Gospels which would otherwise be inexplicable.

Hence, for example, the substance and even the form of his teaching. Types and predictions which had served in ancient times as a depository of spiritual truth he fulfilled. His lessons are often given in parables, testing the hearts of the uncandid and indifferent, and reminding all of the true character of their own dispensation. His acts were often symbolical on the same ground. He washed his disciples' feet; he took and set little children in the midst of them; and in all his miracles he carefully looked to this double end—to suggest the true rule of interpreting the ancient law, and to teach the mysteries of his own kingdom.

Hence the *gradual* disclosure of his truth.

130. To this cause, too, it may be attributed that our Lord's revelations were *gradually* disclosed, and never fully till after he had risen. Other reasons there were also. The prejudices of his disciples were strong, and a *gradual* disclosure of truth was on that account desirable; for they were not at first able to bear it. It was his rule, moreover, to reward *faith* in a little, by imparting more, as he himself taught them. But the chief reason seems to be that the doctrines of Christianity spring out of the facts, and could not, therefore, be revealed till the facts had been accomplished. Hence peculiarities such as the following. He first hints at some doctrine, or event, then repeats the lesson more explicitly, and

then either clearly reveals it, or refers his disciples to the teaching of the coming Spirit. He avoids everywhere a full disclosure of his character, even forbidding others to declare it. His ministry he confines to a small district and a despised people. Doctrines he seldom or never propounds; but he does the works that are at the foundation of them. He suffers, and hence the doctrine of atonement. He pleads, and hence the doctrine of spiritual influence. He rises from the grave, and hence our resurrection and glory. The truth is, as Macknight has remarked, our Lord came from heaven, not so much to *teach* the Gospel as to be himself the *subject* of it, leaving the Spirit to be its chief interpreter. We study, therefore, the law in the Gospels; the Gospels in the Epistles; and all *in Christ*.

"*All in Christ*," we repeat. For a personal Saviour is the glory of the Gospel, and the study of a personal Saviour the great instrument of our holiness. Religion is not merely the contemplation of truth and the practice of morality; it is fellowship with God through his Son. We are to love not moral beauty only, but Christ; to believe not so much in *it*, as in *Him* Hence the peculiarity of all apostolic teaching. In place of inculcating virtue, they bid us "walk in his steps," and do what is "well pleasing" in his sight. Death they represent as union with him, and to "follow the Lamb whithersoever he goeth" is given as the sum of Christian duty and of Christian blessedness. To understand even the morality of the New Testament, much more its doctrines, we must study the Gospels.

All truth *in Christ*.

131. The recorded discourses and parables of our Lord, are to us with the Bible in our hands, sufficiently clear. The rules that teach their meaning and application may be gathered from Part i., Sec. 7, etc. The significancy of his miracles is perhaps less obvious. They have clearly an outward and inward meaning.

Import of his miracles.

Outwardly, they are expressions of power (*δυνάμεις*). They excite surprise, and so, as "wonders" (*τέρατα*), they prompt inquiry: they give evidence of a Divine mission, and are therefore signs (*σημεῖα*). In each of these characters they are important. The constancy of the process of nature had been converted into an argument against an active Providence. In miracles, the perpetuity and extent of providential government are vindicated and proved. They show that a natural law is one thing, and a living agent another. Nor are they, as evidence, less significant. *Inwardly*, in the moral lessons they

teach, they are even more important. As a whole, they may be called *redemptive*, as those of the older dispensation were chiefly *judicial:* the earlier illustrating a state of law; the later, a state of grace. Each miracle, moreover, has its own essential characteristic, teaching some truth or duty, and often foreshadowing a glorious future. The miracles, in fact, of our Lord are as parabolic as his parables, and should be studied for the same ends. His own work, his kingdom, and our duty, are revealed in both.

Miracles not contrary to nature:

132. If the truth of miraculous interference create a difficulty in the mind of an inquirer, it may be well to remind him that a miracle, though above nature, is not contrary to it, and may even be said to be in the strictest harmony with it. What we call natural laws are nothing more than uniformities of existence or of sequence, and really imply at some stage *Divine* power. They account for nothing; and after we have reached the highest law we say, "Here God himself seems to interpose: second causes can be traced no farther." A natural law, therefore, is but a theory (as of motion, for example); it is not a *living force.* It is only the plan on which some agent works, and that agent works miraculously—that is, supernaturally—though with constancy. The miracles of the Gospel, therefore, suppose no greater interference than may be found already in any department of physical science.

Nor Satanic agency in disease.

133. The supernatural interference of malevolent beings referred to in the Gospels has also created difficulty, but admits of a satisfactory interpretation. Some have said that such interference was peculiar to the time of our Lord, and is now withdrawn. And it was natural, it is added, that the manifestation of God in the flesh should be accomplished with unusual activity on the part of the powers of evil: *their* design was the defence of their own cause; God's design, in permitting it, his glory. Others have supposed that Scripture, when speaking of disease as the result of Satanic agency, lifts up a veil and reveals a secret which is still true. Devils, it is implied, are the first causes of suffering; though second causes are also permitted to work; and in our own time, it is added, they act with power as real, and with results as seemingly natural, as in the days of our Lord. Either interpretation is consistent with physical facts. What men call causes of disease are either second causes or symptoms. The agent that originates them is not seen. In ascribing them, therefore, to an extraneous cause, Scripture is in harmony with philosophy; and in ascribing them to a spirit of evil, it is not otherwise than in harmony with the indications of even natural reason.

134. One remark more, on the nature of our Lord. The Gospels give the life of One, who was both God and Man; and we must not be surprised to find him spoken of now in the one character, and now in the other. Christ God and Man.

Sec. 1. The Gospels in their mutual relation.

135. The word Gospel means good news, and corresponds exactly to the Greek term[a] by which this portion of sacred Scripture is distinguished. Gospel.

The Gospels were written at different times, under the guidance of the Holy Spirit, by the men whose names they bear. They give not a complete history of the Saviour's life, but such facts and discourses as explain the nature, and prove to different readers the Divine origin of the Christian system. The four books make really not a biography, but a memoir, and only one. They form one Gospel—a "four-sided Gospel," as Origen called it—and by their marvellous unity and diversity are adapted to interest and instruct every class of character in every age.

136. The *first* Gospel (by Matthew), was intended for Jews. He therefore gives no explanation of Jewish customs or topography. The genealogy of our Lord he traces through his reputed father to Abraham, and shows how the New Testament is the fulfilment of the Old. The *second* Gospel (by Mark), was written for the instruction of Roman converts. Jewish customs and places have consequently explanations appended. Narrative is preferred to discourse, and the writer dwells rather on the actions than on the teaching of our Lord. His Gospel is thoroughly practical, and though he has added but twenty-four verses which are not found in the Gospels of Matthew or Luke, the whole is admirably adapted to the energetic business habits of the Roman people. The *third* Gospel was written by Luke, for the use of the Gentiles generally. Here again, Christ appears under a new aspect, not as the minister of circumcision—his character in Matthew—nor yet as the *Lion* of the tribe of Judah, "Lord of all power and might"—his character in Mark—but as the Saviour of the *world*. His genealogy is traced through his mother to Adam, the head of the whole human family. While Matthew tells of the twelve apostles who were sent to Israel, Luke speaks also of the seventy disciples who were sent as to the nations of the Characteristics of each.

[a] εὐαγγέλιον, see Luke ii. 10.

earth. Several parables are found in this Gospel alone, and among them, the good Samaritan and the prodigal son—the one humbling to Jewish pride, the other cheering to the Gentile penitent. Jewish customs and chronological statements are made intelligible to a foreigner, while the fulness of his record of the discourses of our Lord meets the curiosity of the Grecian character. In the *fourth* Gospel, we have something meets the higher speculative tendencies of men; correcting what was false in the Jewish and heathen systems of religious philosophy, and completing what was deficient in previous relations. None has spoken so fully of the Divine character of our Lord, or of the inward spiritual life which springs from union with him. As Matthew's Gospel was called the material one, so John's was called the spiritual, or Divine.[a]

Thus it is that the Gospel stands "four-square," with a side fronting each side of the spiritual world: Matthew, addressing the Jew, reveals the Messianic king; Luke, the Greek, reveals the *man;* Mark, showing the power and vital force of truth; and John, its attractive and subduing love. Matthew exhibits chiefly the Jewish and subordinate; John, the spiritual and Divine, in our Redeemer; Mark, his authority over nature and devils; Luke, his personal history as man. In all combined, Jesus is represented as the Messiah, the Teacher, the Pattern, the Brother, and the God.

Sec. 2. The Genuineness of the Gospels.

137. The general evidence of the *genuineness* of the New Testament has been already given. Evidence of the genuineness of particular books of Scripture we shall briefly sum up in a tabular form. The authors referred to belong to the first *two centuries and a half* of our era.

Genuineness of each.

The passages on which the table is formed may be seen referred to in Less' Treatise on the Authenticity, etc., of the New Testament. For passages marked thus †, see Davidson's Introduction to the New Testament, vols, i.–iii. The testimony of the *later* witnesses may be seen in Lardner's Credibility. Several of the earlier testimonies may also be seen there, but Less' list is more carefully prepared than his.

By Clement.

	Barnabas. A. D. 122.	Clement of Rome. 98.	Ignatius. d. 107.	Polycarp. d 166.	Papias. 119.	Others of the 1st century referred to by Eusebius.	Justin Martyr. 148.	Tatian. 158.	Basilides. 122.	Irenæus. 176.	Hege-ippus. 175.	The Marcosians. 140.	Athenagoras. 176.	Theophilus. 178.	Clement Alex. 217.	Tertullian. 198.	Ammonius. 200.	Julius Africanus. 216.	Origen. 213.	All the Books examined by Eusebius.	Churches at Lyons and Vienne. 170.	Valentinians. 140.	Marcion. 150.	Heracleon. 140.	Celsus. 166.
Matt.	‡	‡	‡	‡	1	1	1	1	‡†	1	†‡	‡†	1	1	1	1	1	1	1	.	‡†	.	‡†	†
Mark	.	‡	‡	.	1	1	1	1	.	1	.	.	.	.	1	1	1	.	1	1	.	‡†	.	.	.
Luke and Acts	.	‡	‡	‡	.	1	1	1	.	1	.	‡†	.	.	1	1	1	I	1	1	‡	.	‡†	††	†
John	.	.	‡†	.	.	1	1	1	.	1	.	.	.	1	.	1	.	1	1	1	‡	.	.	‡†	‡†

The testimonies marked ‡ are less decisive than those marked 1 or †, though most of them would be deemed quite satisfactory in a case of ordinary criticism. A few other passages may be seen in the works of Davidson and Lardner. They are not included above, because not decisive.

Evidences of *authenticity* may be seen in Part i., Sec. 4. These testimonies on the genuineness of the Gospels apply to the whole, with slight exceptions. The 1st and 2d chaps. of Matt., the last eleven verses of Mark, the 1st and 2d chaps. of Luke, the last two verses of John, John vii. 53:–viii. 1, and John v. 34, have been questioned; though now they are all generally admitted to be genuine. The least certain are the last two passages.

Sec. 3. Introductions to the Gospels.

The Gospel according to Matthew.

138. Matthew was a native of Galilee, and held the office of receiver of customs under the Roman government at the sea of Tiberias (Matt. ix. 9). By Mark and Luke he is called Levi (Mark ii. 14: Luke v. 27–32), which was probably his Hebrew name, as Matthew was probably the name he assumed on obtaining a Roman office. At the call of Christ, he left his business, and became one of the disciples a short time before the delivery of the sermon on

Matthew, his history.

the mount. In enumerating the apostles, he speaks of himself as Matthew the publican (x. 3), anxious to magnify the grace of God in his call. The language in which he describes the abandonment of his worldly prospects for Christ is a remarkable instance of humility, and illustrates one principle on which the Gospels are composed. The writers never make themselves prominent, nor do they give any details respecting their personal history. Their theme is—not themselves, but Christ Jesus their Lord.

Date. The exact date of this Gospel is not known. By some it is placed as early as A. D. 37;[a] by others as late as 63. The weight of evidence, however, is in favor of a few years later than the earlier date (*i. e.* about A. D. 42), and it was certainly written before the destruction of Jerusalem.

In what language written. It was a general tradition in the early church that there was a Gospel, written by Matthew, in Syro-Chaldaic. That he did write some notices of our Lord's life in the vernacular language of Palestine, is probable. But the originality and genuineness of the Greek Gospel are sustained by the strongest evidence. No trace of any Hebrew Gospel now remains. In Palestine, moreover, Greek was the language of books, of business, and of common life. Looking, therefore, to the habits of his countrymen, and to the approaching dissolution of the Jewish State, he had every inducement to employ that tongue.

Plan. His Gospel may be thus divided:

Chaps. i., ii. Contain a brief notice of the infancy and childhood of our Lord.

Chaps. iii.–iv. 12. A record of his entrance on his public ministry, and of events preparatory to it.

Chaps. v.–vii. An exhibition of Christ as a public teacher, illustrated in the sermon on the mount.

Chaps. viii., ix. An exhibition of Christ as a worker of miracles, giving in one view several miracles of different kinds performed in various places.

Chap. xiii. An exhibition of Christ as a teacher by parables, in some of which there are also prophetic intimations.

Chaps. x–xx. We have instruction, miracle and narrative in more regular order, and in

[a] Tillemont, Owen and Tomline, 38; Irenæus later than 60.

Chaps. xx.–xxviii. We have a record of the last sufferings, death, and resurrection of our Lord.

The intention of the writer is clearly, by a simple record of what our Lord did and suffered, to redeem his Master's memory from reproach, to disarm the prejudices of his countrymen, and to set forth for future ages the true character of the Messiah. Hence his frequent appeals to the prophets (i. 23; ii. 6, 15, 18; iii. 3; iv. 15; viii. 17, etc.), his accounts of the refutation of the various Jewish sects, his care in narrating such parts of our Lord's discourses as were best suited to awaken his own nation to a sense of their sins, to correct their hopes of an earthly kingdom, and to prepare them for the admission of the Gentiles to the church. For the special instruction of Jewish Christians, he gives the predictions of our Lord in relation to Jerusalem, and the arguments by which he sought to reconcile his disciples to opposition and persecution for their adherence to him. Aim of this Gospel.

THE GOSPEL ACCORDING TO MARK.

139. Mark, who, besides his Latin name of *Marcus*, appears to have had the Hebrew one of *John*, was the son of Mary, a pious woman at Jerusalem, who received in her house the assemblies of the primitive church, and welcomed the apostle Peter after his deliverance out of prison by the angel, Acts xii. 12. Mark was the nephew of Barnabas, Paul's companion in his travels, Col. iv. 10. These two being at Jerusalem about the time of Peter's deliverance, took Mark with them upon their mission, Acts xii. 25. He accompanied them to Antioch; and thence, on their first journey, as far as Perga, in Pamphylia; where he left them and returned to Jerusalem, Acts xiii. 5, 13. We afterwards find him at Antioch, with Paul and Barnabas, desiring to accompany them on a second journey; but Paul, regarding him as unfit for the work, since he had left them on the former occasion, was unwilling to take him. This decision caused a warm dispute and a temporary separation between the two apostles; and Barnabas, influenced probably by his affection for his kinsman, "took Mark, and sailed unto Cyprus." There can be no doubt that Mark afterwards acknowledged his error, Mark's history.

whatever it was—whether he was wanting in the courageous self-denial of the missionary, or had misgivings on the extension of the Gospel to the heathen—for the apostle Paul appears to have given him his confidence and affection, and commends him to the churches. See Col. iv. 10: 2 Tim. iv. 11: Philem. 24.

To these notices, gathered from the sacred writers, others add that Mark afterwards went to Egypt, and, having planted a church at Alexandria, died there.

Thus it appears that Mark, though not himself one of the twelve, was a friend and companion of the apostles; and living at Jerusalem, was upon the spot where the most important events in our Lord's life occurred, and where many of his miracles were performed. But, in addition to these means of knowledge, it is the concurrent testimony of the early Christian writers that Mark attended Peter (by whom he was probably brought to a knowledge of the truth, see 1 Pet. v. 13), during a considerable portion of his ministry; and having for some years enjoyed the intimate friendship of that apostle, wrote this account of our Lord's life under his immediate direction. So that Justin calls his Gospel "the Gospel of St. Peter." Some commentators suppose this fact to be referred to in 2 Pet. i. 15, 16.

The internal evidence is in favor of Peter's superintendence. Scarcely an action or a work of Christ is related at which Peter was not present; and those events in our Saviour's life are related in detail which must have made the deepest impression upon Peter. Many things honorable to Peter are omitted by Mark, which are mentioned by the other evangelists; whilst, on the other hand, the failings of Peter are fully recorded. Comp. Mark viii. 29, with Matt. xvi. 17. See, also, Mark viii. 33; xiv. 31–71.

Date. The time when this Gospel was written is uncertain. Various dates have been assigned to it, between A. D. 48 and 65. Some suppose it written at Rome, others at Cæsarea; but all agree that it was intended for Roman converts.

The chief peculiarities of Mark as a writer are, (1.) That he relates rather the works than the discourses of our Lord. His descriptions are more graphic than those of Matthew and Luke. He frequently employs the present tense, introduces persons as speakers, and is often minute in his descriptions of persons and localities. In many instances where the same events are related by Matthew and Mark, the latter fills up the outline of the former, giving greater distinctness to the picture. Compare Mark v. 22–43, and Matt. ix. 18–26: Mark ix. 14–29, and Matt. xvii. 14–21. Peculiarities.

THE GOSPEL ACCORDING TO LUKE.

140. Luke, the writer of the Gospel which bears his name, is generally allowed to have been the "beloved physician" mentioned by Paul, Col. iv. 14. According to the testimony of some of the Fathers, he was a native of Antioch. He would appear, from his intimate acquaintance with the Greek language, as well as from his Greek name, Λουκᾶς, to have been of Gentile extraction. But, from the Hebrew terms occurring in his writings, and from his accurate knowledge of the Jewish religion, ceremonies and customs, it is highly probable that he was in early life a Jewish proselyte; and having afterwards embraced the Gospel, he became a faithful and zealous companion of Paul in many of his labors and travels, Acts xvi. 10. xx. 5, etc. We learn from Acts xxviii. 15, and Philem. 24, that he was with the apostle at the time of his first captivity at Rome; and from 2 Tim. iv. 11, that during his second imprisonment Luke alone remained by his side. Luke's history.

Luke is generally supposed to have been a scholar. His style is more classical than that of the other evangelists. Being a physician, his descriptions of diseases, and his accounts of cures wrought by the Saviour and his apostles, have more of technical definiteness than the other Gospels.

With regard to the questions *when* and *where* this Gospel was written, there is no certain information. Some suppose that it was written during the time that Luke was in Paul's com- Date.

pany, probably during his confinement at Rome, about the year 62 or 63, A. D. Others give it an earlier date, and suppose it to have been written at Philippi, about 57, A. D., see 2 Cor. viii. 18–21. But, however that may be, it is evident that it was originally written for Gentile readers, as that of Matthew was originally designed for Jews. He has always before his eyes the "salvation prepared for all people;"—"a light to lighten the Gentiles" (ii. 31, 32), and, as writing for heathen who had departed so widely from God, he has been careful to record the Lord's declarations concerning the free mercy of God to the greatest sinners (vii. 36–50; xv.; xviii. 10–14; xix. 5–10; xxiii. 40–43, etc.)

Peculiarities.

The Gospel of Luke is generally considered to be more of a regular biography than any of the others. He appears to have preserved the chronological order of his main facts; closing the various periods of his history with a number of incidental circumstances and discourses, which belong to that division of time, but the exact sequence of which he is not careful to specify.

The numerous and important additional facts which Luke has supplied, give to his Gospel a peculiar value. He relates with remarkable clearness the conversations of Jesus, with the incidents which gave rise to them, the remarks of those who were present, and their results. Though containing information supplementary to that given by Matthew, his Gospel has not the character of a supplemental document; but is evidently an independent and original work. Generally, the parable and discourses of Luke's Gospel, are less full than those of Matthew.

THE GOSPEL ACCORDING TO JOHN.

141. John, the younger brother of James, who with him was called to the apostleship, was the son of Zebedee and of Salome. His father was a fisherman, living at Bethsaida in Galilee, on the borders of the lake of Gennesareth. The family appear to have been in easy circumstances; at least we find that Zebedee employed hired servants, Mark i. 20; and that Salome was among the women who contributed to the maintenance of Jesus, Matt. xxvii. 56.

John's history.

Having been brought up in the knowledge and the love of the true God by a pious mother, he appears to have early become a disciple of our Lord's forerunner, and to have been directed to him by Jesus, whom he followed; it being gene-

rally considered that he was one of the two disciples mentioned in chap. i. 37–41. He was soon admittted, with his brother James, and Peter, to particular intimacy with the Saviour, who selected them as witnesses of the most important and solemn events of his life, Mark v. 37: Matt. xviii. 1; xxvi. 37.

It appears that, of all the apostles, John was especially favored with our Lord's regard and confidence, so as to be called "the disciple whom Jesus loved." He was devotedly attached to his Master; and though he fled, like the other apostles, when Jesus was apprehended, he recovered his firmness, was present during the trial and crucifixion of our Saviour; and was intrusted by Him with the care of his mother (xix. 26, 27).

John is said to have remained at Jerusalem till the death of Mary, about the year A. D. 48. After Paul had left Asia Minor, John went to labor there, residing chiefly at Ephesus, and founding several churches in that country. Shortly afterwards, during the persecution under Domitian (or according to others, towards the end of the reign of Nero), he was banished to Patmos, an island in the Ægean Sea; where he received the visions of the Apocalypse. On the accession of Nerva he was liberated, and returned to Ephesus, where he continued to labor during the rest of his life. He died in the hundredth year of his age, about A. D. 100.

Date.

According to the general testimony of antiquity, John wrote his Gospel at Ephesus, about the year 97, long after the destruction of Jerusalem. He therefore makes no mention of our Lord's predictions of that event, and the dispersion of the Jews; those prophecies having at that time received their accomplishment.

Peculiarities.

It is generally considered that John had the other three Gospels before him when he wrote; inasmuch as he omits all that had been described in them with sufficient minuteness. He supposes the great events of our Saviour's life and his principal instructions, to be already known to his readers. If at any time he relates what had been mentioned by the other evangelists, it is generally with a view to introduce some important discourse of our

Lord; or because it was particularly connected with the main object of his Gospel.

Aim. The object which this evangelist had in view is very clearly stated in chaps. i. 1–18; xx. 31. His design appears to have been to convey to the world just and adequate notions of the real nature, office, and character of the Divine Redeemer. For this purpose are especially recorded those passages of our Saviour's life, which most clearly displayed his Divine power and authority; and those of his discourses in which he spoke most plainly of his own nature, of the work given to him by the Father, and the efficacy of his death as an atonement for the sins of the world. And it is from this Gospel that the most numerous and decisive proofs of our Lord's deity are derived. Yet no evangelist has portrayed the softer lineaments of our Lord's humanity with more delicacy and beauty, or disclosed more of the inmost affections and feelings of the Saviour's heart. The other evangelists give the history of our Lord in Galilee chiefly; in John he is seen generally in Judæa. Here we find him attending three passovers at least, the others giving the history of but one. Two-thirds of this Gospel are new; the most important additions being in chaps. xiii.–xvii., and in chap. xi. He records but six miracles, and omits most of the parables, and the sermon on the mount.

This Gospel was probably *the last written* of all the books of the Bible; and while proving the Divine nature of Christ, it corrected several of the heresies which sprang up in the first age of Christianity, and supplies an answer to some that prevail in our own.

Sec. 4. The Chronology of the Gospels.

142. The chronology of the Gospels is a subject of much interest and considerable difficulty. It will be sufficient to indicate the evidence and results which have been ascertained by recent and protracted inquiry.

1. The present Christian era A. D. 1, is A. U. C. 754, and was fixed in the 6th century by Dionysius Exiguus. It came into use in the 8th century, and was adopted by Bede. Shorly afterwards we find it employed in public transactions by Pepin and Charlemagne. Now Herod the Great died A. U. C. 750, just before the Passover (*i. e.* between the latter part of March, and the latter part of April): a statement made by Josephus, and confirmed by astronomy, which shows that an eclipse of the moon, said to have taken place just before his death, did take

place in that year. Allowing, then, four or six months for the visit of the Magi, and the flight into Egypt, the birth of our Lord cannot be later than January, 750, or October, 749, see Matt. ii. 1–6: Jos. Antiq. xvii., xviii. 1; xvii. 9, 3. The Christian era, therefore, is wrong by at least four years, and in this decision nearly all chronologers agree.

The conclusion to which the testimony of Josephus leads us, is confirmed by other evidence. . . . From Luke iii. 1, 2, 23, we learn that John entered upon his ministry in the 15th year of Tiberius, and that Christ was about thirty years of age at his baptism. Both *probably* entered upon their work when they were thirty (see Num. iv. 3, 35, 39, 43, 47). Tiberius was associated with Augustus (and the *original* of Luke implies that he dates from that time), A. U. C. 764; so that the 15th year of Tiberius begins A. U. C. 779. Christ, therefore, was born in A. U. C. 750, or 749. . . . Again, from John ii. 20, we learn that then the temple had been forty-six years in building (Greek). Josephus states that Herod began this work in the 18th year of his reign (which is reckoned from the death of Antigonus, A. U. C. 714). Hence, when our Lord spoke (the time being the date of his first Passover, when he was probably thirty and a half years old), the 65th year from the commencement of Herod's reign was in progress, or A. U. C. 779. On this reckoning, therefore, Christ must have been born A. U. C. 749. The Latin fathers, moreover, had a tradition, that Christ was put to death in the consulate of the Gemini, Rubellius and Fufius, *i. e.*, A. U. C. 782–3, and reckoning his ministry at three and a half years, we are again brought to A. U. C. 749, as the date of his birth.

2. This view represents our Lord as entering upon his ministry when he was thirty. Usher overlooking part of the evidence, and misunderstanding Luke iii., supposes our Lord to have commenced his ministry in the 34th year, *i. e.*, A. D. 30. The conclusion is now generally admitted to be an error.

3. On the duration of his ministry, there is also a difference of opinion. The first three evangelists seem to give events connected with only one Passover; the last mentions three, and probably four (see next Sec.) Usher supposes that three only are mentioned, and hence he makes the duration of our Lord's ministry two and a half years. Greswell and Robinson suppose that four are mentioned, and make his ministry three, or three and a half years.

4. The date of our Lord's death is of course known; the day of his birth can be only conjectured. Lardner reckons that Christ was born between August and November, 748, or 749; and Greswell maintains that he was born April 5, 750. As early as the 3d and 4th centuries, the 6th of January and the 25th of December were celebrated as the

festival of his birth and baptism, by the two chief sections of the church.

Sec. 5. The Gospels Harmonized.

143. While the Gospels as they lie before us are a precious record of our Saviour's life, it is highly interesting to compare them, and to ascertain the chronological order of the events they describe. The evangelists are their own best interpreters. Each narrative is supplementary to the rest, in minute as well as in important particulars. The characteristic of their testimony is unity in diversity. And these advantages appear only on comparison of the narratives themselves.

Importance of a synoptical view of the Gospels, and of a chronological harmony.

144. This process is easy. A *precise chronological* arrangement of the events and discourses is more difficult, though also instructive. A synoptical view of the Gospels may be framed by all; a *chronological* harmony requires much learned research. The order adopted in the Harmony of the Religious Tract Society, which is founded on Dr. Robinson's, carefully compared with the Harmonies of Greswell and Wieseler, is perhaps the best.

A synoptical view easy: chronological arrangement difficult.

145 In fixing the order of the events of the Gospels, the first question to be decided is, the number of passovers that occurred during our Lord's ministry. One only is mentioned by the first three evangelists; three at least by the last (John ii. 13; vi. 4; xiii. 1), and probably four (v. 1).[a] Some, as Sir I. Newton and Dr. Macknight, have supposed even a fifth, but of this there is no satisfactory evidence. A few maintain but one; many, as Lardner, Bengel, Benson, three; but most, including Grotius, Lightfoot, Newcome, Hengstenberg, four.

First question; number of passovers.

146. An extreme view, in opposition to all attempts to frame a harmony of the Gospels, was once common on the continent, and was maintained by Osiander (1537), and other Lutherans. In this view, each Gospel was held to preserve a strictly chronological order, and all

[a] See on the grammar of this passage, if read without the article, Winer, § xix. 4: Matt. xxvii. 15: Mark xv. 16: and on the whole question, The Harmony of the Gospels, Religious Tract Society.

events, however apparently identical, which occupied in any two Gospels different places, were deemed distinct. Elsewhere, and in later times, sounder views prevailed, especially through the expositions of Calvin and Bengel. It is now generally admitted that the evangelists do not profess to adhere to a chronological order, and that no harmony can be made without some transposition. In this principle all modern harmonists concur, and they differ only in the importance which each attaches to the order of some one evangelist. In the chronological tables given by Dr. Robinson, the order of John is never altered, though between the events he records, large portions of the other evangelists are introduced. Mark's order is only twice inverted, Luke's not much oftener, Matthew's most of all; though in no case are the alterations very serious. The first three Gospels are sometimes called synoptical, from the fact that their narratives are parallel to a much larger extent than those of John.

Which Gospel is on the whole the most chronological.

147. Two things are very obvious on comparing the Gospels. They contain many verbal agreements so marked as not to admit the supposition that they are accidental;[a] and they contain some apparent discrepancies. The first fact has been variously explained. A common opinion was, that the Gospel first written was freely used by subsequent writers; and each of the first three Gospels has been regarded as the Gospel which was used in this way. Now, however, this theory has few advocates. The inspired writers themselves say nothing of such dependence as this practice would imply. The passages and expressions in common, moreover, are few, compared with those which are peculiar; so that this theory creates more difficulties than it explains. A *second* opinion maintains that all the evangelists used some common Gospel now lost; but the absence of all traditional support for such a theory, and the difficulty of applying it so as to explain the admitted facts, have induced most critics to reject it. The *latest* suggestion is, that all the Gospels are founded on narratives already familiar, through frequent repetition, to the inspired writers. The chief facts of our Lord's life and teaching had certainly been promulgated for many years before the Gospels were written, and many expressions and descriptions must have been, from this circumstance, familiar to the inspired writers. Olshausen combines the first and the last of these views; Matthew and Luke were written, as he thinks, independently, and Mark had the

Verbal agreements between the Gospels: origin of them.

[a] The English version does not always give a full idea of the remarkable sameness of expression to be found in the different Gospels: see Dr. Stroud's Harmony of the Gospels.

Gospel of Matthew before him. These theories are important chiefly as they serve to remove objections founded on the marked verbal agreement of the inspired writers. This last theory, it will be noticed, explains the facts without adding materially to the difficulties.

148. The apparent discrepancies of the Gospels are not numerous, but they are obvious, and have created probably more difficulty than their marked agreement. Examples are the following.

Apparent discrepancies: how reconciled.

The genealogies, Matt. i. 1–17: Luke iii. 23–32. The solution of the difficulty is found in the fact that Matthew traces our Lord's descent through Joseph, and Luke through Mary.

The call of Peter, Matt. iv. 18–22: Mark i. 16–20: Luke v. 1–11. Greswell supposes two transactions; Robinson but one, maintaining, with Spanheim, that one evangelist supplies what another omits, and that there is no discrepancy.

The sermon on the mount, Matt. v. 1: Luke vi. 20. Greswell thinks the sermon was delivered twice; Robinson but once, the narrative of Luke ending vi. 19. A third solution explains "in the plain" (ἐπί, vi. 17) as meaning on a level spot upon the mountain, Matt. v. 1.

The two demoniacs, Matt. viii. 28: Luke viii. 26: Mark v. 2. Matthew says there were two; Mark and Luke mention but one. Le Clerc remarks that the fuller account includes the briefer, and the briefer does not contradict the fuller. Matthew reads Gergesenes, though there is a difference of reading. Gergesa, however, was comprehended in the district of Gadara.

The centurion's servant, Matt. viii. 5–12: Luke vii. 1–10. Some suppose these to have been two transactions, but they occurred in the same city and about the same time. What Matthew says the centurion did, Luke says was done by the elders of the Jews and his friends; not an uncommon mode of speech: compare Mark x. 35, and Matt. xx. 20. A third explanation supposes both the centurion and the elders to have gone to Christ; he later than they.

The two blind men near Jericho, Matt. xx. 29–34: Mark x. 46–52: Luke xviii. 35–43. Here are several difficulties. Matthew speaks of *two*, Mark and Luke of *one*. Matthew and Mark say the occurrence took place as Christ departed from Jericho; Luke says it took place when he was come nigh. Greswell, after Lightfoot, regards these miracles as distinct; the one occurring as Christ entered Jericho, the other as he left it. The word used by Luke, however, may mean (hellenistically) *to be near*, answering to our phrase "in the neighborhood," 1 Kings xxi 2: Deut. xxi. 3: Ruth ii. 20: Phil. ii. 30. De Wette and

several others translate, when Christ was drawing near to *Jerusalem*, at Jericho, etc., see ver. 31; xix. 29, 41.

These instances illustrate the difficulties of the narrative, and explain the various modes adopted in removing them. On any interpretation, the moral lessons of the narrative are unimpaired.

149. The study of the Gospels synoptically, and in the order of time, will often suggest important lessons.

Importance of studying the Gospels in this way: illustrated in events.

Look, for example, at the record of Christ's early life. The first act of worship was paid to him by Gentiles, whose gifts proved a providential supply to his family when escaping from the jealous hatred of Herod. The history of the subsequent youth of our Lord, till he was twelve years old, is given in one sentence: "he grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him."

He was not in haste to enter upon the more public duties of his office. After his baptism even, there is an interval of several months before he reveals himself (at the Passover at Jerusalem) as a "Teacher sent from God." That interval he spent (in part) in the wilderness, conquering temptation, and enduring mysterious suffering. He thus learned, at the outset, to succor the tempted. These temptations preceded his public ministry, and followed the public recognition of him by the Father, at his baptism. The same voice was again heard on the eve of the crucifixion. Tokens of peculiar favor often precede severe suffering, and both prepare for the discharge of onerous duties.

The threefold recognition of sonship is instructive: first, at his birth, to indicate his Divine nature (Luke i. 35); the second, at his baptism, to indicate the divinity of his mission; the third, at his transfiguration, to indicate his regal dignity and authority, "Hear ye him." At his resurrection all were confirmed, and he "was declared to be the Son of God with power."

The first announcement of Christ refers to his kingdom, Matt. iii. 2; the second to his sacrifice, John i. 29.

The first miracle of our Lord was performed in Galilee, and taught that, in his official character, no earthly relationship could be acknowledged (John ii. 4); that he came, not as John, austere and unsocial, but sympathizing with man in every condition of joy as well as of sorrow. It taught, also, that the water of purifying under the law was to give place to the wine of his kingdom · the richest revelation being reserved to the close.

The first of his public acts (John ii. 15), and one of the last, was to purify the temple, showing that he was its Lord, and fulfilling a prophecy of Malachi (chap. iii. 1). He also intimated that thenceforth his own body (as afterwards his church) was to be the true temple (John ii. 21), wherein God himself would dwell.

His first recorded discourse was with Nicodemus, on regeneration, on salvation by faith, on God's love to the world in the gift of his Son. He announced at the same time that he was the Son of God and the Son of Man; that his kingdom was to be established in human hearts; that he himself was to be lifted up, not on an earthly throne, but on the cross. The first scenes of his life, therefore, in Jerusalem, shadowed forth the truths which were embodied in terrible reality in the last. His *second* discourse was with the Samaritan woman, and ended in the conversion of many of the Samaritans. The earliest extensive success of our Lord's mission was witnessed in a district that was the most despised, and where he had wrought no miracles. He was *first* rejected at Nazareth.

How instructive to observe, that though "the whole multitude of the disciples" had rejoiced and praised God, on their way to Jerusalem, "for all the mighty works which they had seen," within a week, one had denied our Lord, others had slept during his agony, and all had forsaken him. "He trod the wine-press alone," though, but a few days before, that prophecy did not seem likely to be fulfilled.

The day after he delivered the parable of the wicked husbandmen, asserting his own dignity as "the Son," and foretelling his death.

The contention among the disciples who should be greatest seems to have been settled by our Lord taking a towel, girding himself, and washing their feet; thus teaching them that the chief among them was to be as he that did serve. Compare Luke xxii. 24–30, and John xiii. 1–20.

Careful attention to the order of the narrative will show that, while Pilate declared that he found no fault in Him, and Herod acknowledged that there was no charge against him worthy of death, he was crucified on the charge of blasphemy, making himself *equal with God.* That was his true character, or he was justly condemned.

It will be seen that it was *after* Judas Iscariot had left the company that our Lord gave his disciples the new commandment, instituted the last supper, and delivered the tender farewell discourse recorded in John xiv.–xvi.

Nearly *one-third* of the Gospels is occupied with the events of the last seven days of our Saviour's life, including his crucifixion. The

prominence given to these scenes he himself explains. "The hour is come when the Son of Man shall be glorified. Verily, verily, I say unto you, except a corn of wheat fall *into the ground and die*, it abideth alone; but *if it die*, it bringeth forth much fruit."

150. The connnection of miracles and parables is no less instructive.

In parables and miracles.

For parables, see Part i. § 418. For miracles, we may take the 8th and 9th of Matthew. Christ first heals with a *touch* the man whom the law had pronounced unclean (viii. 2–4), and then proceeds to assert practically his power over disease (14–17), over devils themselves (16), over physical nature (23–27), over even brute creatures (28–34). What can be more complete than this view of his reign? In chap. ix., we see him in his spiritual kingdom, forgiving sin (1–8), and answering prayer, direct (20–22), intercessory (23–26), united (27–31), unuttered (32, 33). Whether these are precisely the characteristic features of this group may admit of a question, but there are characteristic features, and our wisdom is to ascertain and examine them.

So, again, of the cases in which Christ raised the dead. Three only are given, but each is characteristic. In the case of Jairus's daughter, the spirit had but just quitted the body; the son of the widow of Nain was being carried to the grave; and the summons to Lazarus was addressed to one who had been dead "four days already." Christ therefore raised the dead from the couch, the bier, and the sepulchre; an ascending series of difficulties, but all possible with him. Each miracle, moreover, had in other respects its appropriate lessons.

Sec. 6. Topics to be Noticed in Reading the Gospels.

151. In the study of the New Testament, and of the Gospels especially, we need to inquire and compare. The inspired writings are infinitely rich in truth, and each verse is so connected with the rest that an intelligent inquirer may easily extend his investigations from one passage over the whole of Scripture. Without attempting to exhaust topics of inquiry, we mention the following. The letters may be

prefixed to each verse, or not, according to the taste of the reader.

A. What *analogies* between sensible and spiritual things may be here traced?
a. What prophecy is here *accomplished?* where found? when written? what rule of interpretation is illustrated?
B. What *blessing* is here sought or acknowledged, or promised, and why?
C. What *custom* is here referred to?
c. What trait of *character* is here given? good or bad? belonging to our natural or our renewed state? what advantages are connected with it?
D. What *doctrine* is here taught? how illustrated? what is practical influence?
d What *duty* is here enforced, and how? from what motives?
D. What *difficulty* is here found in history or in doctrine? how explained?
E. What *evangelical* or other *experience* is here recorded?
e. What *example* is here placed before us? of sin or of holiness? lessons?
F. What *facts* are here related? what doctrine or duty do they illustrate? do you commend or blame them, and why?
G. What is the *geographical* position of this country, or place? and what its history?
H. What facts of *natural history* or of *general history* are here referred to or illustrated?
I. What *institution* or ordinance is here mentioned? on whom binding? what its design? what its connection with other institutions?
i. What *instructions* may be gathered from this fact, or parable, or miracle?
K. What *knowledge* of human nature, or want of knowledge, is here displayed?
L. What *lofty* expressions of devotional fervor?
l. What *Levitical* institute is here mentioned? why appointed?
M. What *miracle* is here recorded? by whom wrought? in whose name? what were its results? what taught?
N. What is worthy of notice in this *name?*
P. What *prohibition* is here given? is it word, or thought, or deed, it condemns?
p. What is the meaning of the *parable* here given? what truth as to God, Christ, man, "the kingdom" is taught?
P. What *promise* is here given? to whom?
R. What prophecy is here *recorded?* is it fulfilled? how? when?
S. What *sin* is here exposed?
s. What *sect* is here introduced? mention its tenets?
T. What *type* is here traced?
t What *threatening?* when inflicted?
U. What *unjustifiable* action of a good man? what *unusual* excellence in one not pious?
W. What *woe* is here denounced? what *warning* given? against whom, and why?
X. What is here taught of the work, character, person of Christ?
x. What sublimity of thought or of language is here? what inference follows?

LESSONS TO BE GATHERED FROM A COMPARISON OF PASSAGES.

152. Sometimes, instead of marking the lessons taught in single verses, it is useful to compare, in order to ascertain and contrast the duties or truths involved. The following (taken from Nichols' Help) are specimens. Many more might be added.

Give instances of our Lord's attendance on public worship, at the temple, and in the synagogue; his submission to the rites and ceremonies of the Mosaic law (Luke iv. 16: John vii. 37); his retirement for private prayer, and under what circumstances (Matt. xiv. 23; xxvi. 36: Mark i. 35; Luke vi. 12); his prayers for others (Luke xxii. 32, for Peter: John xvii., for his church; Luke xxiii. 34, for his enemies); his prayer with others (Luke ix. 28).

Give instances of his submission to the will of his heavenly Father (John iv. 34; v. 30; xviii. 11); his zeal (John ii. 17; iv. 31–34: Luke ix. 51, etc.); his giving an improving turn to events and circumstances (Matt. ix. 27: Luke xii. 15: John iv. 32; vi. 27; vii. 37); his humility (John viii. 50; xiii. 1, etc.); and his self-denial.

Give illustrations how our Lord acted as a son (Luke ii. 51: John xix. 26); as a friend (John xi.); as a subject (Matt. xvii. 24); as a teacher (Matt. xi. 29).

Give instances of his reproof, and show the grounds of it in the following cases (his apostles, as Peter, Matt. xvi. 23: Luke xxii. 61: John xxi.; James and John, Luke ix. 55; Thomas, John xx. 27; Judas, John xii. 7, 8; other disciples, Luke xxiv. 25). What sins seemed to call forth his severest reproof (John viii. 44: Matt. xxiii.)?

What does our Lord say of unbelief (Matt. xi. 21: John iii. 36); of covetousness and other vices; and of particular virtues?

Who were particularly the objects of our Lord's commendation, and for what (Matt. viii. 10; xv. 28; xxvi. 13: Luke x. 42; xxi. 3)?

When did our Lord give offence, and what occasioned it (Mark vi. 3: John vi. 66; xix. 7)?

What charges were brought against our Lord? By what opprobrious names was he called? Collect the different reasons which were given by individuals for not following, or for rejecting him (Mark vi. 3; x. 22: John vii. 41). What reason does he give?

Give instances of our Lord's command of temper under circumstances calculated greatly to irritate it (Matt. xxvii. 14: Luke xxii.: John xiii); and of his condescension to the infirmities of others (John xx. 27: Matt. xxvi. 41).

Under what circumstances did our Lord turn away from those who applied to him, or refuse to comply with their request (Mark viii. 11, 12; x. 35, etc.: Luke xxiii. 8), or seem to check their coming (Matt. viii. 19, 20: Mark v. 19: Luke xiv. 25, etc.)?

Isa. lii. 13, speaks of his dealing prudently. Observe his prudence in declining all interference with civil affairs (Luke xii. 13: John vi. 15); and in the use of means for the preservation of his life (Matt. iv. 12: Mark iii. 6, 7: John vii. 1–10; x. 39; xi. 53, 54); as also his wisdom in suiting his instructions to his hearers.

What does our Lord say as to the great principle which influenced him in all he did (John iv. 34)? also as to his object in coming into the world (Matt. xx. 28: Luke xix. 10: John ix. 39; x. 10; xviii. 37)?

How does our Lord describe a future state of happiness and of misery? How does he describe his kingdom and his second coming?

CHAPTER VI.

THE BOOK OF ACTS.

Sec. 1. The Gospel and the Gentiles.

153. And now the Gospel is about to be diffused among the nations. The Book of Acts gives us the history of its progress in Judæa (i.–vii.), in Samaria (viii.), and then "to the uttermost parts of the earth" (x.–xxviii.) How far did the Gentiles need the Gospel? and what new truths did it reveal to them? are therefore instructive questions.

What is the Gospel to the Gentiles.

Some reply, by affirming, that to the Gentile world, the Gospel was welcomed chiefly as a code of perfect morality; others affirm with Paley, that its chief excellence was its revelation of eternal life; and others still, that it is essentially a revelation of *religion*, the morality of the heathen being political or secular, not spiritual or religious. It tells nothing, they say, of man's relation to God, nor did it base moral sentiment on his character or will. This peculiarity, it is added, Josephus pointedly marks. Other nations, says he, have a morality without religion; among the Jews alone is religion made the basis of virtue.

Unsatisfactory as these statements are, each of them contains a portion of the truth. The whole truth we reach only by combining them, and adding others which they do not include. It may indeed be summed up in one sentence—the Gospel is the revelation of Jesus Christ, and of God in him,—but this summary involves particulars, which must be stated in detail, before we can understand its significancy and beauty.

Man ignorant of the extent of his guilt.

154. (1.) Apart from the Gospel, men had a very imperfect knowledge of their nature and guilt. The fact that they *were* sinners was obvious to all. But the extent of their sin, needing as it did to be compared with a perfect law; the aggregate of it, springing from a *depraved* nature; the guilt of that very depravity, itself the result, not of chance or of circumstances, or of any corrupt tendency in the matter (ὕλη), of which man was formed, least of all of an act of God, but of man's own voluntary transgression, they did not know, or had forgotten. A law to test the measure of our guilt, a history to trace our ruin to ourselves, and evidence to prove that man's *nature* is not better than his practice, are

therefore strictly revelations; and they seem as essential to our penitence as to our restoration. Once all men possessed the knowledge of these truths, but now it can be regained from the Bible alone.

155. (2.) Of God himself, the heathen were no less lamentably ignorant. Whether he were one or many, or as most held, both many and one: whether, as the Stoics maintained, God was everything, and everything God, matter itself being but the remotest emanation of Deity; or, as the Platonists limited the doctrine, God was all spirit, and all spirits were God, emanating from him, and ultimately absorbed into him; or, whether he were not a being who took no interest in earthly concerns, as Epicurus taught, none knew. All *did* know, however, that the objects of popular worship embodied the vices of their worshippers, and that easy indifference, virtuous contempt, or guilty fear, were the feelings with which they were regarded. A God of holiness, of providence, and of love, guided by integrity, was either altogether unknown, or, if made the theme of discussion, was regarded with dismay. "This," says Cicero, "is the common principle of all philosophies, that the Deity is never displeased, nor does he inflict injury upon men," a principle involved no less in the moral character ascribed to the divinities, than in the apathetic indifference thought essential to their dignity.

Of God's character.

De Off. iii.28.

156. (3.) The influence of the evils already named on the moral systems of the heathen, is obvious. The relations and truths on which morality is based, were imperfectly perceived, and the obligations thence arising, still more imperfectly felt. In Greece, religion was devotion to external nature, and at last to art: in Rome, devotion to country, and then to power: in each respectively, it was energy and taste. Political virtues both recognised; and at first, Rome prized as the highest political virtue, domestic fidelity; but in neither nation had religion any good moral tendency, and in both, religion became the chief servant of licentiousness and vice.

Of a perfect system of morality.

157. (4.) Nor was this tendency checked by any belief of a personal conscious immortality. A resurrection of the dead was universally rejected as ridiculous. An immortality of the soul, properly so-called, none admitted. That the souls of men might survive, in some shadowy, semi-conscious state, or even enjoy *for a time*, the company of their deities, a few were disposed to maintain; but the evidence was so faint, and the difficulties were so serious, that even the greatest of heathen philosophers, Socrates, was constrained to confess, that whether it were better to live or die was known only to the gods.

Of the certainty of a future life.

158. (5.) It is not intended by these statements to deny that there may not be found in the writings of some ancient philosophers, both classic and oriental, glimpses of diviner truth, moral and speculative. Such glimpses there are. Plato attempted, as the founder of Buddhism did, to bring back the faith of man from innumerable visible deities (θεοὶ γενητοί), to the Great Invisible (Ὤν); Socrates discourses eloquently on "the good," "the beautiful." But, on the other hand, both Plato and Socrates, when speaking most justly, confess that they are but guessing at truth, and that whether their conclusions are sound, cannot be told till some Divine teacher appear. . . . . The real difficulty in all these inquiries remained, a difficulty which drew thousands to results which their better principles condemned. If man is thus guilty; if this be virtue; if God is just; if another life be a reality: how is man to attain the purity and blessedness of which we thus dream? In the absence of light, they *denied* the truths they *dreaded;* or in spite of light, *followed* the evil they *loved*, till they reaped the fruit of their practice, in diminished knowledge and grosser sin.

Above all, of a system that shall reconcile his hopes and fears, himself and God.

Can guilty man be just with God?

159. (6.) The moral condition of the nations to whom the Gospel came, was just such as their ignorance and the corrupt tendencies in which that ignorance originated might lead us to expect. Paul has described it in the Epistle to the Romans; and Wetstein, Tholuck, and others, have shown from ancient authorities that the picture of the apostle has not one touch too many, or too dark.

Man's moral condition.

These were the evils with which the Gospel had to contend; and these evils it subdued. To the wants which these evils indicated the Gospel was adapted. These wants it relieved, and these wants it will at length for ever remove.

160. Such everywhere is nature without revelation, man without God. The evils thus traced in Greece, re-appear in India, and in the midst of our Western civilization. Man without the Bible, and man rejecting the Bible, tend (the latter most rapidly) to the same condition; and it is that condition which the Gospel is intended to relieve. Its essence is the life and work of our Lord. He was *Man;* sinless and holy, as man once was. He obeyed the law which we had broken, and in obeying, expounds and enforces it. He died in our stead, showing what our sins deserved, and how they all may be cancelled In our nature, and as our representative, he conquered death and ascended to

These evils universal.

How removed by the Gospel.

God, a pledge and proof of our ascension. In heaven he forms the bond of union between God and man, blending with his Divine nature our own, and ready to employ the fruits of his ministry, both his power with God, and his fellow-feeling with our infirmities, for our profit. . . . . He was *God*, the brightness of the Father's glory, the express image of his person, the Eternal God in human form, thus realizing the yearnings of many for some object of reverence and of love. In his acts he showed what God is, how tender, how holy; revealed those relations which we already know that he sustains to man, and disclosed others even more adapted to impress our hearts. That he was Creator and Preserver, men had gathered from his works; that he might become Judge they feared. But here he is seen as our Brother, our Redeemer, our Friend. The Lawgiver becomes obedient to his own law, and bears its penalty; his position assuring to us the sufficiency of his sacrifice. None knew so well man's guilt, and none knew so well the requirements of his own government: the first is cancelled; the second honored by his suffering. In effecting the great end of this mission, he has moreover performed a work that has in it the elements of all power; over man and with God. "Lifted up," he "draws all" unto him; and ascending on high he receives gifts for men, repentance and remission of sins, holiness and eternal life. The Gospel is, in one word, a revelation of man, and of God; of new relations, and of a perfect morality; of eternal life, demonstrated not by argument, but by facts, and above all, of a system of reconciliation, which harmonizes, enforces, and explains all its other disclosures, and fits it to become "glad tidings of great joy unto all people." It is the utterance at once of infinite sufficiency, holiness and love.

161. It may be convenient to mark here the distinction between the different books of the New Testament. In the Evangelists we have the Gospel incarnate: Christ came *to be* the Gospel, and *to do* what should form the basis of his church. In the Gospels, therefore, though much is revealed, much is wrapped up in dark sayings. His death, his resurrection, the gift of his Spirit, the nature of his kingdom, the call of the Gentiles, his second coming, are all hinted at, or foretold, or done; but in the Gospels we look rather for the facts which are to give significance to some future disclosures on these topics, than for explicit teaching. There is no spiritual truth which may not be found in the narrative, but for the full meaning of that narrative we need the later revelations of the Spirit . . . . . In the book of Acts, we learn the meaning of much of our Saviour's teaching from the characters and lives of Christians, and the dealings of the

Relation of Gospels, Acts, and Epistles, to one another.

providence of God. In the Epistles, we see doctrine and duty in their connections and tendencies, the whole explained and enforced as completely as the Spirit of God has deemed it necessary for our present state. In Revelation, we trace the history of these doctrines embodied in the church, till the end of time. The Epistles *explain* and *apply* what the Gospels *describe;* Revelation completes what the book of Acts begins; and each part is the complement of the rest, the facts of the life of our Lord being the foundation of the whole.

Sec. 2.—Introduction to the Book of Acts.

162. This book continues the early history of the Christian church, in two principal sections: the first relating to the spread of Christianity in Palestine, chiefly by the instrumentality of Peter, chaps. i.–xii.; and the second, its diffusion through other countries, mostly by the labors of Paul (xiii.–xxviii.) While the book is thus divisible into two portions, it describes a *threefold* condition in the church. The *first* is described in chaps. i.–xi. 18, in which the church is entirely Jewish, though at Cæsarea a Roman convert had been baptized by Peter, A. D. 30–41. The *second* period is found in chap. xi. 19, to chap. xv. The Jewish element still prevails, but Gentile converts are numerous, A. D. 42–50. The *third* is given in chaps. xvi.–xxviii., and here we find the position of the Gentiles defined, and many churches formed from among the heathen, A. D. 51–63.

It is not, however, to be considered as a regular or complete history of the church. Many important transactions, referred to elsewhere, are omitted. It gives no account of the church at Jerusalem, after the imprisonment and deliverance of Peter, or of the introduction of the Gospel at Rome, or of many of Paul's voyages and shipwrecks mentioned in 2 Cor. xi. 25; while, respecting the extensive labors of the other apostles, besides Peter and Paul, there is hardly any information.

As the Gospels are far from being a full account of all that our blessed Lord said and did, but are rather histories describing his character, works, and the chief events of his life, and the first introduction of the Christian dispensation; so the Acts are not a complete record of the labors of his apostles, but rather a narrative of facts, confirming the truth of the Christian religion, and illustrating its power and operation; and proving the claim of the Gentiles to admission into the church, objections to which were interposed by the Jewish converts.

Some account of Luke, the author of this book, has been given in the

preface to his Gospel, of which this book is evidently a continuation, as both are inscribed to the same person, and the history is taken up at the very point to which it had been conducted in the Gospel. From his frequent use of the word *we*, it is clear that he was present at many of the transactions which he relates. He accompanied Paul from Troas to Philippi (xvi. 11); and probably remained there till the apostle's second visit, two years afterwards, when he left that city in his company (xx. 6); and from that time to the close of the narrative he appears as the companion of the apostle. He went with him to Jerusalem, and afterwards to Rome; where he remained with him at least the first part of his confinement, as appears from two Epistles written by Paul from that city, Col. iv. 14: Philem. 24. As his name does not appear in the Epistle to the Philippians, written not very long afterwards, it has been supposed that he had then quitted Rome. But on Paul's second imprisonment at Rome, Luke is again by his side, 2 Tim. iv. 11.

Where, or *at what time* precisely, this book was written, is not certainly known. As, however, the history is continued to the second year of Paul's first imprisonment at Rome, and there breaks off, without mentioning the issue of his trial, or his release, it may be supposed that it was written about A. D. 63; and the concluding words of the narrative would rather indicate that the writer was then at a distance from the apostle, and not in direct communication with him. Antioch has therefore been assigned as the place where it was written, and Theophilus has been supposed, with much reason, to be a resident in that place (see Birks' Horæ Evan.)

The narrative of this book is highly instructive.

163. (1.) Mark how the Divine nature of our Lord is acknowledged. Prayer is offered to him by Stephen (vii. 59, 60), and such prayer is affirmed by Peter and Ananias, to be descriptive of a Christian (ii. 21; ix. 14; see 1 Cor. i. 2). Peter speaks of Christ as Lord of all (x. 36; so again, xiv. 23; xx. 35), and this title is applied indiscriminately throughout the book, to the Father, and to the Son (x. 36; ix. 34, 35, 42; xi. 16, 20–23; xiii. 2, 7, 10–12, 48). Such is the teaching of a system which denounces *idolatry*, and claims *for God alone* supreme regard.

His office and work are no less clearly revealed. He formed the theme of apostolic teaching. Immediately after the ascension, Peter pointed to him as fulfilling the promise made to the fathers, as the seed in whom the nations were to be blessed (iii. 20–26). And this truth they proclaimed *daily* from house to house (v. 42). When Paul was

converted "straightway he preached *Christ*." Five-and-twenty years later, the last record which the book contains is, that he taught "those things which concern the Lord Jesus" (ix. 20; xxviii. 31). See, also, ii. 22–40; x. 34–43; xiii. 16–41; xvii. 18, 22–31. . . . . Examining the inspired narrative on this topic more closely, we find that everywhere, at Jerusalem to the Jews, in the desert to the Ethiopian, to the devout Cornelius at Cæsarea, to the proud Greeks at Athens, there is but one message, and everywhere it is delivered fully, and without reserve (compare ii.; viii. 35; x. 42, 43; xvii. 31), faith in it being essential to salvation (iv. 11, 12). Salvation involves the remission of sin, full justification before God, and holiness (ii. 38; xiii. 39; xxvi. 18), the whole purchased by the sufferings and death of Christ (xvii. 3; xx. 28), and given through the Spirit (v. 31; i. 4; ii. 33); and as Christ is their Saviour and Lord, so is he Judge (x. 42; xvii. 31). . . . . If these be called *Pauline* doctrines, and not Peter's or Christ's, we answer the misrepresentation by appealing to the facts recorded especially in this book (x. 43: John iii. 16, etc.)

(2.) Nor less clearly is the nature and office of the Holy Spirit revealed. Peter calls him God (v. 3, 4), and regards the sin of Ananias as a denial of his omniscience. He who is called by Isaiah, Jehovah, is called by Paul the Holy Ghost (xxviii. 25: Isa. vi. 8, 9), while his personality, (that is, his existence as an individual intelligent agent), is distinctly and repeatedly implied (viii. 29; x. 19; xiii. 2; xvi. 7; xx. 28).

His office was either miraculous, communicating gifts of healing, of tongues, etc. (ii. 17: 1 Cor. xii. 10), or ordinary. On the apostles, his power was seen in opening their minds, removing their prejudices, emboldening them for their work, and enabling them to confirm their testimony, with miracles such as none could question or explain (iii. 1–11; iv. 31; v. 12–16). On the Jews who heard the Gospel, he displayed his power, by convincing them of sin (ii. 36, 37; see John xvi. 8), and changing the very murderers of our Lord into patterns of excellence. To the same power we are taught to ascribe the union of the first Christians (iv. 31, 32); their consecration and liberality (ii. 45); their joy in the conversion of the Gentiles, though it seemed a mysterious arrangement (xi. 23, 24); their steadfastness and faith. Stephen's wisdom and love, his zeal and peace, had the same origin; "he was full of the Holy Ghost" (vii. 55), and even whole churches shared the blessing (xiii. 52). How instructive and consolatory, that the dispensation of the Spirit should be introduced, not only with peculiar promises (Luke xi. 13: John xvi.), but with a history of rich manifestations of grace. If in the Gospels we see the work of our Lord, in the Acts

we see the work of that blessed Agent, to whom, so far as man is concerned, the first owes all its success. We need but more of His influence to complete the triumphs which this history begins.

(3.) As we have the characters of individual believers described in this book, so we gather from it the character and order of the first churches of Christ. As the apostles gained converts, they taught them to meet statedly in Christ's name, on the first day of the week, instructed them in Christian ordinances, and appointed suitable ministers to feed and guard the flock, Acts ii. 42; vi. 1–6; xiv. 23: xx. 7, 18, 28–32. Compare on the character of those who were to compose the churches, the descriptions given of them in each Epistle, and on the character of the officers, the pastoral Epistles to Timothy and Titus. The church, it must never be forgotten, is a Divine institution, and combines the advantages of every form of society into which men have been gathered. It is not a *caste*, for it despises none, and rejects none; yet like caste, it preserves amidst human change a sacred order; *all*, kings and priests unto God. It is not a *secret society*, for it makes no reserve, and yet its members have a hidden life, and a joy with which the stranger intermeddleth not. It is not a *nation*, for it selects individuals from among each of the nations, and will ultimately include all; yet is it as clearly defined, though more extensive. It is not a *family*, and yet its bonds are equally tender, only they are incomparably more expansive. One design of the Gospel was to reveal Christ; another design, no less marked, was to form a people for his praise. Both designs illustrate the wisdom and love of God.

(4.) Mark, as the Gospel extends, the influences that oppose it, and the excuses framed to justify opposition. The Jews resisted it as "contrary to their law." Among the Gentiles, as at Thessalonica, they affirmed it to be unfriendly to Cæsar. Elsewhere they charged it with turning the world upside down. And though all of these charges were excuses only, they had in some measure the coloring of truth. The real reason of the opposition—of the Jew, was that the Gospel taught a righteousness, not of works, but of faith, Rom. x. 3: 1 Cor. i. 21–25; —of the Greek, that it pronounced the folly of much, and the insufficiency of all, his boasted wisdom;—of the Roman, that it claimed *exclusive* homage, revealing not many gods, but *one;* and of all, that it required humility and holiness.

These influences, alas, differ but in form from those with which the Gospel has still to contend.

In the Epistles, as in our own day, we trace them at work, not

only in opposing the Gospel, but in corrupting and perverting it (Pt ii., chap. vii.)

Sec. 3.—The Chronology of the Acts and Epistles. Arrangement of the Whole.

164. The chronology of the Acts and Epistles is second in interest only to that of the Gospels. The whole period included in the Acts is about thirty-three years; a reckoning in which Winer, De Wette, Eichhorn, Davidson and Birks concur. Usher and Michaelis make it thirty-two; Greswell and Schott thirty-one; and a few, two, or even four, years less. The evidence, however, is strongly in favor of the highest number; though, as the dates depend chiefly on facts of profane history and minute coincidences, to which different weight will be given by different inquirers, certainty can scarcely be attained.

Chronology of the Acts of the Apostles. Period included in the book.

From Gal. i. 18; ii. 1: Acts ix. 26, we gather that there elapsed between Paul's conversion and his first visit to Jerusalem, a period of three *full* years (see Greek), and that *in* the fourteenth year (see Greek), after the same event probably, he visited it a *third* time (Acts xv. 2); a second visit being paid just before the death of Herod Agrippa (xi 30; xii. 23). After the third visit, we read of other two visits (xviii. 18, 22; xx. 6). In the interval, he had spent nearly three years in Ephesus (xx. 31), a year and a half at Corinth (xviii. 11), three months in Greece (xx. 3), and twice he had gone through a large part of Asia Minor, Macedonia, and Greece. After the fifth visit to Jerusalem, he was imprisoned *two* years. Felix was then recalled, and Paul was sent to Rome, where he lived and preached two whole years in his own hired house, "no man forbidding him" (xxviii. 30, 31).

These facts, with others of a minute and apparently trivial kind, fix the dates of the whole narrative. Herod Agrippa died, as Josephus states, A. D. 44. Felix lost his procuratorship, as may be gathered from the narrative of Josephus, in A. D. 60. Paul, moreover, must have reached Rome about the year 61; for in A. D. 64 the persecution of the Christians, under Nero, began (Tac. An., xiv. 65); and after that time no such security as Luke speaks of could have been possible.

Dates; how fixed.

165. Reckoning backward, therefore, from A. D. 61, we obtain the following results:

Results.

Usher.	Tillemont.	Lardner.	Wieseler.	Lit. Hist.	Davidson.	Birks.	Time of Year.	
A. D.	A. D.	A. D.	A. D.	A. D.	A. D.	A. D.		
63	61	61	61	61	61	61	Spring....	Paul reaches Rome, leaving Syria in 60.
60	58	58	58	58	58	58	Pent.....	Paul visits Jerusalem, Acts xxiv. 27, being at Philippi at the *Passover*, xx. 6.
59	57	57	57	56	57	57	.....	Paul spends the close of the year in *Greece*, xx. 3, after leaving Ephesus, xx. 1.
56	.....	.....	.....	54	54	55	January...	Paul spends nearly three years in Ephesus (two years, three months, or more), xix. 8, 10; xx. 31.
56	53	53	54	53	53	54	May.....	Paul visits Jerusalem, xviii. 22.
.....	.....	.....	.....	.....	52	52	.....	Paul spends a year and a half at Corinth, xviii. 11.
.....	.....	.....	.....	50	.....	51	.....	Paul makes a second journey through Asia and Greece.
52	51	50	50	50	51	50	Summer..	Paul visits Jerusalem, xv. 2.
.....	.....	.....	.....	45	.....	45	.....	Paul's first journey to the Gentiles, xiii. 14.
44	44	44	45	43	44	44	Passover..	Paul at Antioch and at Jerusalem, xi. 30; xii.
.....	.....	.....	.....	42	.....	43	.....	Paul at Antioch a year, xi. 26.
.....	.....	.....	.....	41	.....	41	.....	Paul at Tarsus.
38	37	39	43	40	41	40	.....	Paul visits Jerusalem for the first time, ix. 26: Gal. i. 18.
35	34	36	40	37	38	37	.....	Paul converted, Gal. ii. 1. See above, A. D. 50.
33	.....	.....	39	37	.....	36	.....	Death of Stephen.
33	33	.....	30	30	.....	30	Passover..	The Crucifixion.

The last of these columns, which we deem on the whole the most satisfactory, is taken from the Horæ Evangelicæ, and does not materially differ from Davidson and the author of the Literary History of the New Testament. The two principal dates, 44 A. D. and 61, are agreed in very generally; the other dates are dependent on the governorship of Aretas (ix. 24, 25), the presence of Gallio at Corinth (xviii. 12), the decree of Claudius (xviii. 2), and other similar questions; the whole too minute for specific inquiry in this place. The evidence may be seen briefly stated in Davidson's Introd., vol. ii.; and more fully in the Literary History of the New Test., chap. vi.; or in Birks's Horæ Evan., p. 146. The *general* results are given in the dates of the appended tables.

166. Chronology of the New Testament, from the crucifixion of our Lord (30 A. D.) to the close of the canon (97 A. D.), sixty-seven years.

Year of Rome, of Emperor, and A. D.		Events.
	30.	Introduction to the Acts, i. 1–14.
783–8.	30–35?	Events till the appointment of deacons, i. 15–vi. 6.
	35–40.	Events till the conversion of Cornelius, vi. 7–10.
Caligula.	40–43.	Events till the spread of the Gospel in Antioch, xi. 1–26.
4–7.	43–46.	Events till the end of first missionary journey, xi. 27–xiv. 28
Claudius.	46–54.	Events till the end of second missionary journey, xv. 1–xviii.
10–14.		22. 1 Thess. (A. D. 52), 2 Thess. (53), Gal. (53, so Tate, etc.), written during this journey.
Nero,	55–60.	Events till end of third missionary journey, and Paul's appeal
1–6.		to Cæsar, xviii. 23–xxvi. 1 Cor. (57), 2 Cor., Gal. (57, so Hug, etc.), Rom. (58). written during this journey.
814–16.	60–63.	Paul's voyage to Rome, and residence there, 27, 28.
Nero,	61,	*James* writes to Jewish Christians generally. i.–v.
6–9.	Jerusalem.	
	62,	*Paul* writes his Epistle to the Ephesians, i.–vi. Shortly after
	Rome.	this Epistle was written, Timothy and Epaphroditus arrive at Rome; the latter bringing tidings from Colosse. See Col. i. 1–7.
		Paul writes to the Collossians, i.–iv.
		Paul writes to Philemon on behalf of Onesimus, who, fleeing from his master to Rome, had been converted, Philem.
	63,	*Paul* writes to the Philippians, i.–iv.
	Rome.	
	63,	*Paul* writes his key to the Old Testament, the Epistle to the
	Italy, while	Hebrews, i.–xiii. Timothy liberated, Heb. xiii. Paul visits
	waiting for	Crete, 63, and leaving Titus there, goes to Macedonia, 64.
	Timothy.	
	63,	*Peter* writes his first Epistle to Jews and Gentiles, scattered,
	Babylon.	and persecuted, 1 Pet. i.–v.
	64.	*Paul* writes to Timothy at Ephesus, 1 Tim. i.–vi.
		Paul[a] writes to Titus, i.–iii
		Paul winters at Nicopolis, in Dalmatia, and Troas.
	64,	Jude writes his Epistle (see below).
	Syria.	
	Rome.	*Peter*, in expectation of martyrdom. writes to Jewish and Gentile converts scattered throughout Pontus, etc. Martyrdom of Peter.
	65.	*Paul* arrives at Rome a prisoner, and is brought before Nero, 65.
	66.	*Paul* writes second Epistle to Timothy, 2 Tim. i.–iii. Mar-
	Rome.	tyred at Rome (Usher, 67).
		Destruction of Jerusalem (A. D. 70).
		John writes his first Epistle, i.–v. (or 68 A. D.)
		John writes his second Epistle (or 68 A. D.)
		John writes his third Epistle (or 68 A. D.)
	75?	*Jude* writes his Epistle (see 64 A. D., and Introd. to Jude).
	Syria.	
	96,	*John* writes the *Apocalypse* to supply the place of a succes-
	Patmos.	sion of prophets, i.–22.
	97,	*John* closes the canon by writing his *Gospel* (some think, be-
	Ephesus.	fore his Epistles).

[a] Those who question Paul's second imprisonment, and suppose him put to death in 64 A. D., place 1 Tim. after Acts xix. 41 or xx. 1, and Tit. after 2 Cor. See A. D. 57.

CHAPTER VII.

THE EPISTLES AND THE BOOK OF REVELATION.

SEC. 1. ON THE STUDY OF THE EPISTLES.

167. In the first fifteen chapters of Acts we have seen the Gospel extend throughout the known world. In five and twenty years after the death of our Lord, churches seem to have been formed in Asia and Palestine, in Babylon and Egypt, in Greece and Italy; "so mightily grew the word of God and prevailed." Wherever the truth had gone, it had found the same opposition, though under different forms, and had produced the same peaceful and sanctifying results. A more permanent record of truth, however, than the "winged words" of speech could supply was wanting. The spirit which had hitherto opposed the Gospel had begun to pervert it; and evil seducers have a strong tendency to wax worse and worse. To explain in writing, therefore, what had been in a great measure taught orally, to preserve these lessons in "everlasting remembrance," and to give such indirect corrections of incipient error as might, if prayerfully studied, keep the church from subsequent heresy, is the aim of *the Epistles*.

Aim of the Epistles.

To ascertain their meaning—

168. (1.) Observe by whom, and for whom, they were written. This rule is not so essential in the case of history or epistles as in the case of prophecy; for the former are generally self-interpretative; but it is nevertheless important.

By whom and for whom, they were written.

Of the one and twenty Epistles, thirteen at least were written by PAUL, and bear his name. As he was emphatically the apostle of the Gentiles, he treats largely of the mystery of their call to equal privileges with the believing Jews. He maintains their freedom from the Mosaic yoke, urges them to stand fast in it, and proves their subjection to the great law of faith and love. In defence of this doctrine, he resisted Peter to the face, endured the offence of the cross (Gal. v. 11), falling at last a martyr to his attachment to this and kindred truths (see Introd. to 2d Ep. to Tim.) His sentences are often long and intricate. His style is full of thought, prone to digression, but highly accurate, well guarded, and rich in allusion to the Old Testament. His Epistles should be illustrated from each other and from his

history. In the Hebrews, he has shown most impressively how of *the law*, as elsewhere of law, Christ is the completion and end.

PETER, the author of two Epistles, writes chiefly as the apostle of the circumcision. His writings also should be read in connection with those parts of the Old Testament to which, in almost every sentence, he referred. JAMES, pastor of the church at Jerusalem, wrote after the fervor of its first love had begun to subside. A cold negative faith seemed to threaten the destruction of all spiritual obedience. Hence the strain of his Epistle. Not dissimilar was the condition of the churches JOHN addressed. His style is rich in aphorisms, and his strong affirmations used to be guarded by other parts either of his writings or by Paul's. JUDE wrote but one Epistle, and that resembles the second of Peter, by which it may be illustrated. The Revelation, again, speaks in language taken very largely from the Old Testament, and needs to be compared with Ezekiel, Daniel, and the discourses of our Lord.

For whom was each book written? is also an important question. The Gospels were intended for the instruction of all classes, and much of what they contain was addressed to all. The Epistles, it must be noted, were addressed primarily to professing Christians exclusively, called out of the world and united in spiritual communion. Three are addressed to private disciples; three to evangelists; two, Hebrews and James, to Jewish converts exclusively; two more, 1st and 2d Peter, to Jewish converts chiefly; two more, 1st John and Jude, to the disciples of Christ in general; the last five being called catholic or general Epistles; the remaining nine are addressed to various churches, consisting chiefly of converted Gentiles. In each case, the author and the occasion often explain or illustrate the statements of an Epistle; though, as we have but one Gospel for Jew and Gentile, the help thus afforded is in this respect less important than elsewhere.

(2.) Mark the special design of each Epistle.

The design of each Epistle.

It has pleased the Divine Spirit to instruct mankind not in formal treatises, but in letters written under his guidance, and so as to meet peculiar emergencies; and to the emergency of each case each Epistle is addressed. Ascertain, therefore, what the *obvious design* of each Epistle is—the *obvious* design, for it is an abuse of learning to seek for some hidden design, and then to interpret each part in subordination to *it* in violation of the natural meaning. For this purpose, the plan of Mr. Locke is deserving of all praise. Read through an Epistle at the sitting, and observe its drift and aim. "If the *first* reading (says he) gave some light, the second gave me more; and so I persisted on, reading constantly the whole Epistle over

at once, till I came to have a good general view of the 'writer's purpose,' the chief branches of his discourse, the arguments he used, and the disposition of the whole. This, I confess, is not to be obtained by one or two hasty readings; it must be repeated again and again, with a close attention to the tenor of the discourse, and a perfect neglect of the divisions into chapters and verses. The safest way is to suppose in the Epistle but one business and one aim, until, by frequent perusal of it, you are forced to see in it distinct independent matters which will forwardly enough show themselves." Let this plan be adopted by any humble prayerful Christian, by one, that is, whose heart is on the whole in unison with the writer's, and the meaning of the whole will generally appear. In the meantime, and as a present blessing, he will feel and appreciate individual promises and truths to an extent unknown before. Scripture is in fact a tree of life; its matured fruits infinitely precious, and its very leaves for the healing of the nations

To aid the readers in ascertaining the design of the Epistles, we have indicated the paragraphs and principal sections of each In paragraph Bibles, the reader will find these sections indicated in the mode of printing. In the absence of such a help, an ordinary copy of the Bible may be marked, so as to indicate them with great advantage.

(3.) Mark the prevailing errors against which the truths of the Gospel are specially directed.

The errors against which they are directed.

The *first* of these errors sprang out of the formalism and superstitious notions of the Jews. They still clung to their ritual law, and concluded that, if Gentiles were to be admitted to equal privileges, it must be through circumcision. "Except ye be circumised," was their statement, "ye cannot be saved," Acts xv. 1. Out of this question, a serious controversy arose at Antioch, and though it was decided, under the special direction of the Holy Ghost, in the negative, it sprang up again and again, impeded the progress of the Gospel, alienated and often divided the church. From the first, Paul took a bold, decisive stand. He maintained that, while a Jew might, and probably ought, to submit to that rite so long as the ancient law remained, for a Gentile to submit to it was to relinquish his liberty and deny both the universality of the Gospel and the sufficiency of the Cross. Throughout his preaching, and nearly all his Epistles, this view is maintained, Acts xv. 1–31; xxi. 17–25: 2 Cor. xi. 3: Gal. ii. 4; iii.–v.; vi. 12: Col. ii. 4, 8, 16: Phil. iii. 2: Tit. i. 10–14, etc.

While the Judaizing tendency of early believers did mischief in one direction, the spirit of unhallowed philosophy did mischief in *another;* proving more fatal to Christianity, as Burton has remarked, than per-

secution itself. This spirit appeared under different forms, but the essence was for the most part a proud rationalism, that refused it receive as true any doctrine which could not be made to agree with a previous system, or that moulded into its own system whatever to received. The Greeks sought after wisdom. This tendency showed itself early in the various Gnostic (γνῶσις, knowledge) sects which sprang up in the church; a name very loosely applied, and including the advocates of very different views.

One sect included under this general name were called, also, Docetæ, or the Seemers; as they could not comprehend how a Divine person (which they maintained our Lord to be) could unite himself with that which was human. They contended that his body was an *appearance* only, and that he only *seemed* to live upon earth. This heresy denied both his brotherhood with our race and the reality of his atonement; see 1 John, Introd., and iv. 23.

Another sect, called (from Cerinthus, their founder) Cerinthians, drew from the same principle an opposite conclusion. They denied the Divinity of Jesus, and supposed that the Christ was an emanation of the Godhead, who descended on the man Jesus at his baptism, and so continued with him till his death, when the Christ left him and ascended to heaven, 1 John ii. 22; iv. 15: Gospel of John.

In later times, and after the canon of Scripture was closed. these tendencies took even a more decided form. The school of Alexandria, applying the doctrines of Plato to the Gospel, broached the crudest notions on the Divine nature, on Christ, and on man. Later still, the schoolmen applied to the teachings of Scripture the logic of Aristotle. and claimed for their *deductions* (see Pt. i. § 463–5), the same authority as was claimed for the express statements of the Bible. All these attempts spring from the same principle—that our reason is the measure of religious truth, and led to the same results, the corruption of truth and the division of the church. To us, they teach the wisdom of bringing up our faith to the level of God's revelation and the folly of bringing down his revelation to the level of our understanding. The world, *by wisdom*, knows not God.

The *third* error prevailed among all sects, Jewish and Gentile—the formalist and the philosophic. It assumed various phases, though representing but one principle. Ritualism without spirituality, knowledge (*gnosis*) without practice, justification by faith without holiness. This was the creed which the apostles rebuke, and was received in their day with favor by the Jews. Many of the Gnostics held it, and in the persons of the Nicolaitanes it called forth the severe condemnation of the latest of the apostles. It is, in fact, the principle of licen-

tious religionism in every age, and several portions of the Epistles are directed against it. The followers of Balaam (equivalent to Nicolaitanes), mentioned by Peter and Jude, were of the same class.

The names of these sects (except the last) are not mentioned in Scripture, but their principles are. And herein is a double advantage. We are taught not to restrict the teaching of inspired men to their own times, and we are supplied with letters in which not sects, but principles—self-righteous formalism, rationalistic pride, and practical immorality—are forever condemned. A knowledge of these sects, however, illustrates human nature, proves our need of a revelation, and of humility in studying it and gives clearness and force to the teaching of the Bible.

What a proof of human depravity is the history of Divine truth in the world. God's first revelation ended in the wicked imaginations that preceded the deluge; his second, in the idolatry of Israel and Judah, and again, in the formalism and overthrow of the nation; his third met with the bitterest opposition at the outset, and ever since the world has sought, under various influences, to corrupt what it cannot otherwise subdue.

4. The most important rule remains. Carefully compare the various parts of the New Testament, and especially the Epistles, and gather from the whole a consistent and comprehensive view both of truth and duty.

Comparison of New Testament of the greatest importance.

The necessity of such a comparison in the case of the New Testament will appear on comparing it as a composition with the law. The whole of the first dispensation was revealed through one person—Moses, and to one congregation assembled to receive it. The New Testament was composed by eight different authors, and was addressed to many congregations and individuals scattered over the earth. The law was written in the plainest style, with systematic fullness, was adapted to the weakest capacity, and required submission only to such commands as were expressly enjoined. The New Testament, on the other hand, is composed of detached instructions, many of them given incidentally and indirectly, nearly all addressed to those who were already called out of the world, and had witnessed the ordinances or believed the truths they were directed to maintain Obedience, moreover, is required to whatever was taught by word and example, as well as by Epistles;[a] and the whole, though sufficiently plain that all may understand and be saved, is so rich and profound as to afford opportunity for the exercise of the holiest spiritual discernment.

[a] 1 Cor. iv. 16, 17; xi. 2; Gal. i. 6–9; Phil. iv. 9.

We may conclude, therefore, that to make the New Testament our standard of faith and practice, it must be compared and studied with the utmost attention. The facts of our Lord's life, the practical influence of them on the early church, and the inspired comments of apostles, must all be examined; the principles and duties they involve, explained; and the whole cordially believed and practised, in preference to all the suggestions and inventions of man.

169. The following are the most important of the truths discussed in the Epistles. The passages in which they are most fully discussed may be found at the close of the introductions to the Epistles named. These passages must be carefully compared, and particular phrases in them, with similar phrases elsewhere, such as may be found in any Bible with marginal references.

Man's need of salvation, *Rom.* Justification by faith, *Rom.*
The fruits of faith in Christian experience, *Rom.*
The fruits of faith in Christian character, *Heb.*
The fruits of faith through the *Gospel*, 1 *Pet.*
The fruits of justification and its consequent blessings, *Rom.*
Man's connection with Christ, and man's connection with Adam, *Rom.*
The source of redemption, *Rom.;* and the peculiar grace bestowed therein on the Gentiles, *Eph.*
The relation of the Gospel to the Jews, *Rom.* (see *Heb.*)

Morality, its true nature and vast importance, *Rom.*
Morality, evangelic motives to, *Rom.;* peculiar motives justly binding on the Jew, *Heb.;* and on heathen converts, *Eph.*
Principal duties of Christians to God, *Rom., Eph.;* to themselves, *Rom.;* to relatives, *Cor.;* to fellow-men, *Rom.;* to civil government, *Titus;* and to fellow-believers, *Cor.*
Holiness essential to true religion, 1 *John.* *Eminent* holiness its appropriate fruit and best security, 2 *Pet.*

The spiritual warfare, *Eph.*
Persecution, its comforts and lessons, *Phil.* Apostasy, its danger and signs, *Heb.*, 2 *Pet.*

Apostolic character and authority, *Cor.* False teachers, their character and end, *Cor.*
Christian ministers, their character, qualifications, and duties, *Tim.*
Christian ministers, duties of the church to them, *Tim.*
Deacons, etc., their character and duties, *Tim.*

The church, its members, discipline, divisions, ordinances, *Cor.*
The church, its members, their duties, their gifts, the excellence of love, *Cor.*

Christ's dignity, essential and mediatorial, *Heb.* Christ's incarnation and its end, *Heb.*
The superiority of his office, as prophet, leader, and priest, *Heb.*
The superiority of his sacrifice, *Heb.*

The significancy and inferiority of the ancient economy, *Heb.*
Our spiritual liberty in relation to it, *Heb.*

The corruption of Christianity and prevalence of infidelity in "the last time," *Tim.* How met, *Tim.*

The resurrection of the body, *Cor.* The second coming of the Lord, 2 *Thess.*
The judgment and its issues—eternal life, eternal death, 2 *Pet.*

Sec. 2.—The Genuineness of the Epistles.

170. The general evidence of the genuineness of the Epistles has been already given. So far as particular Epistles are concerned, the evidence may be given in a brief tabular form. For an explanation, see chap. v., § 137.

Epistles.	Clement of R.	Ignatius.	Polycarp.	Papias.	Justin Martyr.	Tatian.	Irenæus.	Church of Lyons.	Canon of Muratori.	Athenagoras.	Theophilus.	Cyprian.	Clement Alex.	Tertullian.	Caius.	Origen.	Writers examined by Eusebius.
Romans	† ‡	‡	‡	.....	.....	.....	1	‡	.....	.....	1	.....	1	1	1	1	All.
1st Corinthians	1	‡	1	.....	‡ †	1	1	.....	.....	* †	.....	1	.....	1	1	1	"
2d Corinthians	.....	.....	.....	.....	.....	.....	1	.....	.....	.....	.....	1 †	1	1	1	1	"
Galatians	.....	.....	.....	.....	.....	.....	1	.....	.....	.....	.....	.....	1	1	1	1	"
Ephesians	.....	1	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	1	1	1	"
Philippians	.....	1	1	.....	.....	.....	1 †	‡	.....	.....	.....	.....	1	1	1	1	"
Colossians	.....	.....	.....	.....	.....	.....	1	.....	.....	.....	‡ †	.....	1	1	1	1	"
1st Thess.	.....	.....	‡	.....	.....	.....	1	.....	.....	.....	.....	.....	1	1	1	1	"
2d Thess.	.....	‡ †	‡	.....	‡ †	.....	1	.....	.....	.....	.....	.....	1	1	1	1	"
1st Timothy	.....	.....	‡	.....	.....	.....	1	.....	1 †	.....	1	.....	1	1	1	1	"
2d Timothy	.....	.....	.....	.....	.....	.....	1	.....	1 †	.....	1 †	.....	1	1	1	1	"
Titus	.....	.....	.....	.....	.....	1 †	1	.....	1 †	.....	.....	.....	1	1	1	1	"
Philemon	.....	.....	.....	.....	.....	.....	.....	.....	1 †	.....	.....	.....	.....	‡	1	1	"
Hebrews	‡	.....	.....	.....	1	.....	.....	.....	.....	.....	.....	.....	1	1	.....	.....	"
James	‡ †	.....	.....	1	.....	.....	.....	.....	1 †	.....	.....	.....	.....	.....	.....	‡ †	Most
1st Peter	.....	.....	‡	1	.....	.....	1	.....	.....	.....	.....	.....	1	1	.....	1	All.
2d Peter	‡ †	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	Most
1st John	.....	.....	‡ †	1	.....	.....	1	.....	1 †	.....	.....	1	1	1	.....	1	All.
2d and 3d John	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	‡ †	.....	.....	‡	Most
Jude	.....	.....	.....	.....	.....	.....	.....	.....	1 †	.....	.....	.....	1	1	.....	1	"
Revelation	.....	.....	.....	1 †	1	.....	1	.....	1 †	.....	1	.....	1	1	.....	1	"

Sec. 3.—Helps to 1st Thessalonians, etc., to Jude.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS, CORINTH, A. D. 52.

171. Thessalonica was the capital of one of the four districts of Macedonia, and the seat of a Roman governor. Its position on the great

Egnatian road, and at the head of an excellent harbor, augmented its trade and wealth, and brought to it a mixed population of Greeks, Romans, and Jews. It is still, as it has ever been, a flourishing commercial town, bearing the slightly varied name of *Saloniki*. Its geographical position and maritime importance fitted it to become one of the starting points of the Gospel in Europe, and explain the fact that from this city the word of the Lord had sounded forth "in every place" (i. 8).

The Gospel was first preached here by Paul and Silas, shortly after their release from imprisonment at Philippi, Acts xvii. 1–10. Paul addressed himself first, agreeably to his constant practice, to the Jews, and afterwards, with still more success, to the Gentiles. What time he spent here does not distinctly appear; but it was evidently more than the three weeks during which he reasoned with the Jews in the synagogue on the Sabbaths. Compare Acts xvii. 4, 5: 1 Thes. ii. 9: 2 Thes. iii. 8: and Phil. iv. 16.

The church which he formed during this period was composed partly of Jews and Jewish proselytes, many of whom were women of rank and influence (Acts xvii. 4), but chiefly of converts from idolatry (i. 9).

Being driven away by the violence of the Jews, Paul left the newly planted church in such difficulties as excited his anxiety respecting them, and led him to send Timothy from Athens to encourage and comfort them under the persecutions to which they were exposed (iii. 1, 2). Timothy returned to Paul at Corinth (whither the latter had gone in the mean time), and brought him so good an account of the steadfastness of the Thessalonian Christians as filled him with joy and gratitude (iii. 6–9), and reawakened his desire to visit them. But, having been repeatedly disappointed in his plans for that purpose (ii. 17, 18), he wrote this letter from Corinth, A. D. 52.

This being the earliest of Paul's Epistles, was accompanied by a solemn charge that it should be read publicly in the church (v. 27).

i. In the first portion of this Epistle (i.–iii.), the apostle expresses his gratitude and joy on account of the manner in which the Thessalonians had received the Gospel, and for their fidelity and constancy in the midst of persecutions and afflictions; vindicates the conduct of himself and his fellow-laborers in preaching the Gospel; and declares his affectionate concern for their welfare.

ii. The remainder of the Epistle is taken up with practical admonitions; warning them against the sin for which their city was notorious; and exhorting them to the cultivation of all Christian virtues, and particularly to a watchful, sober, and holy life, becoming their happy

condition and exalted hopes (iv. 1–12; v.) Special words of consolation are addressed to those who had been bereaved, who seem to have imagined that their departed friends would lose some important advantages, which those would enjoy who should survive to the Lord's coming (which they expected speedily), and who had therefore indulged in excessive grief on their account. Speaking by express Divine authority, he assures them of the resurrection of the pious dead on Christ's coming, to be followed by a glorious transformation of the living; and exhorts them to take the comfort of this glorious hope, iv. 13–18.

Connect and read **i. 1**, 2; ii. 1, 13, **17**; iii. 1, 6, 11; **iv.** 1, 9, **13**; v. 1, 4, **12**, 14, 15, 16, 19, 23, 25, 27, 28.

Note.—The bold type used here and subsequently indicate principal divisions; the others, smaller ones. The former may be regarded as marking the beginning of new subjects.

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS, CORINTH, A. D. 53.

172. This Epistle was probably written, like the former, from Corinth, and not long afterwards (early in A. D. 53); Silas and Timothy being still in Paul's company (i. 1). Its chief object appears to have been to correct an erroneous notion which had begun to prevail among the Christians at Thessalonica, that the appearance of the Saviour and the end of the world were at hand. This had been grounded in part upon a misconstruction of expressions in the former Epistle, and appears to have been supported by some who laid claim to inspiration. There were also persons who, on religious pretences, neglected their secular employments, and were guilty of disorderly conduct.

The commencement and conclusion of the Epistle are occupied with affectionate commendations, mingled with encouragements to perseverance, exhortations to holiness, and directions for the maintenance of discipline with regard to idle and disorderly members, i.; ii. 13–17; iii. In chap. ii. 1–12, Paul exposes the error of anticipating the near approach of the day of the Lord. Reminding the Thessalonian Christians of what he had said when he was with them, he tells them that he had spoken rather of the unexpectedness of the event than of its nearness, and that it must be preceded by a great apostasy, and by the temporary ascendency of the "man of sin," the spiritual usurper (which, however, could not take place until certain obstacles were removed) establishing a system of error and delusion by which many would be carried away.

The agreement between the little horn of Daniel's prophecy and the

man of sin in this Epistle is very striking. In Daniel, he does not rise till the Roman empire is broken; in Paul, he is not revealed till that empire—that which hindereth (ii. 7)—is taken out of the way. In Daniel, he weareth out the saints; in Paul, he opposeth, or persecuteth. In Daniel, he magnifieth himself above every god; in Paul, he exalteth himself above all that is called God. In Daniel, he changes times and laws; in Paul, he is the lawless (ver. 8, Greek) one. In Daniel, he causeth craft, through his policy, to prosper; and in Paul, he comes with lying wonders and all deceivableness, which many will believe, Dan. viii. 25; xi. 36. How remarkable the connection of prophecy! six hundred years before, Daniel foretold the rise of this power; Paul adds a few touches; and by John its history is to be more fully revealed.

This prediction deserves grateful attention on another ground. It tells us that, while the coming of our Lord was then near, it was also remote: many events were to intervene; and with all the light of prophecy it must ever be, as to the precise time, unknown. Comparing this passage with others, the servants of Christ are taught to contemplate the revolution of many succeeding centuries, without being stumbled by the delay of his appearance or discouraged by the prevalence of wickedness and delusion under the profession of his name. 1 Tim. iv. 1–3: 2 Tim. iii. 1–8: 2 Pet. ii.; Rev. xi.–xiii.; xvii.; xxii.

Connect and read as follows: **i. 1**, 3, 11; **ii. 1**, 5, 13, 15, 16; **iii. 1**, 6, 16, 17, 18.

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS, EPHESUS OR CORINTH, A. D. 53 OR 57.

173. Galatia was a large province in the centre of Asia Minor. It derived its name from the Gauls, who conquered the country and settled in it, about 280 B. C.: it was also called Gallo-Græcia, on account of the Greek colonists who afterwards became intermingled with them. About 189 B. C. it fell under the power of Rome: and became a Roman province, 26 B. C. The inhabitants were but partially civilized, and their system of idolatry was extremely gross and debasing.

Paul and Silas travelled through this region about A. D. 51, and formed churches in it, which Paul visited again in his second journey, three years afterwards. This Epistle was probably written soon after his first visit: see Acts xvi. 6; xviii. 23: Gal. i. 6, 8; iv. 13, 19.

It appears that, after having received the Gospel with great joy and readiness from the apostle's lips, many of these converts, amongst whom were not a few Jews and proselytes, had been perverted by some Judaizing teachers, who had taught them that the observance of the

ceremonial requirements of the law of Moses was essential to salvation. This party seems, also, to have questioned Paul's authority; insinuating that he was inferior to Peter and the other apostles at Jerusalem, from whom they professed to have derived their views and authority. To settle these important matters, in which the apostle evidently considered that the very life and soul of Christianity were at stake, he wrote this Epistle with his own hand (vi. 11), contrary to his usual practice of dictating his letters. It may be divided into three parts.

i. After his usual salutation, Paul asserts his full and independent authority as an apostle of Christ: he relates the history of his conversion and introduction into the ministry; showing that he had received his knowledge of Christian truth, not by any human teaching, but by immediate revelation; and that the other apostles had recognised his Divine commission, and treated him as their equal (i., ii.)

ii. In support of his doctrine, that men are accepted of God by faith alone, and not by the rites and ceremonies of the law, he appeals to the experience of the Galatians since their conversion to Christianity, and to the case of Abraham, who had been justified and saved by faith, and shows that the design of the law was not to supersede the Divine covenant of promise previously made with Abraham, but to prepare the way, and to exhibit the necessity for the Gospel (iii.) He draws a contrast between the state of pupilage and the subjection of the people of God under the law, and their happier condition under the Gospel, when, by the redemption of the Son of God, they were put into possession of the privileges and blessings of sonship: and addressing that portion of the Galatians who had been heathen, he reminds them that, having been rescued from the far more degrading bondage of idolatry, it was especially deplorable that they should fall back into the slavery of superstition (iv. 1–11). He tenderly appeals to them as his spiritual children, reminding them of their former attachment to him: and then, addressing those who relied upon the law and the letter of the Old Testament, shows them that the history of Abraham's two sons afforded an emphatic illustration of the relative position and spirit of the two contending parties; and of the rejection of the one, and the blessedness of the other (iv. 11–31).

iii. He exhorts the believers to stand firm in their Christian liberty, but not to abuse it; shows them that holiness of heart and life is secured under the Gospel by the authority of Christ and the grace of the Holy Spirit (v.); and enjoins upon them mutual forbearance, tenderness, love, and liberality; and, after again condemning the doctrine of the false teachers, closes his Epistle with a declaration which may be regarded as the sum of the whole (vi.)

This Epistle resembles both the Epistles to the Corinthians and that addressed to the Romans. Like the first, it defends Paul's apostolic authority, and shows that he was taught immediately by Christ. Like the last, it treats of justification by faith alone, from which the Galatians, very soon after Paul left them, and greatly to his surprise, had been seduced by false teachers, who insisted on submission to the Mosaic law as essential to salvation, and probably insinuated that elsewhere Paul himself had urged the same doctrine. Mark the sharpness and tenderness of his rebuke (iii. 1; iv. 19); the place assigned to holiness, not as the ground, but as the fruit of salvation, and inseparable from it (v. 6, 22). Mark also how little we can depend on ardor of religious feeling as proof of the strength of religious principle (iv. 15, 20).

It is interesting to remark that the persons to whom this Epistle was addressed were Gauls (whose name in Greek is Galatians), both in name and character.[a] They manifest all the susceptibility of impression and fondness for change which authors from Cæsar to Thierry have ascribed to that race. They received the apostle as an angel, and would have plucked out their eyes and given them to him, but were "soon removed" by false teachers "to another Gospel," and then, under the influence of the same ardor, began to "bite and devour one another" (iv. 14, 15; v. 15).

Connect and read as follows, **i. 1**, **6**, 11; ii. 15; **iii. 1**, 6, 10, 15, **19**, 24; iv. 1, 8, 12, 17, 21; **v.**[b] 1, 7, 13, 16, 19, 22; **vi. 1**, 2, 6, **11**, 17, 18.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS, EPHESUS, A. D. 57.

174. Corinth was a large city, the capital of the Roman province of Achaia, in the southern part of Greece. Its situation on the narrow isthmus between Peloponnesus (now called the Morea) and northern Greece, gave it the command of the land traffic from north to south; whilst, by its two ports on the Ionian and Ægean Seas, it received, on the one hand, the rich merchandise of Asia, and, on the other, that of Italy and the West. Possessing these advantages, Corinth became a place of very extensive commerce. It was also distinguished for its sumptuous public edifices, and for the cultivation of the elegant arts,

[a] See Conybeare and Howson's Life and Epistles of Paul, i. 261.

[b] On the maintenance of spiritual liberty, against those who taught that ritual observance was essential to salvation, and those who taught that "will worship" was acceptable obedience, see iii. 5, 6: Rom. vii. 1–6: Col. ii. 16–23.

and of polite learning. The Isthmian games, also (probably alluded to in chap. ix. 24–27), which were held near the city, had attained great celebrity, and attracted a vast concourse of strangers from all parts. From these causes, Corinth became remarkable for wealth and luxury; and equally so for profligacy and licentiousness, which were greatly fostered by the worship of Venus established there; so that it became ultimately the most corrupt and effeminate city in Greece.

The first entrance of the Christian religion into this stronghold of vice is related in Acts, chap. xviii. Paul was then on his way from Macedonia to Jerusalem. After passing some time at Athens, he came to Corinth; and was there joined by Silas and Timothy. He preached the Gospel in that city, first to the Jews; but, when they "opposed themselves and blasphemed," he renounced all fellowship with them, and turned to the Greeks. Some, however, of the principal Jews believed. His fears and discouragements, while engaged in this work (see chap. ii. 3: Acts xviii. 9, 10), were met by a special revelation, assuring him of the Lord's presence with him, and of his purpose to collect a church there. Paul continued his labors at Corinth more than a year and a half; and they were afterwards followed up by the teaching of Apollos, Acts xviii. 27, 28. Thus a numerous and flourishing church was formed; teachers were set over them; and the ordinances of Christ were regularly observed.

It appears, however, that, ere long, their peace was disturbed by certain individauls, who sought to ingraft on the doctrines of Christ the refinements of *human philosophy*. The factious teachers attempted to depreciate the apostle, representing him as deficient in the graces of style and the arts of oratory, and even calling in question his apostolic authority: they also pleaded for a licentious manner of life, under pretence of Christian liberty. Hence arose divisions and irregularities; and the church was fast declining from its original faith, purity, and love.

This Epistle seems to have been written from Ephesus, after Paul had made one visit to Corinth, and when he was about to make another: see chaps. ii. 1; iv. 19; xvi. 5. We learn from Acts xviii. 1, and xx. 1–3, that Paul visited Achaia, and doubtless Corinth, twice; and that, on the second occasion, he went thither from Ephesus, after having spent two years in that city. That this Epistle was written during that period is further confirmed by various incidental references. See chaps. xv. 32: xvi. 8; and chap. xvi. 9, compared with Acts xix. 20–41: also the salutation from the churches of *Asia* in chap. xvi 19 (see Part i. sec. 398); and, further, the salutation from Priscilla and Aquila, who were at Ephesus at the time, Acts xviii. 26.

The object of this Epistle seems to have been, partly, to reply to one which Paul had received from the church, requesting his advice and instruction on some points (see chap. vii. 1); and, partly, to correct some disorders prevailing among them, of which he had heard from some of their members (i. 11; v. 1; xi. 18), which had occasioned him deep concern, and led him to send Timothy to Corinth (iv. 17).

The evils which Paul sought to correct among the Corinthians related to the following subjects:—

Party-divisions (i. 10–16; iii. 4–6). A fondness for *philosophy* and *eloquence* (i. 17, etc.) Notorious *immorality* was tolerated amongst them (5). *Law-suits* were carried on by one against another before heathen judges, contrary to the rules of Christian wisdom and love, and sometimes even to the principles of justice (vi. 1–8). *Licentious indulgence* (vi. 9–20). In their religious assemblies, the female members of the church, in the exercise of their spiritual gifts, had manifested an unfeminine deportment, laying aside the *veil*, the distinguishing mark of their sex (xi. 3–10). The *Lord's Supper* had been perverted by the manner in which it was celebrated (xi. 20–34): some having made it an occasion of jovialty, and a source of humiliation to their poorer brethren, ver. 20, 21. *Miraculous gifts*, especially the *gift of tongues*, had been misused (14). And the momentous doctrine of the *resurrection* had been denied or questioned (xv. 12).

The matters upon which the Corinthians had requested Paul's instructions are, 1. *Marriage*, and the duties in regard to it in their circumstances (vii.); 2. the effect which their conversion to Christianity produced upon a prior state of *circumcision* or of *slavery* (vii. 17–24); and 3. their duty with reference to *eating things offered in sacrifice to idols* (viii.) They had, probably, also addressed some questions to him respecting the employment of spiritual gifts, and the order to be observed in their religious assemblies.

In no Epistle does Paul's own character appear more illustrious than in this. The assertion of his apostolic authority is beautifully blended with humility and godly jealousy of himself (ii. 3; ix.; xvi. 27). Means he diligently employs, yet is profoundly dependent (iii. 6, 9; xv. 10). Fidelity he combines with the utmost tenderness (iii. 2; vi. 12; iv. 14); and with the noblest gifts, he prefers love to them all (xiii. 1). Herein he is a pattern not only to ministers, but to private Christians of every age.

For those who profess to have no sympathy with superstition, and little respect for authority, these Epistles are peculiarly instructive. They combine, in the most striking way, the utterances of a liberal,

manly spirit with doctrines the most humbling. They cherish the loftiest hopes for man, and for truth, and they tell us how alone these hopes may be fulfilled.

In other respects, moreover, these Epistles are of great interest. In their contents they are the most diversified of all the apostle's writings; and more than any other they throw light on the state of the early church, and on the evil tendencies with which the Gospel had to struggle, even among good men.

Connect and read as follows, **i. 1**, 4, **10**, 13, 17, 26; ii. 1; iii. 1, 10, 16, 18; iv. 1, 6, 8, 14; **v. 1**, 9; **vi.** 1, 9, 12;–**vii.** 1, 17, 25, 29; viii. 1; **ix.** 1, 24; **xi.** 14, 23;–**xi.** 2, **17**, 23, 27; **xii.** 1, 31; xiii. 1, 13; **xiv.** 1, 34, 36;–**xv.** 1, 12–20, 35, 51;–**xvi.** 1, 5, 10, 12, 13, 15, 17, 19, 21, 23.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS, MACEDONIA, A. D. 57.

175. Not very long after writing the former Epistle, Paul left Ephesus, and went to Troas. Here he expected to meet Titus (whom he had sent to Corinth); and to receive from him intelligence of the state of the church, and of the effects of his former Epistle (ii. 12). But, not finding him there, he crossed over to Macedonia, where his anxiety was relieved by the arrival and report of Titus. From him Paul learned that his faithful reproofs had awakened in the minds of the Corinthian Christians a godly sorrow, and a practical regard for the proper discipline of the church. But, with these pleasing symptoms, there were others of a painful kind. The faction connected with the false teachers was still depreciating his apostolic authority, and misrepresenting his motives and conduct; even using his former letter to bring new charges against him, as having failed to keep his promise of coming to see them, and having adopted an authoritative style of writing, little in unison, as they alleged, with the contemptibleness of his person and speech.

Under the strong and mingled emotions caused by this intelligence, the apostle wrote this second Epistle; in which the language of commendation and love is blended with that of censure, and even of threatening; and sent it by Titus and others, intending speedily to follow them, as it appears that he did. It was designed to carry forward the work of reformation, to establish still further his authority against the objections and pretensions of false teachers, and to prepare the Corinthians for his intended visit, when he desired to find their

disorders rectified, and their promised contributions for their afflicted brethren ready (viii. 18; ix. 3, 5; x. 2, 11; xiii. 1, 2, 10).

Although this and the preceding Epistle are full of references to the peculiar circumstances of the Corinthian church, they are not the less important or instructive on that account. For they contain directions and admonitions suited to many of the ordinary circumstances of life which could not have been so advantageously introduced in a more general discourse on the great doctrines and duties of Christianity. Principles and rules are laid down which are of general application, especially in opposing dissensions and other evils arising in the church, and in promoting the important duty of Christian liberty.

The principal contents of this Epistle are as follows:—

i. The apostle, after expressing his gratitude for the Divine consolation granted to him under his sufferings for Christ, states the reasons of his delay in visiting Corinth: and refers to the case of the guilty person upon whom discipline had been exercised; whom, being penitent, he exhorts them to restore to their communion (i. 12:–ii. 13).

ii. He alludes to his labors in the service of the Gospel and their success, and to his own personal relation to the Corinthians; and is thereby led to speak of the differences between the ministry under the Old Covenant and under the New; showing the superior glory of the latter (3). He describes the principles and motives by which he and his brethren were actuated in fulfilling their ministry in the midst of great trials and afflictions; and exhorts the Corinthians not to frustrate the great objects of the Gospel by the neglect of Christian discipline and purity (iv.:–7).

iii. Then, resuming a subject referred to in his former Epistle, with persuasive earnestness he recommends to them the collection for the poor among the saints at Jerusalem; and shows the manifold advantages of such services (viii.: 9).

iv. He vindicates his apostolic authority against the insinuations of false teachers; and (though with evident reluctance) contrasts his own gifts, labors, and sufferings, with the character and conduct of those pretenders who opposed him (x.; xi.): he refers, in proof of the Divine approval, to some extraordinary visions and revelations with which he had been favored (xii. 1–11): shows the openness, sincerity, and disinterestedness of his whole conduct: and after a few affectionate admonitions to self-examination, and to love and holiness, closes the Epistle with prayer and benediction, (xii. 11–21; xiii.)

Connect and read as follows, **i.** 1, 3, 8, 12, 15, 23; ii. 5, **12**, 14; **iii.** 1, 4, 12; iv. 1, 3, 7, 12; v. 5, 11, 16, 20; vi. 1, 11, 14; vii. 1, 2, 5, 11,

13; viii. 1, 16; ix. 1, 6; x. 1, 7, 12; xi. 1, 5, 13, 16; xii. 1, 14, 19; xiii. 1, 5, 11, 14.

176. (i.) Not the least instructive part of these Epistles is the light they throw on the motives and spirit of the apostles. In 1 Cor., Paul shows that not man but Christ alone is the centre of union to the church, that ministers are but fellow-laborers employed and endowed by God, to whom all their success is owing. They are, therefore, neither to be overrated nor despised. The true minister of Christ may be known by his patience, his self-denial, his holiness, and the spirit in which he exalts his Lord, 1 Cor. i. 10;–iv. 21: 2 Cor. iv.;–7: 1 Thess. ii. 1–12; iii.; 2 Tim. Elsewhere, however, he insists largely on the dignity and authority of his office, 2 Cor. x.–xii.: Gal. i.; ii.: 1 Cor. xv. 9, 10: Eph. iii. 8. In the whole of these passages the object seems three-fold; to confirm and prove his doctrine, and to refute false teachers, 2 Cor. xi. 3: to exhibit to Christians and to Christian ministers an eminent example, Phil. iii. 1;–iv. 9: Heb. xiii. 7–14; and, above all, to illustrate the power of Divine grace, 2 Cor. xii. 9: Gal. i. 24: 1 Tim. i. 16. The whole supplies also important evidence of the truth of the Gospel.[a]

Apostolic authority and character.

(ii.) The character of false teachers, against whom the church of Christ is often warned, may be gathered from many passages. Some were Judaizers, denying the sufficiency of the cross and the liberty of the church; some philosophizing teachers, corrupting the simplicity of the truth; and others, "dogs," turning the grace of God into licentiousness, 1 Cor. i. 10–iv.: 2 Cor. xi.: Gal i. 1–12; iv. 9–20; v. 7–15: Col. ii. 16–23: Acts xv. 13–31:–2 Thess. ii. 1–12: 2 Pet. iii.: Jude 4–19: 1 Tim. vi. 20: 2 Tim. ii. 16: 1 John ii. 18–24; iv. 1–6: 2 and 3 John.

Character of false teachers.

(iii.) The church is many and one, 1 Cor. xi. 16; xiv. 33: Gal. i. 22: 1 Thess. ii. 14: Acts xvi. 5: 1 Cor. xii. 21–27: Eph. iv. 3–5; v. 25–32: Col. i. 18–24: Gal. iii. 28: Matt. xvi. 28:—chosen (Eph. i. 4: 1 Pet. v. 13): loved (Eph. v. 25: Rev. i. 5):—redeemed by Christ (Heb. ix. 12: 1 Pet. i. 18, 19), and subject to him (Rom. vii. 4: Eph v. 24). Christ is its Foundation and Head (Eph. ii. 20: 1 Pet. ii. 4, 6: Eph. i. 22; v. 23: Col. i. 18). The church is his body and bride (Eph. i. 23: Col. i. 24: Rev. xxi. 9; xxii. 7).

The church.

[a] It illustrates both the humility of the apostles and the priesthood of the whole church, to notice how they ask the prayers of their converts, 2 Cor. i. 11: Rom. xv. 30: Eph. vi. 19: Col. iv. 3, 4: 1 Thess. v. 25: 2 Thess. iii. 1.

Its members.

(iv.) For the general character of its members, see the descriptions given at the beginning of each Epistle, and especially 1 Cor. iii. 9–17: 2 Cor. vi. 14–17: 1 Thess. i. 2–10; ii. 13, 14; iii. 6; iv. 9, 10: Eph. ii. 13–22: Phil. i. 7: Col. i. 3–8: 1 John. The whole and each member ought to be the image of Christ, 2 Cor. iii. 18: Rom. viii. 14, 29: Eph. i. 4, 5; iv. 23, 24: 1 Pet. iv. 1; and the temple of the Spirit, 1 Cor. iii. 16, 17: 2 Cor. vi. 16: 1 Tim. iii. 15: 1 John iii. 24; iv. 12, 15: John xiv. 23: xvii. 21–23.

Their duties. motives and spirit.

(v.) On the duties which Christians owe one to another Scripture is beautifully explicit. The justice and benevolence which as *men* they owe to their fellows (see Romans, Pt. ii. § 179), they owe also to their brethren, but to them they owe other duties besides, and all are enforced by motives peculiar to Christians, being taken, in fact, from their mutual relation to one another through the love and grace of their Lord, 1 Cor. xvi. 13–16: 2 Cor. xiii. 11: Rom. xii. 3–10: Gal. vi. 2: Eph. iv. 1–16: Col. iii. 12–15: Phil. ii. 1–16: 1 Thess. iv. 9; v. 11–21: 1 Pet. i. 22; iv. 8–11; v. 1–7: 2 Tim. ii. 22: James ii. 1–18: Heb. x. 25; xiii. 7, 17: 1 John iii. 13–24; iv. 7, 11, 21; v. 16, 17.

Relative duties.

(vi.) Relative duties of Christians. In relation to marriage, 1 Cor. vii.: Gal. iii. 28: Eph. v. 22, 23: Col. iii. 16–19: 1 Pet. iii. 1–7: Heb. xiii. 4: Tit. ii. 4, 5. On the true dignity and becoming behavior of Christian women, previous passages, and 1 Cor. xi. 1–16; xiv. 34, 35: 1 Tim. ii. 9–15. As parents, Eph. vi. 4: Col. iii. 21: 1 Tim. v. 8; iii. 4, 5: Tit. ii. 4: 2 John. As children, Eph. vi. 1, 2: Col. iii. 20: Heb. xii. 9: 1 Tim. v. 1: 1 Pet. v. 5 (see Job xxxii. 6, 7). As masters, Eph. vi. 9: Col. iv. 1: Philem. 16: James v. 4. As servants, 1 Cor. iv. 2; vii. 22: Gal. iii. 28: Eph. vi 5, 6: Col. iii. 22, 23: 1 Tim. vi. 1, 2: Tit. ii. 9, 10: Philem. 11: Luke xii. 41–43; xvi. 10–12. As men, see Rom. Examples: Parents, Gen. xviii. 19; xlii. 4: 2 Tim. i. 5. Children, Ruth i. 14: Esth. ii. 20: 2 Tim. iii. 15. Masters, Gen. xvii. 23: Josh. xxiv. 15: 2 Sam. vi. 20: Acts x 2. Servants, 2 Kings v. 2: Acts x. 7.

(vii.) Liberality; its motives, and measure, 1 Cor. xvi. 1, 2: 2 Cor. viii. 9: Rom. xii. 13; xv. 26, 27: 1 Tim. vi. 17–19: 1 John iii. 17–19: James i. 27; ii. 8: Heb. vi. 6: in receiving fellow-Christians, Rom. xii. 13: Heb. xiii. 1, 2: 1 Tim. v. 10: Tit. i. 7, 8: 3 John.

Hence it appears that though, at first, the members of the church at Jerusalem "sold their possessions and had all things in common," this was not intended as the rule; though all are enjoined to give as the Lord has prospered them.

(viii.) That the love and comfort which this relation involves may be secure, the church of Christ must be kept free from impurity and disorder. Rebuke, encouragement, censure, exclusion, restoration—all are to be exercised for the good of the body. 1 Cor. v.: 2 Cor. vi. 14–18; iii. 17; x. 8; xiii. 10: Gal. vi. 1: 2 Thess. iii. 6–15: 1 Tim. v., vi.: 2 Tim. iii. 1–5; iv. 2: Tit. i. 10–iii. 10: Jude 22: Rev. ii. 14–16, 20–23. Its discipline.

(ix.) The sin and cure of divisions, 1 Cor. i. 10; iv. 21: 2 Cor. xi.: Rom. xvi. 17, 18: 1 Tim. i. 3–7; vi. 3–5, 20: Tit. iii. 9–15: Heb. xiii. 8, 9. See on Christian forbearance. Sin and cure of divisions.

(x.) The duty of Christian forbearance in relation to matters on which there may be a difference of opinion among good men, 1 Cor. viii.–x: Rom. xiv. 1–xv. 7: Matt. xviii. 10: Phil. ii. 1–7: James iv. 11, 12: Acts xv. 8, 9; xi. 17: 1 Pet. iii. 8.

(xi.) The right use of miraculous gifts, as prophecy, etc., is largely explained in these Epistles. These gifts were intended to confirm the truth of the Gospel, promote its rapid dissemination, and were essential to prove a new revelation. *Now*, we are referred for evidence and for spiritual knowledge to the Scriptures. Outward instruction, personal experience, careful study, and a spirit of devout dependence on God's teaching, in his word, occupy the place of miraculous endowments. 2 Tim. ii. 1; iii. 3, 15, 16: 2 Thess. ii. 15: 2 Pet. i. 15–21; iii. 1–4, 14–17: James i. 5. In these passages, however, we learn that the church of Christ ought to be edified by the willing and combined service, according to their gifts, of all its members. 1 Cor. xii. 14: Rom. xii. 4–8: Gal. iii. 1–5: Eph. iv. 7–13: Heb. ii. 1–4. Miraculous and other gifts.

(xii.) Mark the nature and superlative excellence of Christian love. 1 Cor xiii.: Col. iii. 12, 14: Gal. v. vi.: 1 Tim. i. 5: 1 John iii. 10–24. On Christian love.

(xiii.) Mark the importance and consolation of the doctrine of the resurrection of the dead, and how it is insured by the resurrection of our Lord. 1 Cor. xv.: Rom. viii. 11, 19–25: 1 Thess. iv. 13–17: Rev. xx. 11–13: John v. 21, 28. On the resurrection.

(xiv.) Mark, also, with what ardor and devotedness the Lord's Supper is to be observed, and mark that it is not sacrificial, but only commemorative. 1 Cor. xi. 17–34; x. 15–18: Matt. xxvi. 26–30: Acts ii. 42–47; xx. 7. On observance of the Lord's Supper.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS, CORINTH, A. D. 58.

177. The Epistle to the Romans was addressed to the Christians residing in the metropolis of that great empire, whose dominion then extended over almost the whole known world.

The way had been prepared by Divine Providence for the introduction of the Gospel into Rome, by the extensive settlement of Jews there. That the establishment of the Jewish worship at Rome had produced considerable effect on the general community, is clear from the statements of heathen writers. Ovid speaks of the synagogues as places of general resort: and, still later, Juvenal ridicules his countrymen for becoming Jews.

At what time, or by whom, the Gospel was first preached in the imperial city, is unknown. That it was at an early period may be inferred from the circumstance that, when Paul wrote this Epistle, the faith of the Roman Christians "was spoken of throughout the whole world," chap. i. 8. It is probable that some of those "strangers of Rome, Jews and proselytes," who were present at Jerusalem on the great day of Pentecost (Acts ii. 10), carried back to that city the knowledge of the Gospel. And it is not improbable, also, considering the constant intercourse between Rome and the provinces, that some of the numerous converts to Christianity in Judæa, Asia Minor and Greece, might soon have found their way to the capital. That some of the persons concerned in the establishment of the church of Rome (two of whom Paul mentions as having been converted earlier than himself), were Paul's particular friends, with whom he had met while preaching in Asia and in Greece, is evident from the form of the salutations in chap. xvi. 3–16.

The traditions of some of the ancient fathers, that Peter was the founder of the church at Rome, appears plainly inconsistent with the evidence derived from this Epistle, as well as from the book of the Acts, which shows him to have been at Jerusalem at the very time when he is alleged to have been at Rome, In this whole Epistle there is no mention of Peter as ever having been at Rome. Now, if Peter had not only been there, but had actually founded the church, and had presided over it, it is impossible to suppose that Paul could have failed to advert to that fact. And, further, had Peter been at Rome when Paul wrote this Epistle, he would certainly have been included in the particular enumeration of persons to whom salutations are sent, in chap. xvi.

The date of this Epistle is very precisely fixed by the following facts.

Paul had not yet been to Rome, (i. 11, 13. 15). He was intending to visit it, after first visiting Jerusalem (xv. 23–28), and that was his purpose during his three months' residence at Corinth, Acts xix. 21. He was about to carry a collection from Macedonia and Achaia to Jerusalem (xv. 26, 31): and this he did carry from Corinth to Jerusalem at the close of his visit, Acts xxiv. 17. When he wrote the Epistle, Timothy, Sosipater, Gaius and Erastus were with him (xvi. 21, 23). Gaius was his host, and resided at Corinth, i. Cor. i. 13. Erastus was himself a Corinthian, and had been sent, shortly before, from Ephesus, with Timothy, on their way through Corinth to Macedonia, Acts xix. 22: 1 Cor. xvi. 10, 11; and the first three are expressly mentioned in Acts (xx. 4) as being with Paul at Corinth. Phœbe, moreover, the bearer of the Epistle, was a member of the church at the Corinthian port of Cenchrea (xvi. 1). As Paul, therefore, was preparing to visit Jerusalem, one of his converts was also departing from Corinth, in an opposite direction, for Rome, and by her this Epistle was taken to that city. Its date is thus fixed, A. D. 58.

The character of the Roman church may be gathered from the Epistle itself. It contained several converts from Judaism (iii. 4, 14, etc.); but the majority were clearly of Gentile origin (i. 13; xv. 14, 15). To all it was important that they should have a full and inspired exhibition of Divine truth; and this is given. The doctrine of justification by faith had been employed to justify immoral practices (iii. 8), and, moreover, dissensions had sprung up between Jewish converts and Gentile Christians (xi. 17, 18; xiv). The Jewish believer was unwilling to regard his uncircumcised Gentile brother as his equal in Christ's kingdom (iii. 9; xv. 7–11); and, on the other hand, the more enlightened Gentile convert was inclined to treat the lingering scruples of the Jew with contempt (xiv. 3). Here, therefore, the doctrine of justification is shown to produce holiness. To the Jewish Christian, *truth* and its claims are revealed; to the Gentile Christian, *love* and its claims; and both are taught that faith in Christ and subjection to him are the only conditions of a place in the church and of an interest in the covenant. In the whole of this discussion principles are laid down of the greatest value to the church in every age.

The Epistle may be divided as follows (see § 171, note).

i. 1, 8, 13, 16, **18**, 24; **ii. 1**, 17, 25; iii. 1, 5, 9, 21, 27, 29, 31; **iv.** 1, 6, 9, 10, 13, 18, 23; **v. 1**, 3, 6, 11, 12; vi. 1, 12, 15; vii. 1, 7, 13; viii. 1, 12, 18, 26, 28, 31; ix. 1, 6, 10, 14, 19, 30; x. 1, 14, 18; xi. 1, 7, 11, 16, 22, 25, 33; xii. 1, 3, 6, 9, 14; xiii. 1, 11; xiv. 1, 13; xv. 1, 5, 8, 14; xvi. 1, 17, 21, 25.

178. As the Epistle to the Romans treats of the doctrine which has

been regarded as the test of a true church, and is, moreover, the most full and systematic of all the apostle's writings, we append an analysis of the whole, showing the course of argument and illustration. The significance of particular passages depends, in a great degree, as will be readily seen, on their connection and tendency.

(I.) INTRODUCTION (I. 1–17).

(1.) The salutation (i. 1–7).

(2.) Introduction, and Paul's estimate of the Gospel (8–17).

(II.) DOCTRINAL EXPOSITION (I. 18–XI. 36).

(*a.*) *Sinfulness* of the human race.

(1.) Condition of the heathen,—
In relation to God (i. 18–23).
In relation to human duty (24–32).

(2.) Condition of the Jews,—
Mere knowledge will not save (ii. 1–11).
It even aggravates guilt (12–29).

(3.) Comparison of Jews and Gentiles,—
Value of Old Testament dispensation not lowered (iii. 1–8).
Both guilty, and needing salvation (9–20).

(*b.*) The *Gospel-plan* of *salvation* explained, in itself, and in its results.

(1.) This plan explained, a revelation of Divine justice and mercy excludes—
All boasting (iii. 21, 26–28), and—
Saves all on the same terms (29–31).

(2.) Holy men of old justified by faith,—
Illustrated, Abraham (iv. 1–5): David (6–8).
Circumcision the sign (9–12), and the theocracy (13–17) the result of the covenant: the result, therefore, of justification, rather than subservient to it.

(3.) Abraham's faith described. Its results (iv. 18–25).

(4.) The fruits of faith in Christian experience, in imparting peace, joy and hope (v. 1–11).

(5.) The excellence of faith shown by a comparison between Adam, the head of the fallen race, and Christ, the author of spiritual life, to all who are united to him (v. 12–21).

(*c.*) This *way* of *salvation* (χάρις, δικαιοσύνη) favorable to *holiness*. (See iii. 8).

(1.) We cannot go on in sin that grace may abound; for we are one with Christ our Head, in his baptism, death and life (vi. 1–14); verses 12–14 illustrating the idea that Christ is our King, as well as Head.

(2.) Nor can we go on in sin, because under grace, and not under law.

For the servants of another are bound to obey their master, and, moreover—

Men are increasingly swayed by that authority which they heartily acknowledge. It becomes a yoke, which, however, if it be righteousness, is free, and has a glorious issue (vi. 15–23).

(3.) He illustrates the same truth as in vi. 2, by an example founded on law (vii. 1–7).

Hence a twofold objection:

(4.) Either the law is sin—

No; for it reveals sin, and impresses it on the conscience (vii. 7–12):

(5.) Or being itself good, it has become death (vii. 13–25).

No; for we ("our inner man") admit it to be spiritual, even when not obeying it; a fact admitted by the awakened and regenerate.

Both facts meet the objection, and show our need of a new system.

(*d.*) The *law* having *failed* to *justify* and *sanctify*, he repeats and expands the truth, that *Christ for us*, and *Christ in us*, is our justification and holiness.

(1.) Christians justified in Christ and sanctified in him, through the Spirit; which sanctification will be complete (viii. 1–11).

(2.) Christian's duty and privilege (viii. 12–17).

(3.) The connection between the perfection of creation, and that of the children of God (viii. 18–25).

(4.) Other blessings (viii. 26, 27, 28–30, 31–39).

(*e.*) As chap. i. 18;–iii. 20, the apostle has explained the relation of Jews and Gentiles to the law, so in chap. ix. 1;–xi. 36, he explains the *relation* of *both* to the *Gospel*.

That salvation is by Christ, and for all that believe, is the conclusion to which the apostle has come; but if so, the great majority of the Jews perish, and the Gentiles have taken their place: a result apparently severe, and to the Jew particularly startling. The apostle meets this feeling.

(1.) He affirms, that he is himself greatly distressed at their state of rejection (ix. 1–6).

(2.) It cannot be said, however, that the promise is unfulfilled, or that this difference of treatment is without precedent; for—

The promise did not extend to all the children of Abraham, but only to the descendants of Sarah; nor to all her descendants, but only to Jacob (7–13), the ground of the difference being, not the *actual merit* of the persons, but the election of God.

Least of all does it follow that God is unjust, for all mercy on God's part is evidence of kindness, and is altogether undeserved.

That God has a right to make distinctions in his dealings, and does make them, is further shown in the case of Pharaoh (14–18).

(3.) But does not this idea of purpose on God's part, free us from blame? To which the apostle replies by affirming, first, that God has a right to do as he will; suggestiug, that in the exercise of that right, there can be no wrong; and secondly, that in exercising that will, both the justice and the mercy of God will be the more illustriously revealed (19–24), saving all on the same conditions, both Jews and Gentiles. (24).

(4.) Both this call of the Gentiles, and the salvation of a remnant only of the Jews, are foretold, or have their precedents in the Old Testament (25–29).

(5.) The failure and rejection of the Jews, though in one sense in accordance with the Divine purpose, are really results of unbelief (30–33).

Chap. x. This last thought is expanded in chap. x. After again expressing his distress at the unbelief of the Jews, he shows that their rejection is the result of unbelief; and all who call on the name of the Lord, Jews or Gentiles, shall be saved (1–13).

It is then objected, that the Jews could not *call* upon one of whom they had not heard (14–17), and the apostle answers by showing that they have heard, and that their rejection of truth was not owing to ignorance, but to disobedient unbelief; a fact which, in all aspects of it, their own prophets foretold (18–21).

Chap. xi. The apostle proceeds to explain his statements.

(6.) It must not be supposed that Israel, as a whole, have been rejected.

It is not Jews, as Jews, but Jews as unbelievers; for "I myself," says he, "am an Israelite" (1), and, as in Elijah's days, there were thousands who had not bowed to Baal, so now there is a remnant according to the election of grace, chosen not for their works, but from free favor; while the rest have missed the blessing through unbelief (2–10).

Nor, speaking of the Jews as a nation, is this utter rejection:

Their unbelief gave occasion for the proclamation of the truth to the Gentiles, and their conversion will be connected with the general diffusion of the truth (11–15), of all which the faith of their fathers is a kind of earnest (16).

(7.) Humility, faith, adoring reverence of the justice and mercy of God, with hope in this general issue, because all Gentile converts (17–24), and—

(8.) By-and-by, Israel as a whole, shall be converted to God (25–32).

(9.) The whole scheme of salvation an evidence of the unfathomable wisdom and love of God (33–36), to whose praise all will ultimately redound.

(III.) ETHICAL DEVELOPMENT OF TRUTH XII.–XV. 14).

(i.) In relation to general behavior.

(1.) All previous doctrine points to consecration of the whole life as the appropriate result, and with this consecration all holiness begins (xii. 1, 2).

This founded in humility, *i. e.* in a true and healthy view of ourselves, and of our position (xii. 3).

This consecration will include—

(2.) The Christian's relation to the church (xii. 4–13), including love, faith and hope; and—

(3.) The Christian's relation to the world (xii. 14–21).

(4.) Chap. xiii. Especially is this spirit of consecration seen in submission to the ruling power, which has the force of a Divine law (1–7). Obedience in such cases is another form of the great law of love (8–10), which is especially incumbent under the Gospel, as is all spiritual holiness (11–14).

(ii.) In relation to our behavior in things indifferent (xiv. 1–xv. 7).

Here forbearance is our rule. He who regards things indifferent as binding may be the weaker Christian, but God has received him; he does all to Christ, who is his judge; and in accordance with his own conscience, which is subordinately, his law.

Therefore, neither is he the less welcome, nor is he to be tempted by ridicule or rebuke to violate what he himself believes (xiv. 2–23).

The example of Christ, and the ultimate design of the Scriptures, teach this duty on even more comprehensive grounds—the common good (xv. 1-7)

The lesson is repeated, that Gentiles and Jews are one body, and

that the salvation of each illustrates the faithfulness and mercy of God (xv. 8–13).

(IV.) PERSONAL COMMUNICATIONS.

(1.) Explanation of the apostle's relations to the Gentiles, and of his earnestness in their behalf (xv. 14–21).

(2.) Notice of his proposed journeys (xv. 22–23).

(3.) Salutations (xvi. 1–23), with cautions in reference to such as caused divisions (17–20).

(4.) Conclusion (24–27).

179. Mark in this Epistle the following truths, doctrinal and moral.

(i.) Man's extreme need of salvation, in consequence of his guilt, depravity, and wretchedness (i. 18–iii. 20, compare vi. 19–21; viii. 6–8): Gal. iii. 10–22: Eph. ii. 1–3: iv. 18, 19: Col. iii. 5–10: Heb. ix. 1–9; x. 1–11: 1 Pet. iv. 3: Tit. iii. 3: Psa. cxxx. 3; cxliii. 2.

(ii.) The only way of justification—by the free favor of God through faith in the righteousness of Christ: explained and illustrated by reference to the history of Abraham and David (iii. 21–iv. 25; v. 16; viii. 1): Gal. iii. 6–29: Eph. ii. 8–10: Phil. iii 7–10: Tit. iii. 4–7: Heb. x. 11–18: Psa. xxii. 30, 31: Isa. xlii. 21: Jer. xxiii. 5, 6. This faith is sanctifying, see James and Acts xxvi. 18.

(iii.) Peace and reconciliation, hope and joy, the fruits of faith (v. 1–11; x. 15; xiv. 17): 2 Cor. v. 18–21: Eph. ii. 11–20: Col. i. 19–27: 1 Pet i. 18–21: Isa. xxxii. 71: Psa. lxxxv. 8–10; xvi. 9–11.

(iv.) As by the disobedience of one all are sinners, so are righteousness and eternal life through the obedience of Christ (v. 12–31): 1 Cor. xv. 20–23, 45–49: 1 Tim. i.–xiv: Gen. iii. 6; v. 3: Isa. liii. 10–12.

(v.) The evangelic motives of obedience; deliverance from the dominion and condemnation of ancient law, living union with Christ, and submission to his authority, the constraining influence of his love, the efficacy of his death and resurrection, the transforming power of his example, the promised aid of his Spirit, and the hope of an eternal reward; in one word, all the affections and desires of our new life (vi. 1–vii 25): 2 Cor. v. 14–17; vi. 14–18: Gal ii. 19, 20; v. 24; vi 14: Eph ii 4–10: Col. ii. 6–17; iii. 1–3: Tit. ii. 10–14: 1 Pet. ii. 20–25; iv. 1, 2: 2 Pet. i. 4–9: Phil. iii. 17, 18: Psa. cxvi. 16: Jer. xxxi. 31–34: Acts xxvi. 18.

(vi.) The privileges consequent on justification—adoption, the inward presence, testimony and help of the Spirit, the certainty of complete salvation and a glorious inheritance (viii. 1–27; v. 5): 2 Cor. i. 21, 22: Gal. iv. 1–7: Eph. i. 14; vi. 18: 1 Pet. i. 3–9: 1 John iii. 1–3, 19–21

(vii.) The source of redemption—God's sovereign love and eternal purpose (viii. 28–39): Eph. i. 3–10: 2 Thess. ii. 13–17: 1 Pet. i. 2–5; ii. 7–10: 2 Tim. i. 9–12: John xvii. 9–24.

(viii.) The principal duty of Christians, individually, socially, as members of the church of Christ, and as subjects of civil government (xii. 1–xv. 7). Christian morality requires universal and permanent rectitude,[a] must proceed from a renewed heart,[b] be based on religion, *i. e* on the consecration of man in all his powers and affections unto God,[c] needs the sanctifying influence of the Spirit,[d] and can be

offered with acceptance only through the mediation of Christ.e This morality is the believer's chief concern; for his justification is complete, while his sanctification is not; and the attainment of it is the business of the Christian's life, as it was one end of the coming of our Lord.f

a Compare the following passages, which all treat of morality, and it will be seen that no sin is excused, nor is any branch of righteousness excepted in the Christian code. Rom. xii. 1–xv. 7: 1 Cor. vi.; xi. 1–16: 2 Cor. 4; vi. 14–18: Gal. v.; vi.: Eph. iv.–vi.: Phil. i. 27–ii. 16; iii. 18: Col. iii. 1–iv. 6: 1 Thess. iv.: 2 Thess. iii. 6–15: 1 Tim. ii. 9–15; vi.: 2 Tim. iii. 1–9: Tit. i. 12–iii. 8: Philem.: Heb. xiii.: James all (see ii. 10); 1 Pet. i. 22–ii. 3; ii. 11–iii. 17; iv. 8–11; v. 1–7; 2 Pet. ii.; iii. 11–14: 1 John ii. 3–11, 15–17, 29; iii. 3–18, 24: Jude.

b Eph. iv. 22–24: Col. i. 22, 23: Phil. ii. 3–5: Rom. xii. 2. All the passages which speak of motives to obedience, and the very structure of the Epistles, addressed as they are to Christians, and basing precepts on doctrines, obedience on faith, Psa. li. 10: Ezek xxxvi. 25, 27.

c Rom. xii. 1: 1 Cor. vi. 20: 2 Cor. v. 15; vi. 14–18; vii. 1; viii. 5: Phil. i. 20: 1 Pet. ii. 24; iv. 2: Eph. v. 25–27: 1 Thess. v. 23, 24: 1 John iii. 3.

d Rom. xv. 16: Phil. iv. 13: Heb. ix 14: 1 Pet. i 22.

e Eph. i. 6: Phil. i. 9–11: 1 Pet. ii. 5: 1 John ii. 6–10: Col. iii. 17.

f Eph. iv. 11–13; v. 25–27: Phil. ii. 12; iii. 13: Tit. ii. 11–14.

The various duties of morality are easily arranged. They refer to God—to ourselves—to others. All, indeed, are enjoined by a Divine law, and must be performed from religious motives. Yet is the distinction convenient and Scriptural. We find it recognized in the 12th of Romans, and elsewhere. Living devotedness to God is first enjoined. ver. 1, 2; then the personal virtue of humility, ver. 3, and lastly, the duties we owe to the church of Christ, and to the world. Duties arranged.

(ix.) In relation to God, it is incumbent upon us to ascertain his character and will, especially as revealed in his Son;g to exercise appropriate faith and love, submission, and reverence;h to imitate his moral perfections, to obey his commands;i and to express our feelings in acts of acceptable worship.j The sum of our affection is reverential love, and of our service, living consecration k In relation to God.

g 2 Cor. iv. 6: 2 Pet. i. 2, 3: 1 John v. 20: John xvii. 3: Psa. ix. 10.

h 1 John v. 10–12: 1 Cor. viii. 3: 1 John iv. 9: Heb. xii. 9: 1 Pet. i. 10–21; v. 6: Jas. iv. 7, 10: 2 Cor. vii. 1: Eph. v. 21: Heb. xii. 28: Examples, Heb. xi.: Matt. viii. 10: Psa. xviii. 1: John xxi.: Job ii. 10: 2 Sam. xv. 26.

i 2 Cor. iii. 18: Eph. iv. 32; v. 1: Col. iii. 13: Matt. v. 44, 45, 48: 1 John iv. 11: 1 John ii. 3–5: John xiv. 23: Rom. xvi. 19: Examples, our Lord, Eph. v. 2: 1 Pet. ii. 21: Abraham, xii. 1–4.

j Rom. x. 9, 10: Heb. x. 25: Phil. iv. 6: James i. 5, 6: 1 John iii. 22: John xiv. 13 Eph. v. 19, 20: Col. iii. 16, 17: Mark xiv. 26: Ex., Acts i. 14; ii. 1, 2; iv. 24–31; Luke iv. 15, 16: Acts xviii. 4.

k 1 John v. 2–5: Mark xii. 29, 30: Deut. vi. 5; x. 12; xxx. 6: Rom. xii. 1: 1 Cor. vi. 20: 2 Chron. xxx. 8.

(x.) In relation to ourselves, it becomes us to be humble, never thinking more highly of our gifts than we ought, and ever remembering that they are *gifts*,a meek, restraining within proper bounds all irascible passions,b In relation to ourselves.

contented with our lot,[c] temperate,[d] self-denying,[e] carefully in preserving for God's service, our health and life,[f] diligent,[g] and pure.[h]

[a] Rom. xii. 3: 1 Cor. iv. 7; 2 Cor. xii. 7: Gal. vi. 3: Phil. ii 3, 4: Eph. iv. 2: Col. iii. 12: James iv. 6: 1 Pet. v. 5, 6. Ex., Gen. xviii. 27; xxxii. 10; xviii. 13: 1 Cor. xv. 9: Phil. ii. 5–8. False humility condemned, Col. ii. 18–23: 2 Chron. xii. 6: 1 Kings xxi. 29.

[b] Eph. iv. 2: Col. iii. 12: Tit. iii. 2: Gal. v. 23: James iii. 13, 17: 1 Pet. iii. 4–15: Ex., Numb. xii. 2: Psa. cxxxi. 1: 1 Thess. ii. 7: Christ, 2 Cor. x. 1: Matt. xi. 29.

[c] Heb. xiii. 5: Phil. iv. 6: 1 Tim. vi. 6–8: Matt. vi. 25: Ex., Paul, Phil. iv. 11, 12.

[d] Rom. xiii. 11–13: Gal. v. 23: 1 Cor. vii. 30; ix. 25–27: Tit. ii. 2, 11, 12: 2 Pet. i. 6: Luke xxi. 34.

[e] Rom. xiv. 20; xv. 1; viii. 13: 2 Cor viii. 9; vi. 4, 5–10: 1 Cor. viii. 13: Col. iii. 5: Phil. ii. 4: 1 Pet. iv. 1, 2: 2 Tim. ii. 4, 15: Ex., Acts ii. 45: 1 Cor. viii. 13: Heb. xi. 24, 25.

[f] Eph. v. 29: 1 Tim. v. 2: Acts xvi. 27, 28; xxvii. 34: Matt. x. 23: Acts xiv. 6, 7.

[g] Rom. xii. 11: Eph. iv. 28: 1 Thess. iv. 11, 12: 2 Thess. iii. 11, 12: Col. iv. 12, 13, see Prov. vi. 6–8; xxii. 13. Diligence in seeking our Scriptural improvement is an urgent duty, Phil. ii. 12; iii. 14: Heb. vi. 3, 4: 2 Pet. i. 5, 10: John vi. 10: 2 Cor. viii. 7: Heb. vi. 12: Gal. vi. 9. An *earnest* character is clearly to be the aim of each Christian.

[h] Rom. xiii. 13; xvi. 8: 1 Cor. v. 11; vi. 9, 13–18: 2 Cor. vii. 2: Gal. v. 19–21: Eph. iv. 19; v. 3, 5: Phil. iii. 19: Col. iii. 5–8: 1 Thess. iv. 3: Heb. xiii. 4: 2 Pet. ii. 13, 14: Tit. iii. 12.

(xi.) In relation to others we owe justice and veracity—the virtues of *reciprocity* as they are called—peace and love, the virtues of *benevolence* or good-will.

In relation to others.

1. We owe them justice, *i. e.*, the righteous fulfilment of righteous expectation.[i] We must respect their liberty, and neither oppress nor unnecessarily condemn them;[j] their property, nor neither steal nor covet, nor defraud;[k] their character, and neither slander nor misrepresent them;[l] their happiness, and not envy their worth or rank;[m] their lives, and neither quarrel with nor hate them;[n] their virtues, and withhold neither the gratitude, the admiration, nor the love which they may justly claim.

Duties of reciprocity, viz. 1. Justice.

[i] Rom. xiii. 7: James ii. 6; v. 4: Mal. iii. 5: Zech vii. 7–10: and frequently in the Old Testament. Ex., Job xxix. 14: Jer. xxiii. 25 (Josiah): Luke xxiii. 51 (Joseph): our Lord especially, Psa. xcviii. 9: Isa. xi. 4. Injustice, a characteristic of the ungodly and of hypocrites, 1 Cor. vi. 1: Matt. xxiii. 23.

[j] Rom. xiv. 4: 2 Cor. i. 24: Gal. ii. 4, 5: Col. ii. 16, 17, 20: James iii. 1; iv. 11, 12: 1 Pet. v. 3.

[k] Eph. iv. 28; v. 3–5: 1 Cor. vi. 10: 1 Pet. iv. 15: Col. iii. 5: Psa. x. 3.

[l] Rom. i. 29: 2 Cor. xii. 20: 1 Tim iii. 11; v. 13: Tit. iii. 2. Ex. The devil, Job i.: Rev. xii. 10: Psa. iv. 20.

[m] Rom. xiii. 7: Eph. vi. 5: 1 Pet. ii. 17, 18: Matt. xxii. 21: Phil. ii. 3: 1 Cor. xii. 21: 1 Pet. v. 5.

[n] Rom. xii. 19: Gal. v. 20: Col. iii. 21: Eph. iv. 31: I John iii. 15–17: Lev. xix. 17, 18.

The relative value of piety and rank is defined. Piety is not to be despised because of poverty, nor is wickedness to be respected because of wealth, James ii. 1–9: Jude xvi.

2. To others we owe veracity or truthfulness. This is the basis of all confiden-

tial intercourse between intelligent beings, and is essential to virtue. 2. Veracity. Its opposites, hypocrisy, flattery, slander, lying, are either the parents, or the offspring of many vices.

Eph. iv. 25; v. 4: Col. iii. 9. See Psa. li. 6: Prov. xii. 19, 22.

Mark the origin of lies, Gen. iii. 4: John viii. 44: Acts v. 3: and their end, Rev. xxi. 8, 27; xxii. 15. Natural to man, Psa. lviii. 3: Isa. lvii. 4: hateful to God, Prov. vi. 16–19: Isa. lix. 2, 4. Lies form one of the marks of the great apostacy, 2 Thess. ii. 9: 1 Tim. iv. 2: 1 John ii. 22.

3. To others in special relations, there are owing various duties, which we are bound in *justice* to discharge, see Cor. and Titus.

And here, perhaps, heathen morality would end. The Gospel, however, has precepts of even a nobler kind. In addition to duties that spring out of what is *due* to man it enjoins others, the duties of peace and love, or of benevolence to all, irrespective of character or desert. Natural affection is a feeling which is *due* between those who sustain mutual relations. Gratitude is the least return which the recipient of kindness can pay to his benefactor. Admiration is the homage which is paid to virtue. But over and above these feelings the Gospel inculcates universal good-will, in spite even of vice and hostility. Duties of benevolence; Peace and love.

Upon all it urges the exercise of a peaceful disposition, a calm, patient, friendly temper in ourselves, and all proper effort to promote a kindred feeling in others. No duty is more solemnly enjoined, and from the descriptions as well as from the precepts of the Bible, it may be gathered that peace in our homes, in our churches, in nations, and throughout the world is the thing most needed to secure individual and social happiness, and that such peace is the fruit of the Gospel. Peace.

Rom. xii. 18; xiv. 19: 2 Cor. xiii. 11: Gal. v. 22: Eph. iv. 3: 1 Thess. v. 13, 14: Heb. xii. 14: James iii. 16–18: 1 Pet. iii. 11: 2 Tim. ii. 22.

Peace, like truth, is one of the attributes of God, Phil. iv. 9: Col. iii. 15: 1 Thess. v. 23: 2 Thess. iii. 16: and of the Gospel, Eph. vi. 15. In value, it is second only to truth and principle, Gal. ii. 11–16: James iii. 17, 18.

To preserve it, cultivate the tempers favorable to it, Eph. vi. 10–18: Gal. v. 16–26: Phil. ii. 2: James iv. 1–11: 1 Pet. iii. 4: 1 Tim. ii. 2. Avoid all bitter contentious language, 1 Cor. x. 32: Eph. iv. 31: and seek it of the God of peace, 1 Tim. ii. 2: Psa. cxxii. 6–8. If lost, copy Abraham, Gen. xiii. 8: or Abimelech, xxi. 25–32: or the Israelites, Josh. xxii.

Further, as religion begins in love to God, so it ends in love to man, universal good-will. Its principle is, a desire for the good of others; in its operation it teaches us to avoid insincerity (which is to love what hypocrisy is to truth), flattery, censoriousness, to practice liberality, a spirit of forbearance and forgiveness, and secures when perfect the consecration of life itself to the welfare of our race. Love.

The neglect of this second class of duties has done irreparable mischief in the world. Men have everywhere forgotten that bare justice is not the Scriptural rule. Love is always just, but justice is not always loving, and Christian morality requires them both. The recollection of this truth might serve to humble us; and it would certainly serve to illustrate the perfections of God, of which our good-will is a faint type, and commend the Gospel to the admiration of our race.

Rom. xii. 10, 19, 20: 1 Cor. iv. 12, 13; xiii. 1–13: Gal. v. 14; vi. 10: 1 Thess. iii. 12: James ii. 8: 1 Pet iii. 9: Luke vi. 30–36, etc.

(xii.) We have lastly in this Epistle a revelation of God's design in relation to the Jews, and propagation of the Gospel among the Gentiles, and the general

conversion of both in the last days. Chaps. ix. to xi.: read the three *together*, and chap. xv. 8–12. Compare Eph. iii. 1–12: Jer. xxxi.–xxxiii.: Ezek. xxxvi.–xxxix.: Zech. xii.–xiv.

180. Rich as this Epistle is in passages formally discussing Christian truth, it is not less rich in incidental expressions abounding in spiritual significance.

(i. 1). The Gospel is called with nearly equal frequency the Gospel of *God*, and the Gospel of *Christ*. It is *God's*, for it originates in his counsel and love, illustrates his righteousness, and is revealed by his Spirit. It is Christ's, for he is its theme; it is preached by his servants, and in his name. See 1 Cor. i. 24: Phil. ii. 11.

(i. 3). Christ's resurrection is the evidence and effect of the completeness of his work; the commencement of his reign, and the earnest of our resurrection, Acts ii. 24; xvii. 31: Eph. i. 20: Heb. ii. 14: Rom. iv. 25. Here the fact is made an evidence of his Divine nature. As man Christ could die; as the Living God, the Quickening Spirit, it was *not possible* that Death should hold him, Acts ii. 24: John xx. 9.

(i. 13–15). To Paul's thwarted desire to visit Rome, we owe subordinately this Epistle, which is a blessing for all time. It prepared the way, moreover, for those cordial greetings with which Paul was afterwards welcomed to the imperial city, Acts xxviii. 14, 15. "Still out of seeming ill, educing good."

(i. 17). Christ died to *justify* God in exercising mercy. He lived to exhibit the Divine holiness, and honor the Divine law. He obeyed unto *death*, that he might lay the foundation of our acceptance, *i. e.*, of pardon and holiness. Hence the plan of justification is called the "righteousness of God." It vindicates God's holinesss while illustrating his grace; and it gives to the sinner who believes the perfect title of our righteous Redeemer.

(i. 19–21). Ignorance is clearly not the *primary* cause of man's hostility to God. His hostility is rather the cause of his ignorance Atheism, practical or avowed, has its origin in the *heart*, Psa. liii.

(i. 25). The same heart that is averse to holiness is prone to religious observance. Nature pointing to a Great First Cause; conscience, implying a Supreme Law-giver; taste, and sentiment even, suggesting the idea of One, who is infinitely fair and good, combine to make a God a natural necessity. . . . The progress of error we may mark, is ever downward (v. 23). Men first worshipped an image made like to corruptible *man*—and at last *creeping* things!

(i. 22). So little did man feel his condition, that while his folly most clearly appeared, he was boasting of his wisdom.

(i. 26). Man's depravity begins in Godlessness, and ends in moral corruption. The reason for each is given in verses 25 and 32. These verses describe, not the Romans, but *man*.

Nearly every word, sentence, and verse, is thus suggestive, either in itself, or when compared with other parts of the Bible. If in some respects, our study of Scripture cannot be too comprehensive, in others, it cannot be too minute.

THE GENERAL EPISTLE OF JAMES—JERUSALEM, A. D. 61.

181. There were two apostles named *James* or Jacob; one of whom was the son of Zebedee and the brother of John, and was put to death by Herod, as related in Acts xii. 2; and the other called James the Less, or the Little (Mark xv. 40), probably in allusion to his stature, was the son of Alphæus or Cleopas (see Matt. x. 3: Mark iii. 18: Acts i. 13: Luke xxiv. 18); and being a near kinsman of the Lord, is called his brother, Gal. i. 19, etc. The latter of these is commonly supposed to have been the writer of this Epistle.[a]

After most of the apostles had gone to other countries, James appears to have resided permanently in Jerusalem, superintending the affairs of the church in that city and neighborhood (see Acts xii. 17; xv. 13–29; xxi. 18–24: Gal i. 18, 19; ii. 9, 12); and maintaining such reputation for eminent sanctity as to acquire, even among his unbelieving countrymen, the honorable appellation of "the *Just*." It was, therefore, most appropriate that James should be directed to address this letter to his own people, exhibiting to them, not so much the peculiar doctrines, as the elevating and sanctifying influence of the Gospel. For he knew well that they had become too much accustomed to a professed belief in God's word, whether spoken by Moses or by Christ, without allowing it to affect their hearts or conduct. Hence the apparent (though not real) discrepancy between him and Paul on the subject of justification by faith. (See Part i. §§ 285, 297, 511 *c*.)

It is a striking proof of the adaptedness of the Gospel to our condition, and of our tendency to abuse it, that when the Gospel was first *introduced* men were unwilling to be justified by grace alone: hence the Epistles to the Romans and to the Galatians. Now that the Gospel has been *established*, men pervert it by overlooking the importance of works as an evidence and necessary result of saving faith. The Gospel, however, has an appropriate message for both.

This Epistle is supposed to have been written after the Epistle to the

[a] See, however, Kitto's Cyc. Art., James.

Romans, *i. e.*, not before A. D. 58, and probably in 61, the year before the apostle's martyrdom. Neander, Davidson, and others, gave an *earlier* date, about A. D. 45. The whole strain of the Epistle, however, indicates a state of degeneracy both degrading and extensive, such as could hardly have existed at the commencement of the Gospel.

As those to whom the apostle addressed were in trying circumstances, he begins with encouragements and counsels specially suited to their condition (i. 1–15). He then describes the nature of true religion, in its origin, and in its effects upon the heart and the conduct (i. 16–27); enjoins sincere and impartial love, without reference to outward condition and circumstances (ii. 1–13); and exposes the hypocrisy of the man who pretends to have faith, while his works do not answer to his words; quoting Scripture examples to show that the faith which God had approved had been always evidenced by works (ii. 14–27). Then to check some prevailing evils arising from a fondness for becoming teachers and censors, he gives cautions and rebukes on those subjects. He exhibits, in a series of striking metaphors, the evils of an unbridled tongue; and contrasts the disputatious, envious, and angry spirits of the schools of earthly wisdom with the pure, peaceful, gentle, and beneficent character of that which is of heavenly origin (3). He exposes the effects of the spirit of the world, as exhibited in the conduct of those who are under its influence; and exhorts to submission to God and resistance to the devil. He calls sinners and hypocrites to repent, and to humble themselves before God; and warns Christians against speaking evil, censuring, or sitting in judgment upon each other (iv. 1–12). He reproves the presumption of those who formed their worldly projects without any sense of their dependence upon God; and the covetousness and oppression of the rich (iv. 13–17; v. 1–6). Then, returning to the suffering Christians he encourages them to patience by the prospect of the Lord's coming; cautions them against swearing; recommends prayer as the best resource in sorrow, and praise as the best expresssion of joy; gives special directions to the sick; enjoins mutual confessions of faults and intercessions for each other; the efficacy of which he illustrates in the case of Elijah; and, finally, urges the duties of seeking to save an erring brother; and shows the blessed consequences of such an effort where successful (v. 7–20).

How instructive are Scripture examples. The history of Abraham is quoted to prove that true faith produces holy practice. The history tells us, moreover, that more than twenty years after Abraham had been brought into a state of justification, he was called upon to exhibit the influence of his principles, by his readiness to offer up even his

only son, Gen. xv. 6: xxii. 9–12. This fact again is a lesson to us, and is decisive proof that justifying faith, once exercised, is to be habitual. It is not so much an *act* as a *state*.

Connect and read as follows:—**i.** 1, 2, 5, 9, 12, 16, 19, 22, 26; **ii.** 1, 12; **xiv.** 21, 25; **iii.** 1, 13; iv. 1, 4, 9, 11, **13**: **v**, 1; **vii**, 9, 12, 13, 19.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS, ROME, A. D. 62.

182. That this Epistle was written by the Apostle Paul there is abundant evidence, both external and internal. But as the name *Ephesus* is wanting in chap. i. 1, in a few ancient manuscripts, it has been doubted to whom it was addressed. Some have supposed it to be the Epistle to the Laodiceans, referred to in Col. iv. 16. Others have conjectured from the general character of its contents, and the absence of local and personal allusions, that it was a circular letter to the churches of Asia Minor. But it is most probable that the received reading in chapter i. 1, is correct; and that the Epistle was written to the Ephesian Christians; although probably the other churches in that district, of which Ephesus was the centre, were included in the apostle's intention and object.

Such is the view taken by Usher, Hug, Michaelis, and others. Paley, Wetstein, and Greswell suppose, on the other hand, that this Epistle was addressed to Laodicea. Its *circular* character is sustained by most evidence.

Ephesus was a large city in Ionia, the capital of the Roman province of Asia. It was chiefly celebrated for its temple of Diana, which was of exteme magnificence, enriched with immense treasures, and regarded as one of the wonders of the world. Its inhabitants were noted for luxury and voluptuousness, and for the practice of magical arts.

The book of Acts (xviii. 18–26; xix) mentions two visits of Paul to Ephesus. The first time, on his way to Jerusalem, he preached on one Sabbath in the synagogue, leaving behind him Priscilla and Aquila, who were shortly afterwards joined by Apollos. On his second visit, Paul remained there more than two years; probably on account of the importance of the place, as a principal seat of idolatry, and a great centre of influence, and his labors were crowned with signal success, both among the citizens and the inhabitants of the surrounding country. About a year subsequently, when he was on his way from Macedonia to Jerusalem, he had an interview with the elders of the Ephesian church at the neighboring sea-port of Miletus.

This Epistle is supposed to have been the first of those written by Paul while he was a prisoner at Rome, about five years, therefore, after his third interview with them; and like the two which follow it, is remarkable for a peculiar pathos and elevation of thought and feeling. His whole mind seems to have been filled with the transcendent excellency of the privileges and hopes of believers in Christ, the all-comprehensive character of the Christian dispensation, and its certain triumphs and glorious results.

Anxious for the welfare of his Ephesian converts, the apostle was about to send Tychicus to them; and he wrote this Epistle, one object of which was to remove any feelings of distrust or discouragement which the intelligence of his imprisonment might have produced in their minds; and to prevent that circumstance being taken advantage of by Jewish zealots to lower his apostolic authority, or oppose the great truth in which he gloried—the unity and universality of the church as the body of Christ.

This Epistle may be divided into two parts:—i. *Doctrinal* (i.–3); and ii. *Practical* (iv.–6).

i. After the opening salutation, Paul breaks forth into expressions of praise[a] to God for the blessings of redemption, and especially for the extension of them to the Gentiles, of which they had an earnest in the baptism of the Spirit; dwells on the two wonderful displays of omnipotent grace, first in the glorification of Christ, and then in that of his regenerated people (i.; ii. 1–10), and reminds the Ephesians of their former heathen state of spiritual death and distance from God, and of the great change in their condition by being now, through his sovereign mercy, admitted to the fellowship of saints (ii. 11–22[b].) Then, describing himself as a prisoner in the cause of Christ for the sake of the Gentiles, he speaks of the special revelation and commission, granted to him in reference to them; grounds upon it an exhortation not to be discouraged at his sufferings; and assures them of his prayers that they might be increasingly enlightened and strengthened, and have a full enjoyment of the benefits of Christ's redeeming love (3).

ii. In the remaining chapters of the Epistle, which are chiefly practical, the apostle beseeches them to maintain a conduct and spirit

[a] Mark how prayers and thanksgivings are offered under the Gospel, through the Spirit, and by the Son, Rom. viii. 26; i. 13–23; iii. 14–21; vi. 18: 1 John v.: Jas. i.: Jude xx.: Phil. i. 3–11: Col. i. 9–12.

[b] On the favor manifested towards heathen converts, see Rom. v.: Col. ii. 9–14: 1 Pet. i. 18–ii. 10.

worthy of the exalted privileges to which they had been called; reminds them of the great ends which the spiritual gifts bestowed upon them were designed to promote; enjoins upon them a course of conduct in direct contrast to that of the heathen around them and to their own former lives;[a] exhorts them particularly to unity, truthfulness, meekness, honesty, and industry; to purity of speech; to kindness and generosity, after the example of Christ; and to universal uprightness and holiness of conduct (iv.; v. 1–20). He then enforces, by motives peculiar to the Gospel, an exemplary discharge of all relative duties (v. 21; vi. 9); concluding with animated exhortations to fortitude, watchfulness and prayer; followed by a commendation of Tychicus, the bearer of the Epistle, and by his apostolic benedictions (vi. 10–24).[b]

In the circumstances in which this Epistle was written, and in the subsequent history of the Ephesian church, there is much that is instructive. The Epistle which dwells most on the unsearchable riches of God's wisdom and love, was written when its author was in bonds. A heart filled with thoughts most spiritual and heavenly devotes attention to relative and moral duties (iv. 28; v.; vi. 1–9) and Holy Spirit (iv. 32; v. 2–25; vi. 5; iv. 30). The churches to which the Epistle was addressed, are not much censured here, but a few years later they were in a very different state, Rev. ii. 1–7; iii. 14–19. Their history is a solemn warning to Christians in every age.

Connect and read as follows:—**i. 1**, 3, 15; **ii. 1**, 11, 19; **iii. 1**, 14; 20; iv. 1–7; **xvii.** 25, 26, 28, 29, 31; v. 3, 15, 25; vi. 1, 4, 5, 10; **xxi. 23.**

THE EPISTLE TO THE COLOSSIANS, ROME, A. D. 62.

183. Colosse was one of the chief cities of Phrygia, which, at the date of this Epistle, was a very rich and fertile country, though now under the Moslem yoke; and is in a great measure uncultivated. Phrygia was twice visited by Paul, Acts xvi. 8; xviii. 23, but whether he reached Colosse is doubted. The tenor of the Epistle favors the conclusion that he did not (see especially ii. 1); but it is certain that he knew several of the Colossian Christians, of whom Archippus, their minister, and Philemon are expressly named. The Colossians, having heard of Paul's imprisonment, sent to him Epaphras, their minister, to

[a] See Col. iii. 1–13.

[b] On the warfare and armor of the Christian, see vi. 10-18: 1 Thes. v. 6–10: 1 Pet. v. 7, 8: Heb. iv. 12: 2 Cor. vi. 7.

comfort the apostle, and imform him of their state. Epaphras, shortly after reaching Rome, was also imprisoned, Philem. xxiv.

This Epistle was written during Paul's first imprisonment at Rome (i. 24; iv. 18); and probably at an early period of it, about the same time as those to the Ephesians and to Philemon; as they appear to have been all sent by the messengers, Tychicus and Onesimus, the latter of whom was returning to his master, Philemon, at Colosse. The account given of the church by Epaphras was on the whole satisfactory. There appears, however, to have been some danger from false teachers, who aimed to combine with Christianity the speculations of the philosophers (ii. 4–8), and superstitious observances (ii. 16).

The striking resemblance between this Epistle and that to the Ephesians, indicates some similarity in the tendencies of the two churches.

The two Epistles must, in fact, be read together. "The one is," as Michaelis observes, "a commentary on the other." Both, moreover, are exceedingly rich in exhibitions of the glory of the Gospel.

This Epistle was to be sent to Laodicea, and the Colossians were to receive from Laodicea the Epistle he had directed to be sent on to *them*, probably the present Epistle to the Ephesians.

The Epistle may be divided into two parts—doctrinal and practical.

i. After the usual salutation, the apostle expresses his thankfulness for the effects of the Gospel among the Colossians, and his prayerful anxiety that they might continue to advance in spiritual knowledge and in Christian virtues (i. 1–14); he sets forth the divine and the mediatorial glories of the Redeemer, and gives a sublime view of the whole doctrine of reconciliation by Christ, both in its amplitude, as affecting all created beings, and in its individual application to believers in their personal conversion to God (i. 14–21). He then speaks of his own labors and sufferings as the apostle of the Gentiles, and expresses his intense solicitude for their stability and perseverance (i. 21; ii. 5).

He cautions them against particular errors; showing that no philosophical speculations, no human ordinances or traditions, no ascetic austerities, could raise the soul above gross pursuits, or enable it to realize unseen and eternal objects. But that, on the other hand, in Christ is perfect salvation; faith in him not only reconciling us to God, but, by connecting us with an ascended Redeemer, leading our thoughts and desires to things above (ii. 6; iii. 4).

ii. He then expands the application of the foregoing doctrine, points out the operation of this vitalizing faith, in subduing the propensities of the old sinful nature, and producing and sustaining the varied holiness of the new man; and, above all, brotherly love, which is to be

exercised in social worship and mutual edification (iii. 4–16). He gives brief directions for the fulfilment of domestic duties (iii. 18–25; iv. 1); exhorts the Colossians to constancy in prayer and thanksgiving, and to consistent conduct before the world (iv. 1–6); and in conclusion, mentions Tychicus and Onesimus, who would give them full information of all his circumstances; and sends salutations from his fellow laborers and from himself, among others, to their minister: adding a touching injunction, at the moment of signing the letter, to remember his bonds (iv. 6–18).

Connect and read as follows:—**i. 1**, 3, 9, 19, 21, 24; ii. 1, **6**, 8, 16, 20; iii. 1, **5**, 12, 16, 18, 20, 22; iv. 1, 2, 5, **7**, 10, 15, 18.

THE EPISTLE OF PAUL TO PHILEMON, ROME, A. D. 62.

184. This inspired model of private Christian correspondence was addressed by the apostle Paul to Philemon, one of his converts residing at Colosse (compare ver. 2, 10, 19, with Col. iv. 9, 17), of whom nothing more is known than may be gathered from the letter. From this it has been supposed that Philemon was an elder or deacon in the church, and that Appia was his wife. Archippus seems to have been pastor at Colosse, Col. iv. 17.

This Epistle was evidently written (see ver. 1, 10, 23), and sent at the same time as that to the Colossians (see Col. iv. 8: compare also ver. 23, 24, with Col. iv. 10–14). Onesimus, the subject of this Epistle and the bearer of both, was a slave (probably a domestic servant) of Philemon, who, having fled from his master, had found his way to Rome; and, while there, had been converted by the instrumentality of Paul, ver. 10. After a time, Paul, thinking it right that he should return to his master, wrote this elegant and persuasive letter in order to secure for him a kind reception.

After an affectionate salutation from himself and Timothy, the apostle expresses his thankfulness at hearing of the good reputation which Philemon as a Christian enjoyed: and then gracefully introduces the main subject of his letter: requesting as "Paul the aged," now a prisoner for their common faith, what he might as an apostle have commanded. Acknowledging the fault of Onesimus, he mentions the happy change which had taken place in him: and hints that his flight had been overruled for his master's benefit as well as his own; and entreats that he may be received back, no longer as a slave, but as a beloved Christian brother. He then delicately proposes to make good any loss Philemon might have sustained; whilst he intimates how great were his friend's obligations to himself.

This short letter is invaluable, as offering an example of humility,

courteousness, and freedom, in the intercourse of Christian friendship: and we cannot but suppose that the gentleness and address of the apostle's pleading were effectual.

Connect and read, i. 1, 4, 8, 21, 23, 25. Compare on the whole spirit of this Epistle, 1 Tim. vi. 1, 2: James i. 9–11: Philip. ii. 3–8.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS. ROME, A. D. 63.

185. Philippi was a city of Macedonia, enlarged by Philip of Macedon, and afterwards colonized by Julius Cæsar, who gave the people the privileges of a Roman city; and it is distinguished as having been the first place in Europe which received the Gospel, Paul having been specially directed thither by the Holy Spirit, in opposition to his previous plans, Acts xvi. On arriving at Philippi, Paul followed his usual custom of addressing himself first to the Jews; who appear, however, to have been few in number. Those who met for worship at a place of prayer outside the city were chiefly women; one of whom, a pious stranger from Asia, was the first convert to Christianity. The successful labors of Paul and Silas, and the persecution raised against them, which led to their sudden departure from it, are related in Acts, chap. xvi. That Paul visited Philippi again, before his first imprisonment at Rome, is plain from Acts xx. 1, 2, 6. On his first visit he seems to have left Luke behind him (xvi. 12; xvii. 1). Luke, also, who was with him at the earlier part of his imprisonment (Acts xxvii.: Col. iv. 14), seems now to have left him (ii. 20, 21)

This Epistle was manifestly written at Rome (see chap. i. 12–14; iv. 22), and, probably, during the latter part of the apostle's first captivity in that city. For Paul, at the time of writing it, anticipated a speedy decision in his case, and hoped to obtain his release, (i. 25, 27; ii. 23, 24). It appears to have been written on the occasion of the return of Epaphroditus, whom the Philippian church had sent to Rome with a pecuniary contribution for the apostle's relief during his imprisonment, and who, while zealously performing this service, had fallen dangerously ill: the tiding of which so afflicted the Philippians, that the apostle was induced, upon his recovery, to send him back sooner than he had intended (ii. 24–30).

The church at Philippi appears to have been one of the most pure and generous of that age. Its members showed the tenderest regard for Paul. Twice while he was at Thessalonica, and once when at Corinth, they had generously sent him contributions for his support, which he accepted, to prevent the Gospel being burdensome to more

recent converts (iv. 15, 16: 2 Cor. xi. 9). They had also cheerfully borne many sufferings for their adherence to the Saviour (i. 28–30). Their conduct had been uniformly so exemplary that he had only to rejoice over them. Accordingly, in this Epistle, he pours forth his heart in expressions of devout thankfulness and hearty commendations, not unmingled, however, with exhortations and counsel.

This Epistle may be divided into three parts:—

i. After an affectionate introduction, Paul expresses his gratitude to God for the Philippians, and his earnest desire for the increase of their knowledge and holiness (i. 1–11). That they might not be dejected on his account he assures them that his imprisonment had not hindered but promoted the Gospel; some gathering boldness from his bonds, and others preaching Christ of contention. If Christ be but preached and magnified, whether it be by Paul's labors or by his martyrdom, he himself is more than content. The former he thinks most probable; and exhorts the Philippians at all events to maintain a conduct worthy of the Gospel; to be steadfast and courageous, united, generous, and humble, copying the example of their blessed Lord, and reminds them that their consistency and usefulness are his own highest rewards. He promises to send Timothy to them, gives his reason for sending Epaphroditus, and adds the character of each (i. 12; ii).[a]

ii. He exhorts them to rejoice in their Christian privileges; and to be on their guard against Judaizing teachers, who prided themselves upon distinctions in which he himself could more than compete with them; but which, however he once valued, he now regarded as utterly worthless, in comparison with the surpassing excellency of the knowledge of Christ; and then referring to his own holy ambition to strive after perfection, urges upon the Philippians a similar spirit; contrasting with this the conduct of some false professors, against whom he had previously warned them (iii.–iv. 1).

iii. Admonitions are addressed to individual members of the church; followed by exhortations to holy joy, moderation, prayer, and thanksgiving; and to the study and practice of all that is true, just, pure, amiable, and praiseworthy (iv. 2–9). The Epistle concludes with grateful acknowledgements of the repeated proofs of affection, care, and sympathy, which he had received from the Philippians, in which he rejoiced for their sakes; intimating, however, with noble delicacy,

[a] Persecution endured with steadfastness conforms us to Christ, and is a token of coming judgment, i. 27: 2 Thess. i. 5, 6: 1 Pet. i. 6–10; iii. 14; iv. 7, 12–18: 1 John iii. 13.

his contentment with either poverty or abundance, and closes with salutations and a benediction (iv. 10-23).

Connect and read as follows:—**i. 1, 12**, 15, 21, 27: ii. 1, 5, 12, 17, 19, 25; **iii. 1**, 2, 12, 15; iv. 2, 4, 6, 8, **10**, 15, 20, 21, 23.

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS, ROME, A. D. 63.

186. As the Holy Spirit did not direct the author of this Epistle to insert his own name, or to specify the persons to whom it was addressed, the determination of these questions cannot be essential to its right use: nor is it surprising that there should have been much difference of opinion upon them. Whilst, however, many both in former and in later times have thought otherwise, it has always been the prevailing belief that the apostle Paul was its author. The following remarks will show how strong is the evidence in favor of this decision.

(1.) Those to whom the Epistle was sent must have known the writer (see chap. x. 34; xiii. 18, 19, 23): and in preserving and circulating it could hardly fail to communicate their knowledge. Now the *early* fathers of the Eastern and Alexandrian churches, in the second and third centuries, tell us that the "ancients" (who must have been contemporary with, if not the same persons as those who received the original) had handed it down to them as a writing of Paul's. And the most learned among them, Clement and Alexandria, Origen, and Eusebius, though sensible of some difficulties and doubts on the point, regarded this testimony as conclusive.—(2.) This is corroborated by the author's intimate acquaintance with the Jewish system—so worthy of the disciple of Gamaliel; and his sympathizing interest in the salvation of the Jewish people—so like that which is expressed in Rom. ix. x. xi., and in Phil iii.—(3.) The few personal allusions found in the Epistle, are all perfectly compatible with what we know of the history of Paul.—(4.) Nor is there anything in the peculiarities of style and treatment of the subject that cannot be satisfactorily reconciled with Paul's other Epistles. If it differ from them in the rhetorical length of words and finish of sentences, it is only the more like his speeches recorded by Luke. So regular a composition would naturally vary in manner from letters of a different character, written under different circumstances. Yet the careful reader may sometimes find the concise expressions, abrupt transition, reasonings addressed to the latent thoughts and objections of the readers, and the occasional involutions and long parentheses resulting from the kindling of soul and exuberance of feeling, which characterize the apostle's other writings. So

that the internal as well as external evidence appears to support the opinion of the early fathers, that the Epistle is substantially Paul's; though he may have adopted occasionally, as some critics suppose, the phraseology of his companion Luke.

Why this Epistle, like the First of John, was anonymous, it is impossible to say. Perhaps the apostle wished that its first hearers or readers should feel the force of its contents before knowing from whom it came, as the Jews generally were greatly prejudiced against him.

The Epistle was clearly addressed to *Hebrew Christians:* who appear to have been inhabitants of some particular city or region (see chap. xiii. 23): and to have formed an organized society or church which had existed some time; having had pastors who had been removed by death (xiii. 7): and having now teachers, whom they are exhorted to obey (xiii. 17). It has been generally supposed that they were resident in Palestine, either at Jerusalem or Cæsarea.

To this class the Epistle is peculiarly adapted: exposed as they were to the danger of falling back into Judaism, or of attaching too much importance to the ancient law. The writer sets before them the supreme authority, the peculiar sanctions, and the transcendent glory of the Christian dispensation, as concurring to render unbelief the more inexcusable, and apostasy the more criminal and fatal.

It is worthy of remark, how the whole reasoning was fitted to those for whom the Epistle was written. Addressing *Jews*, the writer exhibits with due prominence all that they justly venerated; and draws all his illustrations (xii. 16, 18; xiii. 2, 10, 12, 14): and examples of what is noble and excellent (xi.) from their own records and history. When about to make a statement at variance with Jewish views and feelings, he cautiously prepares their minds for it (v. 11); and he constantly reasons upon their own principles. The Jews had looked upon themselves as especially favored, in possessing a Divine revelation which appointed Moses as the lawgiver, Aaron and his race as the priests, and all the temple rites as the worship of God. The apostle does not overlook this peculiarity, but, accommodating it to his line of proof, shows that the Christian faith is but the completion of their own.

This Epistle may be divided into two principal parts: the *first*, intended to explain the meaning, and prove the inferiority of the Jewish dispensation: the *second*, to confirm and comfort Jewish believers in their religious profession.

i. Having noticed that the Mosaic and Christian dispensation both proceed from the same Divine author, the sacred writer shows the surpassing excellency of the latter, as being introduced by the Messiah.—1.

Greater than *prophets*, and even *angels;* notwithstanding his humiliation unto death, which, so far from diminishing his glory, was the very means of accomplishing his great work of redemption. (i. 2.)—2. Superior to *Moses*, their venerated law-giver, who nevertheless was but a servant. Here the apostle solemnly warns the Hebrew Christians, lest they should lose through unbelief that present rest and final glory, of which the Canaan into which *Joshua* had led their forefathers was but a type. (iii.; iv. 1–13.)—3. Then, as the Jews rightly attached the highest importance to their priesthood and sacrifices, he expatiates at length upon the superior excellence and efficacy of the *priesthood and sacrifice of Christ;* shows that the necessary qualifications of a high priest, namely, that he should be appointed by God and able to sympathize with men, were found in the Lord Jesus (iv. 16; v. 10): and having cited from the prophetic Scriptures a declaration concerning the supreme and eternal priesthood of the Messiah as typified by Melchisedec, he interrupts his argument with a reproof to those whom he addressed for their small proficiency in Christian knowledge; adding warnings and encouragements. (v. 11–vi.) Then, returning from this digression, he compares the priesthood of Christ with that of the Jewish high priests in several particulars. (vii.; viii.) He next illustrates the emblematical and temporary nature of the Levitical services, which are realized in Christ; compares the ministrations of the high priest in the worldly sanctuary with the intercession of Christ in the presence of God above; and contrasts the merely typical virtue of the oft-repeated Jewish sacrifices with the intrinsic and perpetual efficacy of the one perfect and all-sufficient propitiation. (ix.; x. 1–18.)

ii. Upon this reasoning the apostle grounds his practical application. After a general exhortation to steadfastness in faith, hope, and mutual encouragement, he points out the aggravated guilt and awful issue of apostasy. Then, having reminded the Hebrew believers of their fortitude and faithful adherence under former trials, he points out the indispensable necessity, in order to their perseverance and salvation, of maintaining the life of *faith.* (x. 19–25.) After describing the nature of faith, he shows it to have been the main principle of religion in every age; and illustrates its powerful operation and triumphant efficacy in a long line of heroes, martyrs, and confessors, from Abel to the close of the Old Testament dispensation; and above all in Jesus Christ himself, whose temptations and sufferings were far beyond theirs. (xi.; xii. 1–3.) He further encourages them by reminding them that their afflictions were but the discipline of a Father's hand, and designed for their ultimate good (xii. 4–11); enjoins upon them tender mutual consideration and watchfulness; warns them against bartering, like Esau,

spiritual privileges for present gratifications (xii. 12–17); stimulates them, by contrasting the terrific material splendors of the Mosaic law with the solemn but cheering spiritual glories of the gospel; and infers that, in proportion to the magnitude of their privileges, would be the danger of neglecting them (xii. 18–29).

In conclusion, he gives specific precepts on various practical duties, and closes with salutations and a benediction (xiii. 1–25).

187. Mark in this Epistle the following lessons:—

The dignity of Christ, as the express image of the Father, the Creator of all things, the restorer of fallen man, the righteous King, the object of angelic worship:

1. i.–ii. 9: Col. i. 13–19; ii. 10: 2 Cor. iv. 6: 1 Pet. iii. 22: 1 John i. 1, 2: Rev. iv. 11; v. 6–13; xix. 11–21: John i. 1–18; iii. 13–21; xxxi. 36: Zech ix. 9: Psa. ii.: Isa. xii. 2: Acts x. 40–42.

His incarnation and its objects: He gives a complete revelation, suffers, sympathizes, aids; and as Captain of our salvation conducts to glory. The plea that men need saintly intercession is more than met by the humanity and sympathy of our Lord:

2. x.–xviii; iv. 15; v.: 2 Cor. v. 18–21: Phil. i. 5–11; ii. 7, 8: Gal. iv. 4–7: Rom. viii. 3: Gen. iii. 15: Isa. vii. 14: John i. 14.

His superiority over Moses, Joshua, and Aaron; and the consequent duty of hearkening to his voice, with the fearful sin of unbelief and apostasy.

3. i.–iv. 13: see Numb. xii. 1–10: Josh. xi. 15–23: Rev. vii. 9–17: Isa. ix. 6, 7: John vi. 32–58.

4. xiv.–vi. 20; ii. 17, 18; x. 19–23: Eph. ii. 18; iii. 12: Exod. xxviii. xxix.: Psa. cx Compare 2 Pet. ii. 15–22.

The peculiar excellence of Christ's priesthood,[a] of the new covenant, and of Christ as Mediator,[b] and of the sacrifice offered by our Lord,[c] with the sentiments and responsibilities appropriate to each.[d]

The apostle gives the significance of the ancient economy and its various ordinances. The *whole* was a shadow or type of good things to come (x. 1): but the significance of particular parts only is here explained.

[a] vii. 1–viii. 6: Rev. v. 6–13; i. 5, 6: Eph. i. 7: Col. i. 14: 1 John ii. 2: Matt. xx. 28.

[b] viii. 7; ix. 1–22: 2 Cor. iii.: 1 Cor. xi. 25: Rom. iii. 19, 31; v. 2; vi: John xiv. 6: Exod. xxxiv. 28; xx. 1–17.

[c] ix. 23–x. 18: Eph. v. 2: Tit. ii. 14.

[d] x. 19–37: ii. 1–18; iv. 16: Rom. viii. 28–39; 15–17: 1 Cor. x. 1–12: Rev. iii. 1–4: Rom. xi. 21.

The holy of holies, as entered by the high priest, may represent heaven into which Christ enters, ix. 1–14, 21: Lev. xvi. The sanctuary, as dwelt in by God, may represent our Lord (John ii. 21: Col. ii. 9), or the church, Eph. ii. 19–22: 1 Pet. ii. 5, 9; the golden candlestick, the church as enlightened by the word and Spirit of God, Rev. i. 20; iv. 5: Phil. ii. 15, 16: Matt. v. 14–16; the incense, the prayers and praises of saints, Heb. xiii. 15: Rev. viii. 3, 4: Exod. xxx. 1–8, 34–36; the second vail, Christ's flesh, rent to allow access unto God, x. 19, 20: Mark xv. 37, 38: Exod. xxvi. 31–33: the pot of manna, the true bread, Rev. ii. 17: John vi. 48–51: Exod. xvi. 32–34; and the mercy-seat, the throne of grace, to which the penitents have free access by the blood of Christ, who is the propitiation for sin, ix. 5, compared with iv. 16: Col. ii. 10–17: Rom. iii. 25: Psa. xl. 6–8: Exod. xxv. 10–22.

The inferiority of this ancient dispensation is repeatedly announced, Heb. vii. 22; ix. 9: Gal. iii. 1–5; iv. 9, 10: 2 Cor. iii.: John i.

As faith is the grand duty of the Gospel, enforced by the facts already examined, so here the apostle illustrates it by Old Testament examples. In spite of mystery, difficulties, trials, and delay, ancient saints confided in the Divine word, and acted in accordance not with what they saw, but with what they believed. So must we. Faith is the principle both of our pardon and of our steadfastness.

xi. 1–xii. 13: Rom. iv. 13–25; v. 1, 2; viii. 24: 2 Cor. iv. 13–v. 8: 1 Peter i. 8.

The practical lessons of this Epistle are remarkable for the peculiarly appropriate motives to which the inspired writer appeals.

Be thankful, steadfast, and obedient, for the darkness and terror of the ancient law have ceased, and a kingdom that cannot be moved is revealed, xii. 18–29: 1 Pet. ii. 4–10.

Be content, though no earthly inheritance is set before you. There still remain Joshua's promise and the care of Joshua's God, xiii. 5, 6. Note the beauty, to a Jew especially, of the reason given for exercising hospitality, xiii. 1.

Follow faithful teachers, hold fast the unchangeable doctrine of Christ, discountenance vain traditions and ritual observance, joining Christ without the camp, and look for the New Jerusalem, in return for what is lost, xiii. 7–14.

The closing benediction (ver. 20, 21) is beautifully comprehensive and rich in allusions to the chief doctrine of the Epistle, the New Covenant, and the dignity and grace of the Mediator.

THE FIRST EPISTLE GENERAL OF PETER. BABYLON, A. D. 63.

188. Peter, whose original name was Simeon or *Simon*, was a native of Bethsaida, on the sea of Gallilee; and the son of Jonas (whence he is called *Bar-jona*, Matt. xvi. 17). At the time of his first appearance in the gospel history he was married, and living at Capernaum, Mark i. 29, 30; and, like the sons of Zebedee, followed the occupation of a fisherman. He was brought to Jesus by his brother Andrew, who had been a disciple of John the Baptist, but was led by his master's testimony to attach himself to the Divine Teacher. For some time after this, the two brothers continued to follow their business, until they were summoned by our Lord to be in constant attendance upon him, Matt. iv. 18–20; after which they were his devoted followers.

The numerous facts related of Peter, during his attendance upon our Saviour, throw much light upon his character at that period. His sincere piety, ardent attachment to his Master, and zeal for his honor, seem to have been blended with some measure of rashness and inconstancy; but, after his fall and restoration, and when "endued with power from on high," a great change is observable in him. So that he fully justifies the appellation which our Lord had prophetically bestowed on him, calling him *Cephas* or *Petros;* the former a Syriac, the latter a Greek word, both signifying a *stone* or *rock*. Immediately after the out-pouring of the Holy Spirit, Peter was honored by being commissioned to open the gates of the kingdom of heaven first to the Jews, and afterwards, in the case of Cornelius and his family, to the Gentiles.

These facts do not imply that he had any supreme dignity; while Matt. xxiii. 8: Gal. ii. 2, plainly prove that he had not—a conclusion which the testimony of antiquity confirms.

Of the latter part of Peter's life nothing is known with certainty; but it is supposed that, after his visit to Antioch, mentioned in Gal. ii. 11, he remained at Jerusalem for some years, and then visited Syria and the countries mentioned in the inscription of this Epistle, which he wrote when he had gone into the Parthian empire. It is said by some that he afterwards went to Rome, and was there put to death by crucifixion, in fulfilment of the prophecy of our Lord respecting him, John xxi. 18, 19. Others maintain that he died in Babylonia.[a] Both

[a] See on the one side, Gieseler's Eccl. History, i. § 27, Philadelphia; and on the other, Simon's Mission and Martyrdom of St. Peter, Lond, 1852.

parties, however, agree that he was put to death early in Nero's reign, probably A. D. 64 or 65, and in the persecutions excited by that Emperor. The alleged visit of Peter to Rome, in the days of Claudius, is altogether without satisfactory foundation (see Introduction to Romans).

This Epistle is generally assigned to A. D. 63, though some give it an earlier date. It is certain that Mark, who was now with Peter (v. 13), was thinking of leaving Paul in 62 A. D., when the Epistle to the Collossians was written, Col. iv. 10, and was absent from him in 64 A. D., 2 Tim. iv. 11. These facts favor the later date.

This Epistle was addressed to the Jewish Christians scattered throughout the different provinces of Asia Minor; yet not altogether without reference to the numerous Gentile converts which those churches contained (i. 14; iv. 3). It appears to have been written from Babylon (v. 13), which some have supposed to be a mystical name for Rome. This notion has been favored by writers of the Church of Rome, in order to prove the contested point of Peter's residence in the imperial city. But there is no evidence that, at that early period, the name *Babylon* was ever given to Rome; nor can any reason be assigned why such a name should at that time be applied to it; or why Peter should choose a figurative name, which, though adapted to a symbolical style, is plainly unsuited to epistolary writing. It appears, therefore, most reasonable to take the name in its obvious and natural signification, like all the other names mentioned in the apostolic Epistles, and to refer it either to the region of Babylonia, to Babylon, or to Seleucia, which had been built out of the ruins of the ancient city, and in its immediate neighborhood. The Jews were very numerous in that district, and were not likely to be overlooked by the "apostle of the circumcision;" and among them it is probable that a Christian church had been planted.

It is well described by Leighton, as "a brief and yet very clear summary, both of the consolations and instructions needful for the encouragement and direction of a Christian in his journey to heaven; elevating his thoughts and desires to that happiness, and strengthening him against all opposition in the way, both that of corruption within, and temptation and afflictions from without. The heads of doctrine contained in it are many; but the main that are most insisted on are these three, *faith*, *obedience*, and *patience;*—to establish in believing, to direct in doing, and to comfort in suffering; often setting before those to whom he wrote the matchless example of the Lord Jesus, and the greatness of their engagements to follow him."

The general object of the Epistle is stated in v. 12, and the whole

may be divided into two parts, exclusive of the salutation, (i. 1, 2), introduction (3–12), and conclusion (v. 13, 14).

i. General exhortations to love and holiness (i. 13–ii. 10).

ii. Particular exhortations on specific duties (ii. 11–v. 12).

While the Epistle has thus a practical design, it is as evangelical as if it had been chiefly doctrinal. It points everywhere to Christ; to his atonement foretold by prophets, contemplated by angels appointed before the foundation of the world; to his resurrection, ascension, and gift of the Spirit; his example as a suffering Saviour, and the awful solemnities of the last judgment. Like his beloved brother Paul, he urges the doctrines of the Gospel as the great motives to holiness and patience; like him he descends to the enforcement of every relative duty, while giving the most exalted view of our privileges as believers in Christ.

His humility, as illustrated by the Gospel of Mark, has been noticed already. His honorable notice of Paul, 2 Pet. iii., who had publicly reproved him, and then recorded that reproof in his Epistle to the Galatians, to whom Peter himself was now writing, Gal. ii. 11: 1 Pet. i. 1: 2 Pet. iii. 1, is a fresh manifestation of the same spirit. He illustrates in this way his own precept, 1 Pet. v. 5, and had clearly not forgotten the lessons of the last days of our Lord.

189. Mark that the incorruptible word is the appointed means of the Christian's growth in holiness, 1 Peter ii. 3: Col. i. 5, 6: 2 Pet. i. 8; iii. 18: John xvii. 17: Psa. cxix.

Connect and read, **i. 1**, 3, 10, 17; **ii.** 13, 17, 18; iii. 1, 7, 8, 18; iv. 1, 7, **12**; v. 1, 5, 8, 10, 11, 14.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY. MACEDONIA, A. D. 64 OR 67.

190. The two Epistles to Timothy and the Epistle to Titus have been called pastoral Epistles. They abound in instruction relative to the oversight of the church and other duties of the Christian ministry. They also abound in instruction suited for the churches themselves.

Timothy was an inhabitant, perhaps a native, of Lydia, Acts xvi. 1, 2. His father was a Greek, his mother and grandmother pious Jewesses, by whom he was carefully trained in a knowledge of the Scriptures, 2 Tim. iii. 14. He was probably converted by Paul on his first visit to Lydia, Acts xiv. 6 (see 1 Tim. i. 2: 2 Tim. i. 2: 1 Cor. iv. 17); and on his second visit was chosen to be the companion of the apostle in his journeys and labors. He is everywhere spoken of in terms of high praise, 1 Thes. iii. 2: Phil. ii. 20, and is a noble instance

of eminent gifts and grace in one young in years and feeble in health (iv. 12; v. 23).

It is difficult, perhaps impossible, to determine when this Epistle was written. It was evidently addressed to Timothy at Ephesus, and when Paul was either in Macedonia or on his way thither (see i. 3) From Acts xx. 1, we learn that Paul left Ephesus after the uproar caused by Demetrius, and went to Macedonia; and some learned critics have supposed that this Epistle was written at that time. There are, however, several serious difficulties in the way of that supposition.

(1.) Before Paul left Ephesus, he had sent Timothy and Erastus before him into Macedonia, proposing to follow them (Acts x. 22), and it is very unlikely that Timothy returned from this long journey before Paul left Ephesus.

(2.) About the period supposed Timothy was with Paul in Macedonia (see 2 Cor. i. 1); whereas, when Paul wrote this Epistle, it appears that not only was Timothy at Ephesus, but Paul expected him to remain there for some time (see chap. iii. 15; iv. 13). Timothy was also with the apostle at Corinth afterwards, when he wrote the Epistle to the Romans (Rom. xvi. 21), and when he left Greece to return to Syria, Acts xx. 4. Although Paul may have remained some time in Macedonia, and have written the Second Epistle to the Corinthians shortly before his departure from that country, yet it can hardly be supposed that he could have been joined there by Timothy so soon if he had given him a charge to abide at Ephesus. (See chap i. 1.)

(3.) Further, in this Epistle, Paul expresses his intention of coming to Ephesus shortly (iii. 15). But, at the period now in question, it appears from Acts xix. 21, and xx. 3, that Paul had intended, after passing through Macedonia and Achaia, to proceed to Jerusalem, and to go, not by the circuitous route of Troas and Ephesus, but direct from Greece to Syria.

These and other considerations have led many to the conclusion that this Epistle must have been written at a later period, after the apostle's first imprisonment at Rome, while upon a journey which he is supposed to have undertaken shortly before his final imprisonment. The chief difficulty in this hypothesis is the declaration of Paul to the elders of the church at Ephesus, when he met them at Miletus, Acts xx. 25; but that this was an inference of his own appears from verses 22, 23, where he says that he does not know what shall befall him, only that he is assured by the Holy Spirit that "bonds and afflictions abide him." (See also Phil. i. 25, compared with chap. ii. 17, 23, 24.) Upon the whole, this question must be considered as still doubtful. But the difficulties attending the later date appear less than those connected with the earlier.

The Epistle appears to have two chief objects:

(1.) To counteract the false doctrines of Jewish teachers, who, whilst professing adherence to the Law, taught doctrines at variance with its holy requirements. Their fallacies, and the contrary truths are forcibly exhibited in chap. i; iv. 7-10; vi. 3-5. 20, 21. Compare Acts xx. 27-32: 2 Cor. iv. 1-7.

(ii.) To guide and encourage Timothy in the duties of his office; directing him as to (1,) public devotions, chap. ii. 1-8; (2,) the duties and behavior of Christian women, chap. ii. 9, 12: compare 1 Cor. xi. 3-16; xiv. 34-40: 1 Pet. iii. 1-6; (3,) church

officers, chap. iii. 1–13; (4,) his own teaching, chap. iii. 14–iv; (5,) his personal holiness. chap. iv. 11–16; and (6,) his church administration in the treatment of offenders, of widows, of good elders and bad, of slaves, of the rich; and the duties of those several classes of persons, chap. v. 6; compare Titus i. 10–iii. 10. With these are mingled many urgent and affectionate appeals, tender references to Paul's own conversion, and solemn anticipations of the coming of Christ.

The object of the Epistle is stated in the following passages:—i. 3, 4; iii. 15; vi. 20, 21.

Connect and read together:—**i. 1**, 3, 5, 18; **ii. 1**, 9; **iii. 1**, 8, 14; **iv. 1**, 6, 12; **v. 1**, 3, 17, 19, 20, 22, 23, 24; vi. 1, 3, 6, 11, 17, 20.

191. In the Epistles to Timothy and Titus—the pastoral Epistles—we have the clearest revelation given in Scripture of the character (*a*), qualifications (*b*), and duties (*c*), of the Christian minister. Though the whole are often described in the same passage, they may be thus arranged: Character and duty of Christian Ministers.

(*a.*) 1 Tim. i: 2 Tim. i. 6–8; ii. 1–8, 14–26: 2 Cor. iv. 1–7: Acts xx. 27–32.

(*b.*) 1 Tim. iii. 1–7: Tit. i. 5–11: 1 Pet. v. 1–3.

(*c.*) 1 Tim. iv. 6–vi. 21; Tit. i. 13; ii. 1–iii. 11 (see Rom. xvi. 17, 18): 2 Tim. iii. 14–iv. 5.

With all these passages compare Paul's description of his own experience, motives, and labors (see Cor.); a model of the gospel ministry.

The qualifications of deacons are described in 1 Tim. iii. 8–13: Acts vi. 2–6; see also Phil. i. 1, where ministers and deacons are addressed with all the saints. Deacons.

On the other hand, churches owe to their ministers support (*a*), affection, and respect (*b*). and. within proper limits, obedience (*c*). Corresponding duties of churches.

(*a.*) 1 Tim. v. 17, 18: Gal. v. 6, 7: 1 Cor. ix. 4–14: 2 Thess. iii, 8, 9: Matt. x. 10: Luke x. 7.

(*b.*) 1 Tim. v. 17: 1 Thess. v. 12, 13.

(*c.*) Heb. xiii. 17; for the limits see 1 Cor. xi. 1: Phil. iii. 17: Heb. xiii. 7: 1 Pet. v. 3.

These Epistles contain also the fullest account of the approaching corruption of Christianity (*a*), and of the extensive prevalence of infidelity (*b*), in what Scripture calls the last times. Approaching corruption of Christianity.

(*a.*) 1 Tim. iv. 1–5: 2 Tim. iii. 1–13: 2 Thess. ii. 1–12: 2 Pet. ii.: Jude 17, 18.

(*b.*) 1 Thess. v. 22 Pet. iii.: Rev. xiii. 11, 14: Luke xiii. 35–38; xviii. 8.

To correct these errors, inspired writers direct us to appeal to apostolic doctrine and example, and to the Scriptures generally, 1 Tim. iv. 6–11: 2 Tim. iii. 14–iv.–v: 2 Thess. ii. 13–17: 2 Pet. i. 12–21: Jude 20, 21. This Scriptural plan of checking error is highly instructive. How met.

THE EPISTLE OF PAUL TO TITUS. MACEDONIA, A. D. 64 OR 57.

192. Of Titus nothing more is certainly known than we find in the Epistles of Paul. From incidental allusions to him we learn that he was a Greek by birth, Gal. ii. 3, who had been converted to Christianity by the instrumentality of Paul, Gal. i. 4. He went up with Paul and

Barnabas to Jerusalem, Gal. ii. 1, and afterwards accompanied Paul on his travels; and is repeatedly mentioned by him in terms of approbation and affection, 2 Cor. ii. 1, 2, 13; vii. 5, 7; viii. 19–24; xii. 17–21.

Being the son of Gentile parents, and therefore in different circumstances from Timothy, he was not circumcised. Circumcision in his case would have involved, as Paul reasoned, a compromise of principle, Gal. ii. 5.

At the time when this Epistle was written, Titus had been left by the apostle in the island of Crete, that he might establish and regulate the churches there (i. 5). It is not easy to determine when this occurred; no opportunity for it having been afforded by the only visit to Crete, recorded in Acts xxvii. 7, 8; for he was then on his way to Rome as a prisoner, his stay was short, nor could he then expect to spend the ensuing winter in Nicopolis (see iii. 12).

Some have supposed that Paul may have been at Crete on his voyage from Corinth to Ephesus, mentioned in Acts xviii. 18; and have written this Epistle subsequently from Ephesus, having formed the intention of spending the winter at a town named Nicopolis, between Antioch and Tarsus (see iii. 12). Others have placed Paul's visit to Crete between his leaving Ephesus for Macedonia and his second visit to Corinth, mentioned in Acts xx. 2. But the more general opinion is that the visit to Crete here referred to was upon a journey which Paul took after his first imprisonment at Rome, when he sailed to Asia, taking Crete in his way, and leaving Titus there; and that he wrote this Epistle from Macedonia, when on his way to Nicopolis.

It is further supposed that Titus, according to Paul's desire, joined the apostle at Nicopolis, and afterwards accompanied him on his last journey to Rome, being with him there during part of his second imprisonment, 2 Tim. iv. 10; and having then gone into Dalmatia, probably to preach the Gospel, or to visit churches already formed there. What became of him afterwards we are not informed. The tradition is that he returned to Crete, and died there at the age of 94.

We know nothing of the first introduction of the Gospel into Crete, but as there were Jews from that island among Peter's audience on the day of Pentecost (Acts ii. 11), and they were numerous there (Philo), it is probably that the Christian faith was carried thither by converts from among them. It appears also, from this Epistle, that Paul had labored there, and probably with considerable success; but that, by some means, he had been hurried thence before he could order the state of the churches in a regular manner.

The commission intrusted to Titus in Crete appears to have been peculiarly difficult. Although nature had endowed this island with all

that could tend to render man happy, and the inhabitants had formerly been renowned for the wisdom of their constitution and their laws, long before this time the state of law and of morals had sunk very low. The character of the people was unsteady, insincere, and quarrelsome: they were notoriously given to licentiousness and intemperance. Some of the Jews who had settled among them seem to have been regarded by the apostle as more dangerous in many respects than the natives themselves.

There is a striking resemblance between this Epistle and the First to Timothy; and they are generally supposed to have been written about the same time. This Epistle is particularly remarkable, as compressing into a very short compass a large amount of instruction, embracing doctrine, morals and discipline. Its contents are as follows:—

After an apostolic salutation, declaring the object for which Paul had invested Titus with special authority, he describes the qualifications required of those who were to be ordained to the ministry; and which were the more necessary on account of the dangerous principles of the false teachers whom they had to oppose, and the general character of the Cretans (1). He next describes the instructions which were to be given to various classes of persons, enjoining upon the aged and the young the virtues which ought severally to distinguish them; exhorting Titus (himself a young man) to set a pattern, in his own conduct, of the virtues he was to inculcate; teaching servants to be obedient and faithful; for the salvation of the Gospel was designed for all orders and classes of mankind; making them holy in this life, and preparing them for a higher and better (2). Titus is then instructed to enjoin obedience to rulers, and a peaceable and gentle behavior to all men; remembering their own former sinfulness, and their salvation through the free grace of God. The indispensable obligation which believers are under to excel in good works is insisted upon; cautions are given against engaging in frivolous inquiries and unprofitable disputations; and, after some other brief directions to Titus, the Epistle is closed with salutations and a benediction (3).

It is very observable in this Epistle, that those of the *humblest* rank are exhorted to *adorn* the Gospel (ii. 10), and that while our salvation is ascribed exclusively to grace (ii. 11), to the "kindness and love of God our Saviour" (iii. 4), this fact is made the ground of the most urgent exhortations to holiness (ii. 14; iii. 8).

On the duties Christians owe to civil government, Tit. iii. 1: see Rom. xiii. 1–10: 1 Pet. ii. 13–17: 2 Pet. ii. 10: Jude 8.

THE SECOND EPISTLE GENERAL OF PETER. A. D. 64 OR 65.

193. The Epistle is addressed to all believers (i. 1), and especially to the same persons as the former (iii. 1). It was written not long before the apostle's martyrdom (i. 14), a circumstance that gives it a solemn interest.

As in the earlier Epistle, he exhorts to patience under persecution, so here he exhorts to perseverance in truth amidst prevailing error and practical infidelity. The best preservative is, as he tells them, progressive piety (i. 3–11): decisive evidence of the truth of Scripture doctrine being given also by irrefragible testimony and fulfilled prophecy (i. 16–21). In terms most energetic and awful he warns false teachers, and those who were beginning to yield to their seductions, of their guilt and danger (ii. 1–22), and assures them that the second coming of the Lord, though long delayed, through long-suffering, is as certain as the fact of the deluge (iii. 1–3). He then exhibits the bright side of the same truth, and bids Christians be diligent and holy (iii. 14–18). Appealing to Paul's teaching, in confirmation of his views, he marks how men had wrested his teaching so as to make it countenance most pernicious practices, an evil to be remedied not by neglecting those Scriptures, but by increased teachableness and humility (v. 15, 16).

What set of heretics is here condemned is not certainly known. Their licentious practices (ii. 10–15), their covetousness, their denial of the Lord (ii. 1), their promises of freedom (ii. 19) are clearly defined, and serve to connect the advocates of such views with those mentioned (in nearly the same terms throughout) by Jude and by John, Rev. ii. 14, etc.

On the genuineness of this Epistle, and of the other antilegomena (questioned Epistles), see § 170, and Part i. § 153, 155.

How prone men seem to be to pervert truth! The Thessalonians supposed that our Lord's coming was to be immediate; those of whom Peter writes supposed it to be indefinitely delayed. Amidst such tendencies nothing less than the Divine Spirit could have preserved apostles in a watchful, patient frame, nor could anything less than the energy of the same Spirit have taught poor fishermen to speak as they do of God, of sin, and of coming judgment. The sublimity, spirituality, and harmony of these revelations are among the most decisive evidences of a Divine inspiration.

We treasure up the last words of great men. In the immediate prospect of martyrdom, holiness appears to Peter of the last importance, and

steadfastness the greatest blessing. His last precept is, "Grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ," and his last testimony is to the Divinity of his Lord, "To Him be glory, both now and for ever, Amen," 2 Pet. iii. 18.

Diligence and eminent piety enjoined from various considerations, i. 5–11: Heb. iii. 14; iv. 11; vi. 7–18: Gal. vi. 9: Col. i. 23: Rev. iii. 11: 1 John iii. 10–24.

On the final judgment and its issues, see iii. 10–13: Rom. ii. 16; iii. 5, 6; xiv. 10–12: 1 Cor. iv. 5: 2 Cor. v. 10: 1 Thess. iii. 13: 2 Thess. i. 7–10: Phil. i. 10; ii. 16: Heb. ix. 27: 2 Tim. iv. 1: Jude 24: Rev. xx. 11–15: Matt. xiii. 40; xvi. 27; xxv. 31–46: John v. 22–29: Acts x. 42; xvii. 30, 31: Psalm xcvi. 13: Ecc. xii. 14.

Connect and read, **i. 1**, 3, 12, 16, 19; **ii. 1**, 4: **iii. 1**, 5, 8, 11, 14, 17.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY. ROME, A. D. 65 OR 66.

194. This Epistle was apparently written when Paul was a prisoner at Rome (see chap. i. 8, 16; iv. 6); and probably during his *second* captivity, not long before his martyrdom. That it was not written during his first imprisonment may be gathered in part from the absence of several who were with him then (see Phil. i. 1: Col. i. 1: Philem. ver. 1: Heb. xiii. 23: compare also chap. iv. 10, 11, with Col. iv. 10, 14); and from the difference in the apostle's expectations, which were now fixed upon a speedy decease (compare chap. iv. 6, with Phil. i. 25; ii. 24: Philem. ver. 22: Heb. xiii. 23); as well from his circumstances of increased restriction and greater solitude (compare chap. i. 17, 18, with Acts xxviii. 30, 31, and Phil. i. 13). But more decisive evidence is afforded by several incidental allusions to events which had clearly occurred not long before this letter was written. Mention is made of a cloak and books left at Troas (iv. 13), which Paul had not visited for five years before his first imprisonment at Rome; of Trophimus, who had been left sick at Miletus (iv. 20), but who had been with the apostle at Jerusalem at the time of his first apprehension, Acts xxi. 29: of Erastus as having stayed at Corinth (iv. 20), where Paul had not been since his visit there five years before, *accompanied by Timothy*, Acts xx. 4. All these circumstances seem to show that this Epistle must have had a later date, probably about the year 65 or 66: two years later than his First Epistle. The interval between his two imprisonments he seems to have spent in Asia, Philem. 22: Phil. ii. 24; i. 25: Macedonia, 1 Tim. i. 3: wintering in Nicopolis, Tit. iii. 12. Why he returned to Rome we are not told, but he was soon imprisoned as an evil-doer, 2 Tim. ii. 9; and among his accusers was Alex-

under, the Judaizing teacher of Ephesus, "who did him much evil," iv. 14.

If this view be correct, and this Epistle was the last which the apostle wrote before his martyrdom, it is invested with peculiar interest, as containing the dying counsels of one who was not "behind the chiefest of the apostles."

One object of writing this Epistle, was to request Timothy to come to him speedily (iv. 9); because his other friends had left him (see iv. 10–12). He desired the presence of Timothy and Mark, that they might both cheer him in his trials, and aid him in the work of the ministry (see ver. 11). The absence of all allusion to Peter throws light on the question raised (on p. 691), in reference to the place of his martyrdom.

Commencing with strong expressions of affectionate regard, he addresses to his son Timothy a series of earnest exhortations to steadfastness, diligence, and patience in his work; to courage and constancy under persecutions; and to the exercise of all personal virtues: encouraging him by calling to mind his early training in piety, and in the knowledge of the Scriptures: reminding him of some who had proved unfaithful in the hour of trial: warning both Timothy and his flock against false teachers, vain controversies, and false professors, the increase of whom is predicted: foretelling the grievous times which were yet to come: and enforcing his solemn charge to Timothy to be vigilant, faithful, and zealous in the discharge of his ministry, by the consideration that his own course was nearly run, and the time of his departure was at hand.

Throughout this letter to his beloved friend, Paul manifests a strong conviction of the truth of the principles he had embraced, a happy superiority to all his past or future sufferings in support of them, and a triumphant assurance of his great Master's approbation and reward.

Connect and read, **i. 1**, 3, 6, 8, 13, 15: **ii. 1**, 8, 14, 19, 22: iii. 1, 10, 14: iv. 1, 6, 9, 14, 16, 19, 22.

This Epistle contains a noble view of the consolation which Christians enjoy in the midst of suffering, and in the prospect of death, i. 9–18: ii. 9–13: iv. 6–8, 16–18. The holiest spiritual affection to God and Christ is not only consistent with human friendships, but productive of them, i. 2–5: iv. 9, 21. Nowhere are privilege and duty, grace and holiness more closely combined, 2 Tim. ii. 19. In the approaching corruption of Christianity, Paul directs Timothy to the true conservative principle of its purity; not miracles nor a fresh revelation, but

the doctrine in which Timothy had been instructed, and those Scriptures which make the man of God perfect, thoroughly furnished unto all good words, iii. 14–17: 2 Thess. ii.: 2 Pet. i. 15–21; iii. 1–4, 14–17. How instructive that in the last writings of both Peter and Paul, nor less in the writings of John (Rev. xxii.), and in the prospect of the heresies that were to prevail in the church, we should be directed to the study of the Bible, and that we are thus led to expect no additional disclosure of the Divine will. THE CROSS—our hope, our model, our motive: THE CROWN—its purity, certainty, blessedness: THE WORD —its promise, precept, doctrine, all complete—are among the last words of the sacred page. Only let these continue to be set forth, and the church need not fear.

THE GENERAL EPISTLE OF JUDE. SYRIA, A. D. 75 OR 64.

195. Jude, the author of this Epistle, was called also Lebbæus and Thaddæus, Matt. x. 3: Luke vi. 15. He was the brother or near relation of our Lord, and one of the twelve apostles. We read little more of him in the Gospels than that he inquired of our Lord how he intended to manifest himself to his disciples and not to the world, John xiv. 22. His Epistle is supposed to have been written to Jewish Christians in Syria and Arabia, where he is reported to have labored: as Peter's Second Epistle was written to persons of the same character in Asia. It is highly probable that one had seen the writings of the other. Compare 2 Pet. ii. Those who think that Peter had seen Jude's Epistle give to the latter the date of 64 or 65 A. D., as does Lardner, or even an earlier date; while others conclude that it was written about 75 A. D., or even later.

The design of the Epistle is clearly to guard the Christian church against those false teachers who resolved all religion into speculative belief and outward profession, and sought to allure the disciples into insubordination and licentiousness. The whole may be divided into two parts: the first descriptive of the punishment, 5–7: the second, of the character of these seducers, 8–19. To guard the disciples against being led astray by them, the apostle refers to the Israelites who had perished in the wilderness, to the angels who had fallen from their original dignity, and the cities of the plain which had been made an example of Divine vengeance; and shows that a similar fate awaited those wicked seducers. He reminds them that it had been predicted that such persons should arise in the last period of the world; exhorts them to steadfastness and prayer, and to efforts for the salvation of others; and concludes with an ascription of praise to Him who alone

could preserve them from falling. See 2 Pet. ii. 3: 2 Thess. ii.: 2 Tim. iii.

Ungodly men have many pleas to urge in arrest of judgment. "They had experienced deliverance:" but so had Israel, ver. 5. "They had lived near to God, and his favor had exalted them:" so had the lost angels, 6. "They but yielded to natural propensity:" so did Sodom, 7. Thus may the Old Testament be used to illustrate the New, and facts to prove principles.

SEC. 4.—HELPS TO 1ST, 2D, AND 3D JOHN AND REVELATION.

THE FIRST EPISTLE OF JOHN. TOWARDS THE CLOSE OF THE 1ST CENTURY, OR 68.

196. This sacred writing, though called an Epistle, has more of the character of a discourse on the doctrines and duties of Christianity. It appears to have been addressed to believers generally, especially to Gentiles and residents in Asia Minor, among whom John himself had labored (ii. 7; ii. 12–14, 20-27). The writer has not deemed it necessary to prefix his name; but its remarkable similarity, both in matter and expressions, to the other writings of the apostle John, confirms the testimony of the early Christians, and affords satisfactory evidence that he was its author. It was certainly written by an eye-witness of the person and labors of our Lord (i. 1–4; iv. 14). It is commonly supposed to have been written from Ephesus, but at what precise date is uncertain; a late date is highly probable from the errors which are here condemned.

It was evidently one object of this Epistle to counteract errors already prevalent. Some questioned the *Divine dignity* of our Lord, and denied him to be the Son of God. These the apostle calls deceivers and antichrist[a] (ii. 22; iv. 15; v. 1). Others denied his *humanity*, thus contradicting the real fellowship of Christ with men (Heb. ii. 16; iv. 15), and the reality of his death and propitiation. His incarnation was, as they held, but an appearance, and the story of his life, a myth. This delusion the apostle strongly denounces (iv. 3), and declares that he had himself felt with his hand the body of his Lord (i. 1). A third party seem to have held that it was enough to worship God with the spirit, and that the body might have all pos-

[a] The word Antichrist occurs only in these Epistles. It means either one who claims to be Christ, or one opposed to him; and such are all who deny that Jesus is Messiah (or Christ), or that the Messiah has come in the flesh. When the word is applied to the Great Apostasy (2 Thess. ii. 3–10), as it is in modern discussions, it means that that apostasy is supremely opposed to our Lord in his teaching and office.

sible indulgence. This immoral creed the apostle refutes by showing that every sin is real transgression (iii. 4); that fellowship with God purifies the Christian, and that by this purity only can we be recognized as His (iii. 8–10; ii. 5; iv. 13; v. 11).

The errors which are thus rebuked early ripened into heresy, and their advocates were known by different names (see § 191 (3)). Whether they had made such progress as to have formed defined sects at the time this Epistle was written is doubtful; but its contents are such as refute these and similar errors, both of ancient and modern times, and in this respect it possesses peculiar value.

While the correction of prevalent error was clearly one aim of this Epistle, it was not the only, perhaps not the chief aim. Other topics are introduced and discussed, of the deepest interest, and to these the correction of error seems regarded as subordinate.

i. We are taught the true nature of fellowship with God (i. 3[a]). He is Light (i. 5) and Love; and fellowship implies conformity to Him: *light*, and therefore man must be purified and redeemed (i. 7–ii. 2): *light*, and therefore man must be holy (ii. 3–7): *love*, and therefore we must love one another (ii. 27). Let, however, Christ be denied, and all these blessings are lost (ii. 22-24).

ii. We are taught the blessedness and duties of sonship. Not only fellowship, but adoption is our privilege in Christ: and again we are led to the same results. God is righteous: as his children we too must be righteous (ii. 29–iii. 3). Christ came to take away sin; and in him is no sin; to him we must be conformed (iii. 4–10). He gave his life for us, and herein his love is our model (11–18). Having his spirit we shall share his other blessings (19–24). Again, let Christ be denied, in his human nature especially, and these blessings are lost (iii. 19–iv. 6).

iii. He had begun with the truth that *God is light;* and thence shown what fellowship with him and sonship involve; now he gives another view. *God is love* (iv. 7, 8). Love is his essence, was mani-

[a] Note the revelation here given of the theme of apostolic teaching (i. 1, 2), and its result (3). (1.) Christ's eternity and union with the Father, John i. 1; xvi. 28; xvii. 5, 24. (2.) Christ's manifestation in the flesh, and to each Christian, John i. 14. (3.) Eternal life in *him*, John x. 28: 1 John v. 11. In its results, this message brings fellowship with apostles, with God, and with our Lord; with *apostles*, for we share, *i. e.* have "in common" with them (Acts iv. 32), forgiveness, love, and parental discipline, Rom. v. 1: Rev. i. 9; with *God*, for we share his holiness (2 Pet. i.: 2 John ii. 29; v. 18) and blessedness; with *Christ*, for we share his justification—sin has no more dominion over him—his resurrection, adoption, and glory. This idea of "fellowship," of which pecuniary contribution is one and a lower form, being expressed by the same word, κοινωνία, explains many passages.

fested in the mission and character of his Son, and is the necessary condition of sonship (v. 21) Love to God and one another, faith in Christ, such confidence as casts out fear, are all among the results which this revelation secures. Only let us truly believe that God gives eternal life, and that life in his Son (v. 11–13), and we become holy and happy; we are forgiven and sanctified. Reject this truth or any part of it, and we are left without hope. Like the world we lie in wickedness (v. 18).

Very beautiful is it to mark how from the holiness (light) and love of God he gathers the doctrine of propitiation, and proves the necessity of holiness. Compare i. 5–ii. 11, and iv. 7–13.

197. The general character of this Epistle probably gave occasion to the opinion early entertained that John was of a peculiarly affectionate disposition; and this opinion seems just. Yet none has spoken of false doctrine more sharply. The gentlest Christian may be a son of thunder (Luke iii. 13–19) when Christ's honor is at stake, and charity may be exercised in denouncing sin as well as in loving the brethren.

The truth most largely insisted upon in this Epistle is the necessity of holiness, as the evidence and fruit of faith, i. 6; ii. 3–11, 29; iii. 3–15, 19, 21, 24; v. 18: Rom. viii. 16: James ii. 17–26: Tit. i. 16; ii. 11, 12: Eph. ii. 10: John xv. 2.

THE SECOND EPISTLE OF JOHN.

198. Of the thirteen verses of this Epistle, eight are in substance found in the first, and it is concluded, from the similarity of style and subject, that both were written about the same time, and in reference to the same topics. It is addressed to a Christian lady and her children, for the purpose of encouraging them to continue in the truth, and avoid giving any countenance to deceivers. He calls her Electa, possibly from her name, but more probably (see ver. 13) on account of the eminence of her piety. The opinion that some church, or the church at large, is addressed under this title can scarcely be maintained

An Epistle so addressed shows with what vigilant affection the ministers of the Gospel ought to cherish the piety of those whom they have gained, and it shows no less the importance, in the sight of God, of the station of a Christian mother, and the earnestness with which she should interest herself in the religious welfare of her children.

THE THIRD EPISTLE OF JOHN.

199. That the *Gaius* or *Caius*, to whom this Epistle is addressed, was the person mentioned in Rom. xvi. 23, and 1 Cor. i. 14, though not certain, is highly probable; as he appears to have been an eminent Christian, particularly distinguished for his hospitality to Christian evangelists or missionaries. The apostle expresses his affectionate joy at this and other evidences of his piety; cautions him against one Diotrephes, noted for his ambition and turbulence; and recommends Demetrius to his friendship; deferring other matters to a personal interview.

"The Elder," the name assumed by the author of this and the preceding Epistle, might probably be applied to John, when all the other apostles were dead, as a title of honorable distinction; for he was the senior of the whole church; or he might modestly, yet as claiming authority, use it upon this occasion.

Comparing these two Epistles with Philemon, it is evident that the apostles wrote as apostles even in their private letters, and that, whatever the theme of their communications, they imparted to each a savor of Christ.

THE REVELATION OF JOHN. PATMOS, A. D. 96.

200. This book is styled the *Apocalypse*, or *Revelation* (*i. e.* the revealing or unveiling of that which had been hidden), as consisting of matters chiefly prophetical, which were revealed to John *by* our Lord Jesus Christ. This took place when he was in the isle of Patmos, in the Ægean Sea, whither he was banished, as is generally supposed, by the Emperor Domitian, A. D. 94 or 95. Some, indeed, are of opinion that this happened much earlier, during the persecution of Nero, A. D. 67 or 68; but the arguments adduced in support of this opinion are by no means conclusive. Irenæus, Eusebius, and, in the third century, Victorinus, expressly refer the book to the age of Domitian, a view favored by the testimony of Clement of Alexandria, Origen, and Jerome, nor is there any other tradition in the *early* church. Internal evidence also confirms it, such as the prevalence of persecution, and the great declension which appears to have taken place in the Ephesian church, which, as late as A. D. 62, was warmly commended by Paul, for the fidelity and love of its members. No book, it may be added, was earlier commented upon, nor is it surpassed in dignity and sublimity of composition.

This book greatly resembles those of Ezekiel and of Daniel, both in

form and in substance. It appears, indeed, to be a continuation of the prophecies of Daniel; but given with greater fulness of detail; the principal topics being the same, and the termination exactly identical. It consists of two principal divisions:—

Part i. (i.–iii.) relates to "the things which are;" comprising a preparatory vision exhibiting the Divine perfections and the human sympathy of the Redeemer, and the Addresses or Epistles to the Seven Churches; each of which consists of three parts: 1. The *introduction*, referring in each case to some of the attributes of Him who addresses the church, taken from the preceding vision, in which a progressive order is observable, and an appropriateness to the general tenor of the epistle which follows; 2. A description of the *characteristics of the church*, with suitable encouragement, admonition, or reproof; and 3. *Promises of reward* to those who overcome, which are addressed to all the churches.

ii. The remainder of the book (iv.–xxii.) is occupied with the prophecy of "the things which shall be hereafter." It consists of a series of visions, showing forth, by means of symbolical imagery and figurative language, the conflicts and sufferings of the people of God, and his judgments upon their enemies; and concluding with a representation of the church of Christ, the New Jerusalem, after the final judgment. The principal contents of this prophecy are as follows:—

An introductory vision, representing the Divine glory (iv.), the sealed scroll, and the Lamb who alone is worthy to open it (v.) The opening of the first six seals (vi.) The sealing of the 144,000 of the tribes of Israel; the appearance and worship of the innumerable multitude from all nations; and the opening of the seventh seal (vii.; viii. 1). The vision of an angel offering incense at the altar; followed by the sounding of the first six trumpets (viii. 2–13; ix.) The vision of a mighty angel, with a little scroll open in his hand; which, after the seven thunders, and the angel's proclamation, John is directed to take and eat (x.) The measuring of the temple and altar; the two witnesses; their prophesying, death, resurrection, and ascension; the sounding of the seventh trumpet (xi.) The vision of the woman persecuted by the dragon; the conflict between Michael and his angels, and the dragon and his angels; preservation of the woman in the wilderness (xii.) The beast rising up out of the sea, and the second beast coming up out of the earth (xiii.) The vision of the Lamb and the 144,000 on Mount Sion; the proclamations of the three angels; the harvest and the vintage (xv.) The pouring out of the seven vials of plagues (xvi.) The angel's description of the woman sitting upon the beast (xvii.) Another angel's proclamation of Babylon's fall and destruction (xviii.),

followed by songs of praise and exaltation (xviii.; xix. 1–10). "The Word of God" attended by his faithful followers, by whom the beast and the false prophet, and the confederate kings, are overthrown and destroyed (xix. 11–21.) The binding of the dragon, and his imprisonment for a thousand years, during which the saints live and reign with Christ; and at the end of which, Satan being again loosed, gathers the nations once more to battle against "the beloved city," when he and his rebellious hosts are finally overthrown and cast into the lake of fire (xx. 1–10). Visions of the last judgment, the new heaven and the new earth, and the heavenly Jerusalem (xx. 10–xxii. 5): followed by final addresses from the angel, from Christ, and from the apostle, declaring the Divine origin, the absolute certainty, and the speedy accomplishment of these predictions (xxii. 6–21).

More briefly, the whole has been summed up thus:—

We have, *first*, seven epistles to the seven churches (i.–iii.); and *seventhly*, towards the close, the New or heavenly Jerusalem (xxi.–xxii.)

We have *secondly*, seven seals (iv. 1–viii. 1).

thirdly, seven trumpets sounded (viii. 2–11).

fourthly, three enemies, Satan, the beast, and the false prophet warring against the church (xii.–xiv.)

fifthly, seven vials are poured out (xv. xvi.)

sixthly, the three enemies of the church are overthrown (xvii.–xx.)

With these central objects, seals, trumpets, vials, Satan, the beast and the false prophet, and other visions, are interwoven as introductory and concluding scenes.

201. In the interpretation of Revelation we meet with many difficulties. The general meaning of the symbols is, indeed, commonly clear, founded, as they often are, on resemblance, and used with uniformity, but the application of symbols to specific events is by no means obvious. A principle adopted by Dean Woodhouse seems deserving of general acceptance, namely, that unless the language and symbols of the Apocalypse require another mode of application, its predictions are to be applied to events occurring in the progressive kingdom of Christ, or the history of the Christian church from the apostolic age to the end of time. The Bible is the history of the church, and of other nations only so far as they are connected with it. And it seems but reasonable to look in revelation for the same general truth which we find elsewhere. The whole analogy of Scripture is in favor of this view.

ON THE PROPHETIC VISIONS OF THE REVELATION.

As no other portion of sacred Scripture is more difficult, so of none have the explanations been more various. The different theories may be arranged under three heads.

I. Some consider the greater part of these prophecies to have had their fulfilment in the early ages of the church.

In this view, Grotius, Hammond, Wetstein, Eichhorn, De Wette, Lee, Stuart, and Hug concur, and of course maintain the earlier date of the book. This is the *preterist* interpretation.[a]

Professor Stuart, who advocates this view, divides the whole into three great catastrophes: the first (chap. vi.–xi.), describing the destruction of Jerusalem, and the *overthrow of the Jewish persecuting power*, by a series of Divine judgments; and, at the same time, the deliverance of the Christians:—second (chap. xi.–xix.), the destruction of the *Roman persecuting power*, and the triumph of Christianity over Paganism:—and third (chap. xx.–xxii.), the last great efforts (still future) of *heathen antichristian powers*, issuing in their entire overthrow; followed by the general judgment, the everlasting punishment of the wicked, and the glorified state of the righteous.

II. A second class of expositors, comprising the greater number of Protestant writers, regard these prophecies as a delineation of the great features in the history of the world, or of the church, from the apostolic age to the end of time.

This interpretation regards the narrative as a *continuous* history, reaching on to the end of time, though some parts of the book are treated as synchronological. Its advocates are Mede, Sir I. Newton, Vitringa, Bishop Newton, Scott, Forbes, Frere, Cuninghame, Woodhouse, Elliott, Keith, and Birks.

While agreeing, however, in this general view, they display the utmost diversity of opinion as to the application of the different symbols; some extending them more or less to the events of secular history, while others restrict them entirely to the affairs of the church.

According to the scheme of interpretation adopted by the late *T. Scott*, the first SIX SEALS (chap. vi.) predict, first, the early progress of Christianity, and then the gradual undermining of the Pagan persecuting Roman Empire by successive judgments, till it was terminated by the conversion of the emperors to Christianity. In the first four TRUMPETS

[a] These outlines are taken, as are portions of the introductions to several of the Epistles, from the Pocket Paragraph Bible, published by the Religious Tract Society

(chap. viii.), is foretold the gradual subversion of the Roman Empire by the Goths, Huns, Moors, and Vandals; and in the *fifth* and *sixth* (chap. ix.), the spread of Mohammedanism, first under the Saracens and then under the Turks. Chap. xi. is interpreted as predicting the corrupt state of the nominal Christian church, for a period of 1260 years; during the whole of which, however, there is a competent number of suffering witnesses for the truth, who protest against these corruptions, till at length they are slain, and their testimony is silenced for a very short time. These last circumstances are considered as future. Chap. xii. refers again, in more detail than before, to the revolution by which the Roman Empire became professedly Christian. Chap. xiii. predicts the rise, establishment, and dominion of the *papal* Roman Empire, as the *ten-horned beast;* the *Romish clergy* as the *two-horned* beast; and the Pope as the *image* of the beast. (These are supposed to be afterwards more fully described in chap. xvii.) Chap. xiv. refers to the opposition made by true believers to this antichristian power. The *seven* VIALS (chap. xvi.) predict a succession of judgments (the whole, or by far the greater part, being yet unfulfilled,) by which the papal empire and Rome itself will be utterly desolated, as declared in chap. xviii.

The elaborate work of *Mr. Elliot* (*Horæ Apocalypticæ*) proceeds upon similar principles, though in greater detail, and with many important differences in application. He supposes the first six SEALS (chap. vi.) to depict six successive periods in the history of the Roman Empire, between about A. D. 96 and 324; namely, 1st, an era of conquest and prosperity:—2d, Civil war and bloodshed:—3d, Fiscal oppression and grievous distress:—4th, Wide-spread desolation:—5th, Persecution and martyrdom of Christians:—6th, Overthrow of paganism by Constantine. The "sealing of the servants of God" (chap. vii. 1–8) denotes the preservation of a faithful remnant during the long apostasy. The first six TRUMPETS (chap. viii., ix.) describe successive scourges upon the Roman Empire, by the invasions of the Goths, Vandals, Huns, Saracens, and Turks. The "little book," and the following visions (chap. x. xi. 1–13), are a supplementary revelation, having reference chiefly to the era of the Reformation; the *measuring of the Temple* denoting a separation of the true from the apostate church; and the *two witnesses* (chap. xi. 3–13) signifying the twofold succession of faithful Churches in Eastern and Western Christendom. In chap. xi. 14–19, the prophetic history is resumed with the sounding of the *seventh trumpet;* but is again interrupted by a distinct series of visions in chap. xii., xiii; that of "the woman clothed with the sun" (chap. xii.),

describing the struggle between the Christian church and the pagan dragon; the *first beast* with *ten horns* (chap. xiii. 1–10), denoting the Roman power under its papal head; the *second two-horned beast* (chap. xiii. 11–18), representing the Romish hierarchy, with its two orders of clergy; and the "image of the beast" signifying the general councils of the papal church. After another series of intermediate visions in chap. xiv., the prophetic history is carried on in chap. xiv.–xvi., by the pouring out of the seven VIALS, which are applied to events arising out of the French Revolution, commencing in 1789. The *sixth*, which is interpreted as signifying judgments upon the Turkish empire, forms, according to this scheme, the boundary line, separating the past from the future.

Dr. Keith interprets the first six SEALS (chap. vi.) as representing the church of Christ, and the various forms of false faith by which it was to be assailed; namely, 1st seal, Descriptive of the Lord Jesus Christ and the Christian religion; 2d, Mohammedanism; 3d, Popery in the dark ages; 4th, Infidelity; 5th, The depressed and persecuted state of the true church in past ages; 6th, "The great day of the wrath of the Lord," yet unfulfilled. The first six TRUMPETS (chap. viii., ix.), he explains as describing the series of events which ended in the extinction of the Roman Empire. The visions in chap. x. he refers to events in Europe, at and after the period of the Reformation. The *two witnesses* (chap. xi.) he considers to be faithful churches of Christ; and their *prophesying in sackcloth* for 1260 years not to have yet ceased. The *woman clothed with the sun*, etc. (chap. xii.), represents the history of Christianity, and the conflict of the church with its pagan and papal enemies. The first and second *beasts* (chap. xiii.) are imperial and papal Rome. The seven VIALS (chap. xiv., xv.) are the judgments of God on the papacy; the first *five* of which were fulfilled in the French Revolution and the wars which followed it; the *sixth* vial signifying the wasting away and dissolution of the Turkish empire, now in progress of accomplishment.

Dean Woodhouse, adopting as a fundamental principle, the *religious* reference of all the symbols, views the SEALS as giving a general outline of the history of the Christian church;—the *first three*, reaching to the middle ages; the *fourth* representing the papal tyranny; the *fifth*, the martyrs of the whole period; and the *sixth*, the triumphs of the Reformed churches, and the approaching overthrow of all the enemies of God. The TRUMPETS, he supposes to go over the same ground, in more detail; describing attacks of heretics and antichristian corrupters on the Christian religion; the *first four* relating to those to which it was subjected in its early ages from Jewish and pagan enemies, and from

false teachers; the *fifth* to the heresy of the Gnostics, and the *sixth* to the Mohammedan powers. The VIALS, he regards as designating successive inflictions of Divine vengeance upon the enemies and persecutors of the church, not yet fulfilled.

Another scheme of interpretation, proceeding on the same general principle as the preceding, but differing considerably in its application, proposed in a work entitled "The Book of the Unveiling, with Notes," is as follows:—That the SEALS (chap. vi.) represent different periods in the history of the church; namely, 1st, The early triumphs of the Gospel; 2d, Severe persecution; 3d, Affliction, famine, and general distress, both temporal and spiritual; fulfilled in the invasions of the Roman Empire by the Northern nations, and in the darkness and decay of the church; 4th, Awful corruption, apostasy, and persecution, comprising the period from the establishment of the papacy to the Reformation; 5th, A period of comparative repose and revival, commencing with the Reformation and extending to the present time; 6th, Shaking among the nations, universal revolution, and great terror, still future, but near at hand. As, according to this scheme, the *seventh seal*, and the *seven trumpets*, and *seven vials* are still in futurity, no attempt is made to explain them; but the series of visions in chap. xii.–xvi. 16, are considered to be illustrative of, and to synchronize with those in chap. vi.–ix:—chap. vi. being parallel with chap. xii., xiii.; chap. vii. with chap. xiv., xv.; chap. viii., ix. with chap. xvi. 1–16; and chap. xi. 15–19, with chap. xvi. 17–21.

According to another view taken of the plan of this Book, a more general meaning is given to many of the symbols; and the subjects are considered as not being arranged in strictly chronological order. For example, the scenes presented at the sounding of the *first four trumpets* (chap. viii. 7–12), are supposed not to refer exclusively to any particular places, times, or persons, but to predict scenes of devastation, each rising above the preceding in fearful signs of woe; the *country*, with its fertile fields, first suffering; then the maritime districts with the *sea*, then the *rivers*, with the cities upon their banks, and lastly, the *luminaries* of heaven. It is urged that the presentation, in these symbols, of different departments of creation, the progress of the series to a climax, and the recurrence, in each, of the statement, that a third part of each was affected, indicate the *general* nature of the prophecy. In like manner, when, upon the pouring out of the *first four vials* (chap. xvi. 2–9), the *land*, the *sea*, the *rivers*, and the *sun*, are in succession affected by the judgments of God, in a still more dreadful and extensive manner, those visions are regarded as having no restricted or exclusive application; but as representing generally, in conjunction

with those which follow (chap. xvi. 12–21), the judgments of God, as coming with increasing terribleness upon such as persist in rebellion against him.

One scheme which has been proposed (*Biblical Review*, 1847), proceeding upon these principles, is in substance as follows:—That the first *six* SEALS (chap. vi.), exhibit successive judgments of God on the *Jewish nation*, ending in its complete overthrow, on account of its opposition to the kingdom of Christ, and persecution of his people; while the visions in chap. vii. signify the preservation of the servants of God, first among the Jewish people, and then among the Gentiles:—That the TRUMPETS (chap. viii., ix.), which form the central subject of the next series of visions, are *general* symbols of universal devastation, and of severe and extensive calamities upon *heathen* and *idolatrous nations* (see chap. ix. 20), which were fulfilled in part by the disasters which came upon the Roman Empire, and led to its fall:—That the visions which follow (chap. x., xi. 1–13) are designed to direct the mind forward from the judgments on the wicked, to the time when God's promises to his people shall be accomplished:—That the two visions of the *temple and altar*, and the *two witnesses*, present a general sketch of the office, condition, and prospects of the Christian church,—this series of visions being closed with the sounding of the seventh trumpet, when the judgments of God are completed, and the world is subjected to his government, chap. xi. 14–19:—That with chap. xii. commences a new series, the visions in chap. xiii. representing two chief agencies employed by Satan in his opposition to Christ; the *first beast* (ver. 1–10) denoting tyrannical earthly power, opposed to the government of God, and persecuting his people; and the *second beast* (ver. 11–18) which supports the first, representing the power of false priesthoods, founded on delusion, and exercised by means of social privation and popular violence:—That, after introductory visions in chap. xiv., xv., the *seven* VIALS, or vessels of plagues, in chap. xvi., exhibit severe and extensive calamities on the votaries of the world, and of power and superstition amongst professed Christians; and that the *woman sitting upon the beast* (chap. xvii.) and *Babylon* (chap. xviii.) are a twofold representation of the same object, signifying all antichristian and persecuting systems, usurping the name and the place of the true church of Christ, supported by worldly power, and governed by earthly principles; and thus referring clearly to Rome and the papacy, but not to them only.

III. Another class of interpreters, taking an entirely different view from any of those already mentioned, consider the greater part, if not the whole, of this series of prophecies to belong, in its strictest and fullest sense, to *the last days*.

This interpetation is the *futurist*, and has been advocated by Maitland, Burgh, and others.

According to this scheme, all the prophetical part of the Apocalypse is viewed as a representation of events, which are to take place shortly before the second advent of Christ, and the consummation of all things; the *Israel* spoken of here being the *literal* Israel,—the "two witnesses" being two individuals, probably Moses and Elijah,—the *days* in the chronological periods, literal days,—and the antichrist or apocalyptic *beast*, under his last head, a personal infidel antichrist, who is to reign over the whole extent of the old Roman Empire, and to persecute and triumph over the saints for just three years and a half, until Christ's coming to destroy him. *Mr. Burgh* considers the "sealed book" (chap. v., vi.) to be the book, or title-deed of Christ's inheritance which has been purchased (Eph. i. 14), but is not yet recovered out of the hands of the usurper;—the opening of the seals being the unfolding of the acts of Christ, when he shall vindicate his inheritance, and assume his throne,—and the whole of the visions which follow being occupied with the events of that last great crisis.

202. If, in consequence of the difficulties of this book, any are tempted to treat lightly all the prophetic Scriptures, let it be remembered that ancient prophecy was probably as mysterious to a Jew as is Revelation to us. That a son of David should not see corruption, that that son should be numbered with malefactors, be put to an ignominious death, and yet sit forever upon his throne, seemed profound mysteries. All, however, were fulfilled, and they served the meanwhile to sustain the hopes of those who were waiting "for the consolation of Israel:" so of this book.

203. Whatever difference of opinion may exist among interpreters, with respect to the precise times and countries, events, and persons, to which it is supposed these visions refer, they are mostly agreed, both as to its general character and design, and as to the lessons to be deduced from it—lessons more or less appropriate to every age of the church.[a] Thus all have learned from these symbolical representations that Christ is exalted to the highest dignity in heaven, and exercises universal dominion on earth—that the state of the church of Christ is, for a long time, to be one of trouble and conflict—that steadfastness and fidelity are our duty—that after the overthrow of its first adversaries, the Jews, the great enemy would employ against it other agents —that worldly power and policy, the persecutor and the false prophet, would be allied in seeking to destroy or to corrupt it—that the marks

[a] See Delta on Revelation, Nisbet, 1850.

of this unhallowed combination are pride, worldly pomp, a persecuting spirit, a careless and luxurious life (xiii. 7; xviii. 3–24)—that while exposed to the assaults of these foes, it would ever be under Divine protection—that whatever was opposed to the kingdom of Christ would certainly be overthrown—that even now there is a constant and most intimate connection between the visible and invisible world, prayer and praise ascending continually to the throne of God, and messengers of wrath and mercy descending thence—that the providence and government of God comprehend all subjects and events, and render them subservient to the best ends—that the church, after passing through a condition of abasement, warfare, and tribulation, will be brought to a state of honor, peace, and felicity—that the Saviour, who redeemed his people by the sacrifice of himself, ever regards them with infinite tenderness and benignity, aids and defends them by his almighty power, and will receive them at last to his heavenly kingdom—and, finally, that the unholy being excluded, all the followers of Christ, of every age and country, will be united in one glorious society, exhibiting perfect holiness, and enjoying everlasting happiness, in the presence of their God and Saviour. These are some of the most important truths contained in this book; they are presented with peculiar vividness and power; and they have contributed much to the faith and love, the fortitude and patience, the hope and joy, of all the followers of the Lord.

204. Among the prophetic visions of the Apocalypse, there is one which appears peculiarly prominent (xvii. xviii.); and which acquires the greater importance, as well as clearness, from other prophetic intimations evidently referring to the same subject, 2 Thess. ii. 3–12: 1 Tim. iv. 1–5. There is unusual agreement among the greater number of the best expositors, in explaining these combined prophecies; although some consider them to refer to events still future. They are regarded as predicting the rise and temporary ascendancy of a great apostate power, in the midst of the Christian church, which should be distinguished by the following characteristics:—

1st. Eminent corruption of religion, which corruption, by fraud as well as force, it spreads and maintains throughout the world, 2 Thess. ii., iii. 8–10: 1 Tim. iv. 1, 2: Rev. xvii. 2–5; xviii. 3–5; xix. 2. 2d. Gross immorality and licentiousness, combined with hypocritical and self-righteous asceticism, 1 Tim. iv. 2, 3. 3d. Arrogant and blasphemous pretensions, usurpation of Divine prerogatives, opposition against God, and persecution of his people, 2 Thess. ii. 4, 5: Rev. xvii. 6–14: xviii. 6–20; xix. 2. 4th. Great wealth, magnificence, and luxury, Rev.

xvii. 4; xviii. 7, 8, 11–19. 5th. Reliance upon the support and aid of worldly powers, whose tyranny it sanctions and upholds, Rev. xvii. 1, 2, 15, 17; xviii. 3, 9.

Such is the picture drawn by the hand of prophecy, of this rival and enemy of God, seated in his temple; and its counterpart is but too clearly seen in the history of a great portion of Christendom. Out of the abundant proofs furnished by the records of the church during the long, dark night through which she has passed, and even by the present state of the world, it is sufficient to mention a few leading traits of character which mark that system of iniquity in which the fulfilment of these predictions is pre-eminently seen. Gross corruptions of Christian doctrine and worship;—compulsory celibacy and uncommanded austerities, combined with meretricious splendor and a counterfeit Jewish ritual;—blasphemous assumptions of Divine titles and honors, claims of infallibility and supreme authority over the conscience,—dispensations and absolution of sins, pretended prophecies and miracles,—oppression and persecution of the people of God, carried on with the concurrence and aid of earthly rulers;—all these have been found more or less developed in those antichristian systems which have so greatly prevailed both in Eastern and Western Europe, to the hindrance of the spread of Divine truth, and the ruinous delusion of myriads, who, being blinded by error, perish in their sin.

The fearful errors of this apostasy are not, however, the closing scenes of this book. The "wicked" or "lawless one" "the Lord shall consume with the spirit of his mouth," 2 Thess. ii. 8. She that did corrupt the earth shall be judged, Rev. xix. 2. And this great event, which will cause mourning to some on earth, will occasion great joy and thanksgiving in heaven, Rev. xviii. 9–19; xix. 1–6. Again, and again, and again, the cry is heard there, "Alleluia;" and the servants of God on earth are summoned to join in the song.

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205. Our work is done. The first chapters of Matthew show us Christ in his weakness; of royal descent indeed, and receiving the profoundest homage, yet poor and persecuted; the last of Revelation show him with memorials of his suffering—for he is a Lamb still—but triumphant, "reigning for ever and ever." In Genesis we see Paradise lost, and man driven forth from the presence of God; in Revelation *more*

than Paradise is regained, men are once more in fellowship with God (xxii. 3, 4, 5), a fellowship that shall know no end. Malachi had ended with "a curse," the last words of John are of blessing (xxii. 21). So characteristic are the various portions of the Inspired Volume throughout: so complete the whole.

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